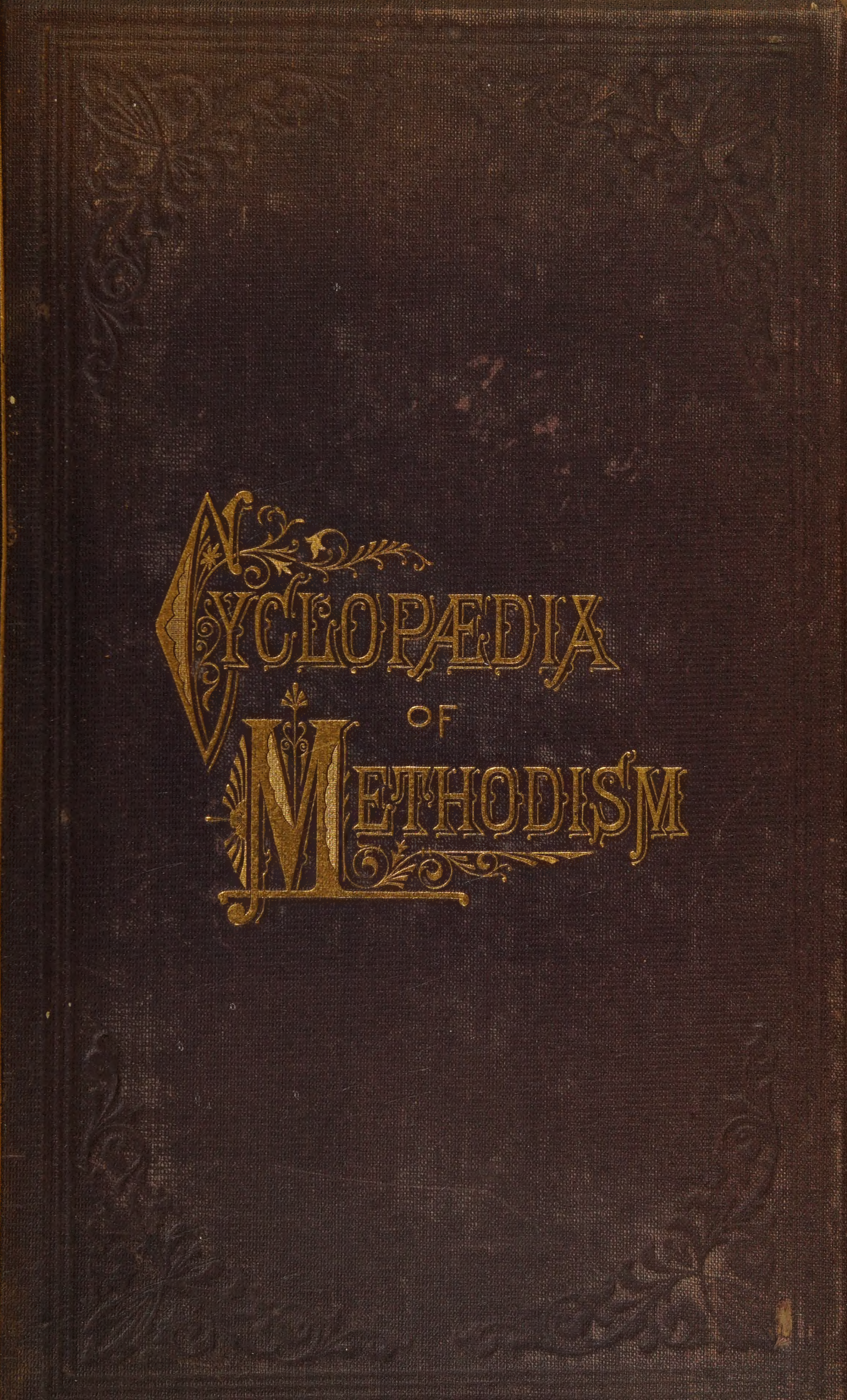

CYCLOPÆDIA OF METHODISM

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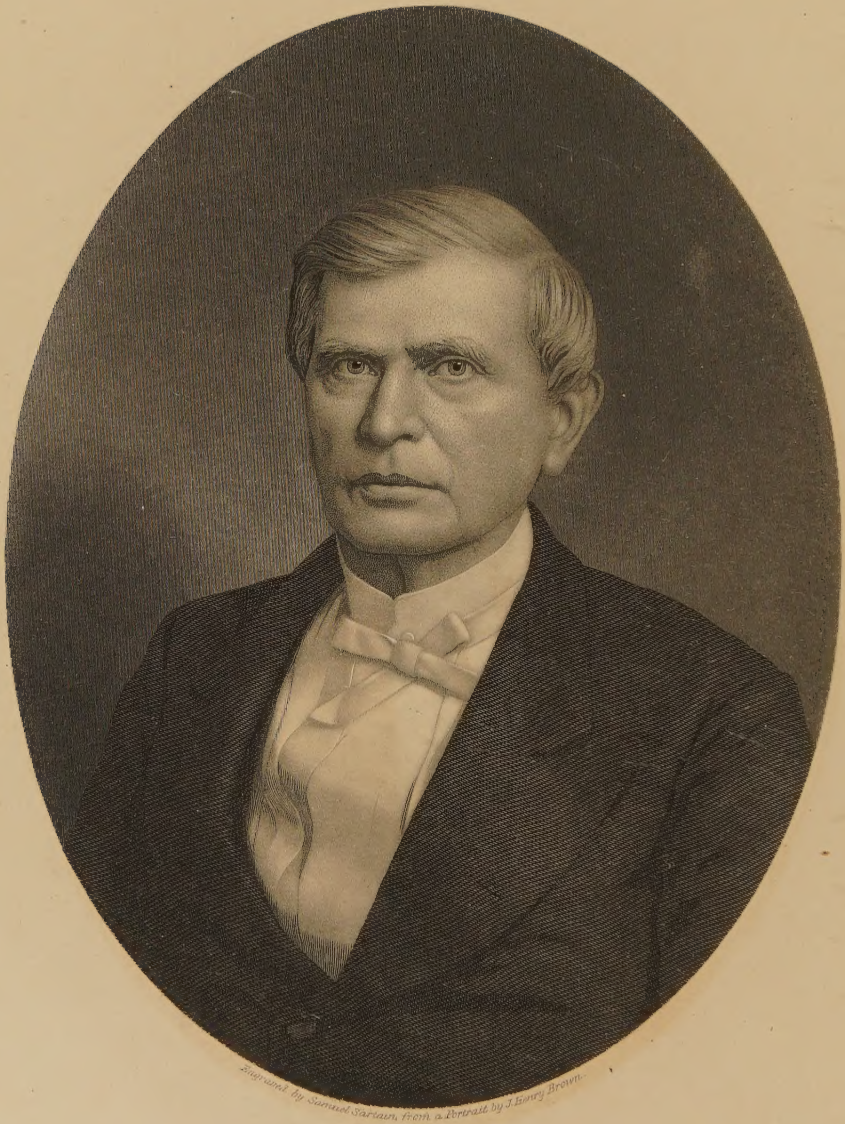

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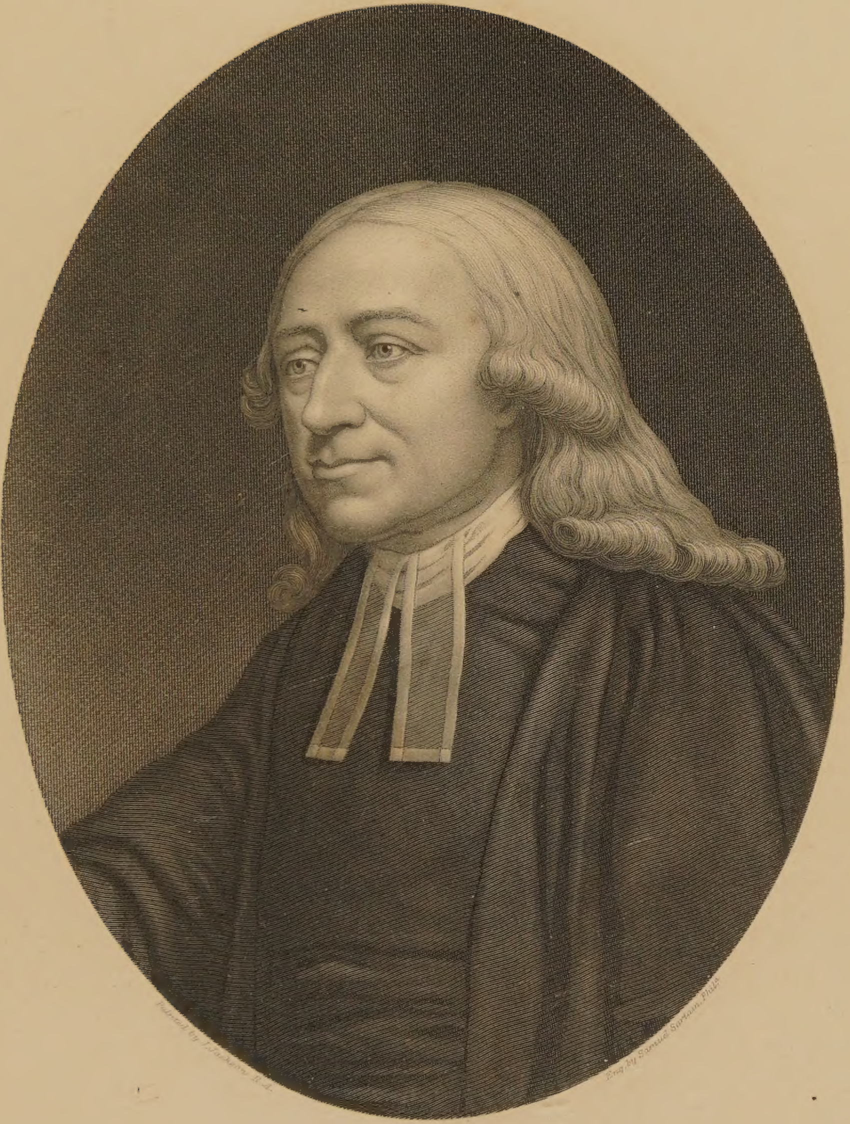

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John Wesley

CYCLOPÆDIA

OF

METHODISM.

EMBRACING SKETCHES OF ITS

RISE, PROGRESS, AND PRESENT CONDITION,

WITH

BIOGRAPHICAL NOTICES

AND

NUMEROUS ILLUSTRATIONS.

EDITED BY

MATTHEW SIMPSON, D.D., LL.D.,

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

REVISED EDITION.

PHILADELPHIA:
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1880.

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TO

THE FRIENDS OF EVANGELICAL CHRISTIANITY,

AND

ESPECIALLY TO THE YOUNG,

IS

THIS VOLUME

AFFECTIONATELY DEDICATED.

PREFACE.

The Cyclopædia of Methodism presents to the friends of the church and to the general reader the chief facts in Methodistic history and economy. It does not profess to be a book of original investigation, nor does it contain any prolonged discussions. Its simple aim is to collect, condense, and render easy of access important information which has been scattered through a multitude of volumes, or which has never before been collected. By its alphabetical arrangement, reference can be easily made to any topic or place, and the contained information can be at once obtained. It will thus be valuable to any family, and it will be especially useful to the young and active members of the Church. The general reader also, whatever may be his denominational preferences, will find in it important information, not to be found in any other one volume, touching the growth and economy of a large and widely-diffused branch of the Christian church.

Under appropriate heads will be found the chief facts, dates, and incidents connected with the rise and growth of Methodism in England and America, and its introduction into each separate country. In the United States, a sketch is given of its progress in each State, and in each Annual Conference, and of its present statistics in each city or village of three thousand inhabitants.

A succinct view of its doctrines is presented, showing their agreement with, or divergence from, the doctrines taught by other denominations. Each peculiarity of ecclesiastical economy or usage is also stated and explained in a separate article.

In the survey of Methodistic work, special attention has been given to its literary department. Sketches have been obtained as far as possible of its seminaries, colleges, universities, and theological schools. In the Appendix, as well as scattered through the work, will be found notices of books written by ministers or members of the church. The list of authors, though not complete, will be valuable for reference. The mission fields of the church are particularly designated, and their progressive extension among various nationalities and languages.

Nor is this survey of Methodism confined to any one branch. While more attention is given to the Methodist Episcopal Church than to any other, because of its larger membership and its wide diffusion, and because the editor is more intimately acquainted with its history and condition, yet the aim has been to give a fair and impartial view of every branch of the Methodist family. For this purpose contributors and correspondents were selected, as far as practicable, who were identified with the several branches, and who from their position were best qualified to furnish information as to their respective bodies.

The editor regrets that his efforts were not as successful in reference to some of the branches as he had earnestly hoped. The articles in the biographical department are generally very brief. When it is remembered that nearly four millions of living communicants are marshaled under the various Methodist branches, that the traveling ministers alone number more than twenty thousand, that the local ministry is still more numerous, that the field occupied reaches almost to the extremities of the globe, and that an immense host has passed away, the reader will see that not only must the sketches be brief, but that they can embrace only a very few. The purpose has been to give the most eminent among the departed; and among the living, those who occupy official positions under the General Conference, or who have charge of the literary institutions, or of the publishing and benevolent movements of the church. The editor has depended on correspondents for many of these sketches, and he regrets that a number to whom circulars were addressed did not respond in time to secure their insertion.

The public sources from which information has been derived, and which are referred to here to avoid the inconvenience of frequent reference throughout the volume, are the "Minutes of the Annual Conferences" of the various churches, the "Journals of the General Conferences," and the historical works, such as Bangs', Stevens', Tyerman's, Smith's, Redford's, McFerrin's, etc., together with the biographies of the early Methodist ministers. The statistics are taken from the minutes of 1876, except in a few instances, where they could not be obtained. In all cases where reference is made to population the numbers are taken from the census of 1870, unless otherwise stated.

The editor takes pleasure in referring to the assistance which he received in the preparation of the work from Rev. E. M. Wood, Ph.D., of the Pittsburgh Conference, and from Professor W. H. Larrabee, of Brooklyn. He also acknowledges important contributions from Rev. C. Churchill and Rev. J. Kersop, of London; Rev. Dr. Carroll and Bishop Carman, of Canada; Rev. Dr. Drinkhouse, of Baltimore; Rev. Dr. A. Clark and Rev. W. H. Kincaid, of Pittsburgh; Rev. Dr. L. C. Matlack, of Delaware; Rev. Dr. Benson, of California; Rev. H. K. Hines, of Oregon; Mrs. M. L. Dickinson, of New York; and Revs. C. W. Buoy and James Morrow, of Philadelphia. He also returns thanks to many of his brethren in the ministry and membership for important facts furnished as to the growth of the church and its institutions in various localities. He is aware that in the collection of matter from so many sources, as well as in copying and preparation, and in passing through the press, some errors may have escaped notice. These, he believes, are generally of minor moment, and can be corrected in the next edition.

The enterprising publishers, Messrs. Everts & Stewart, have done themselves great credit by the style and mechanical execution of the work, and they have added greatly to its interest by the number and character of the illustrations with which it is embellished.

The editor hopes that this volume will supply a felt want of the church and of the public, and that it will tend to inspire the young with the Christian zeal and activity that shone so prominently in those who laid the foundations of the great evangelistic movements of the age.

PHILADELPHIA, March 9, 1878. M. SIMPSON.

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CYCLOPÆDIA

OF

METHODISM.

A.

Aargau (pop. 199,720), a canton in Switzerland, separated from Baden by the Rhine. A majority of its inhabitants are Protestants. The services of the Methodist Episcopal Church, under the direction of the Conference of Germany and Switzerland, were introduced a few years since. At Lenzburg there is a church edifice, valued at $10,000, and recently preaching has been established in Aarau, the capital of the canton. The membership, including probationers, is reported at 145, and the Sunday-school scholars at 380.

Abandoned Churches.—The General Conference of the Methodist Episcopal Church, in 1876, adopted a report, saying, "In some cases church property has been abandoned by a changing population, so that neither trustees nor worshipers remain. Such property was created by the generous contributions of the members of our church, who have removed to other localities, or died in the Christian faith. It is little less than sacrilege, to pervert their benefactions from the holy uses, to which they were originally consecrated by faith and prayer. Such property, by every principle of justice and equity, should be held and used in some way, for the benefit of the Methodist Episcopal Church, in accordance with the intention of its donors." In harmony with this declaration, it changed the Discipline so as to read, Article 381: "In all cases where church property is abandoned, or no longer used for the purposes originally designed, it shall be the duty of the trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful trustees remain, it shall be the duty of the said Annual Conference to secure the custody of such property by such means as the laws of the State may afford." The duty of the Annual Conference, in reference to these funds, is specified in Article 374: "In case of the reorganization of the said society, and the erection of a new church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the church or society as above mentioned."

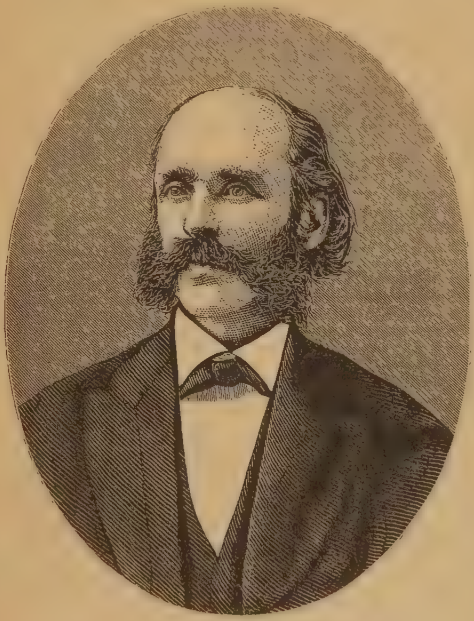
Abba is the Hebrew word אָב, *ab*, *father*, under the Syriac form, אַבָּא, *abba*, which gives emphasis to it and makes it equivalent to "THE father." It is used by St. Mark and by St. Paul, as it was well understood in the synagogues, but there is added the Greek equivalent. It has been applied in the Roman Catholic Church to persons holding certain official rank, and hence we have the words *abbot* and *abbess*, and transferred to their place of residence, the word, *abbey*.

It is employed in its emphatic sense in Methodist hymnology, as in the well-known couplet of Mr. Wesley,—

> "With confidence I now draw nigh,
> And Father, abba, father! cry."

Abbeokuta (pop. 75,000 to 100,000), a large city in Western Africa. It is situated on the river Ogoon, and is the capital of the Egba nation. It was built about fifty years ago by refugees, who escaped during a terrible war, and found shelter under a shelving rock on a granite hill, hence called *abbe-okuta*, or *under-stone*. In 1851, they became acquainted with a Wesleyan missionary in Badagry, who sent, on their invitation, a native preacher to reside among them. He was successful in his ministry, and his labors were appreciated by the chiefs of the nation, who furnished ground and aided in erecting a church. Wars and occasional persecutions have retarded the spread of the work. In 1876 the statistics for Lagos and Abbeokuta combined, in the Gold Coast district, show a membership of 940.

Abbett, H. Winslow, an educator in the M. E. Church South, was born May 10, 1839, in Marion Co., Ky. His father, Rev. W. McDowell Abbett, was born in Philadelphia, and was prominently connected with the Methodist ministry for thirty-five years. His mother, the daughter of Major Winslow, of Virginia, was also educated in the Methodist Church. After having pursued academical and collegiate studies in Covington and Shelbyville, Ky., he entered the Senior class in Dickinson College, Pa., and graduated under President Collins, with honorable rank in a class of twenty-four. He was licensed to preach in Carlisle, and then traveled four years in the Kentucky Conference, after which, he was appointed teacher of ancient languages in the Carroll High School. Subsequently he spent five years as professor in the Ky. Wesleyan College, when he was elected principal of the Carroll High School. After laboring two years, his health declined, and he engaged for a time in the pastoral work. He is now one of the principals of the Millersburg Female College, Bourbon Co., Ky. One of his published sermons appears in "The Kentucky Pulpit."


REV. H. WINSLOW ABBETT, A.M.

Abbott, Benjamin, was born in Pennsylvania, in 1732, and died Aug., 1796. He was one among the earliest laborers and pioneer preachers in New York, Pennsylvania, and Maryland. His youth had been irregular, but at the age of forty he was converted, and he immediately commenced an active Christian life. Through his influence, a society was organized near Penn's Grove, where he resided, and he became its class-leader. He acted as a local minister for a number of years, and preached successfully and extensively. In 1789, he was admitted on trial in the Philadelphia Conference M. E. Church, and in the following year, according to the rule which then existed, was admitted into full connection. He had not enjoyed the advantages of an early or extensive education, but he was exceedingly earnest and frequently remarkably eloquent, sometimes overwhelmingly so; and many thousands were awakened and added to the church under his ministry. The minutes of the Conference in 1796, recording his death, say, "Perhaps he was one of the wonders of America. No man's copy; an uncommon zealot for the blessed work of sanctification, he preached it on all occasions, and in all congregations; and, what was best of all, lived it. He was an innocent, holy man. He was seldom heard by any one to speak about anything but God and religion; and his whole soul was often overwhelmed by the power of God."

Abbott, Howard B., a minister of the M. E. Church, was born in Sidney, Me., Sept. 14, 1810, and died at Waterville, Feb. 2, 1876, aged 65. He was educated at Bowdoin College, and, when converted, united with the Baptist church in Calais, in 1838, while studying law. He acted as an attorney about eight years, when a sense of duty directed him to the ministry. Obtaining an honorable dismission from the Baptist Church, and believing heartily in the doctrines of the M. E. Church, he united with it in 1847, and was received on trial in the Maine Conference in the same year. He continued in the effective relation until less than a year before his death. His naturally vigorous constitution was permanently broken by excessive labor. He fell at last a victim to his own self-denying zeal, and came to the final hour of life calmly and fully trusting in God.

Abernethy, George, was born in New York City Oct. 8, 1807, and joined the M. E. Church in 1825, and, in 1833, was appointed class-leader in Duane Street church. He was selected as missionary steward for the Oregon mission, and sailed from New York Oct. 9, 1839, with Rev. Jason Lee and a large reinforcement, for Oregon. He had the superintendence of the secular department of the mission until it was discontinued by Rev. George Gary, the then superintendent, in 1845. He was mayor of Oregon City in 1844. In 1845 he was elected governor of the whole Northwest coast, at the time when it was erected into a provincial government by the inhabitants, including all nationalities. His election was highly complimentary, as it took place without his knowledge, and at a time when he was on a visit to the Sandwich Islands. He continued to hold that office until the territorial disputes were ended, and Oregon Territory was regularly organized by the Congress of the United States, in 1849. In his office he exerted his influence to restrain intemperance, gambling, licentiousness, and kindred vices, and was ever ready, personally and officially, to aid in promoting education and public enterprises. He helped to build the first Methodist church, and, indeed, the first Protestant church, on the Pacific coast. He was the first lay delegate to the General Conference of the M. E. Church from Oregon, and attended its session in Brooklyn in 1872, serving on several of the most important committees. For many years he was president of the board of trustees of the Taylor Street church, in Portland, and was an active and devoted class-leader to the day of his death. After attending to his ordinary duties, on the evening of May 2, 1877, he died suddenly of heart disease.

Abstinence, is a refraining from the use of certain articles of diet, or a very slight partaking of ordinary meals. It is a species of fasting, and is recommended for religious purposes in the discipline of the Methodist churches. (See FASTING.)

Acton, John H., a member of the Oregon Conference, entered the Ohio Conference in 1858. After filling various pastoral charges, he was elected by the General Conference of 1876 editor of the *Pacific Christian Advocate.* He returned to the pastorate in 1880.

Adams, Charles, D.D., is a native of New Hampshire, was born in 1808, educated at Wilbraham Academy and Bowdoin College, where he graduated in 1833, and immediately entered the traveling ministry. A large portion of his public life has been spent in the work of education. For five years he had charge of Newbury Seminary, Vermont. Four years he presided over Wilbraham Academy. Two years he was a professor in the Concord Biblical Institute, and for ten years he was president of Illinois Female College. His labors in the ministry were mainly at Lynn, Wilbraham, Boston, Lowell, and Cambridge, Mass., and Cincinnati and Xenia, O. Dr. Adams has prepared several books, among which are brief biographies of Luther, Cromwell, Dr. Johnson, C. Wesley, and W. Irving; also, sketches of the "Women of the Bible," "Evangelism in the Middle of the Nineteenth Century," "Earth and its Wonders," and one or two other publications.

Adams, Samuel, a member of the Pittsburgh Conference, M. E. Church, was born in 1776, and was in early life affected with infidel views. In maturer years he was brought to a knowledge of the truth; and at a camp-meeting in 1813 he consecrated himself to divine service. Being convinced that God had called him to the ministry, he relinquished the practice of medicine, which had furnished him a fine income, and with great earnestness devoted himself to ministerial duties. He died in Beaver, Pa., March 6, 1832.

Adcock, John, a minister of the United Methodist Free Church, England, entered the ministry in 1858. He has traveled in Bradford, Leeds, Sheffield, London, and Bury. He has been twice in Bradford, and has also labored a second time in Sheffield. He was president of the Annual Assembly in 1873.

Adoption is an act by which one takes another into his family, owns him for his son, and appoints him as his heir. The custom of adoption was occasionally practiced among the Jews, but was more frequent among the Greeks and Romans, who had express provision for its accomplishment. It is still common in Eastern countries, and especially among the Mohammedans. The ceremony of adoption, in some countries, consists in placing the garment of the one who adopts upon the adopted. This seems to have been an ancient Oriental custom, for Elijah adopted Elisha by throwing his mantle over him; and when Elijah was carried up in a fiery chariot, his mantle was taken up by Elisha, his adopted successor in the office of prophet. So the promise of God to Eliakim reads, "I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle; and I will commit thy government into his hand." Possibly alluding to this custom, Paul says to the Philippians, "Put on the Lord Jesus," "Put on the new man," denoting the adoption of sons.

"Adoption, in a theological sense, is that act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God and entitled to the inheritance of heaven. In the New Testament, adoption appears not so much a distinct act of God as involved in and necessarily flowing from our justification, so that at least the one always implies the other; nor is there any good ground to suppose that in the New Testament the term adoption is used with special reference to the civil practice of adoption by the Greeks, Romans, or other heathens; therefore these formalities are illustrative only so far as they confirm the usages among the Jews. Likewise, the Apostles, in using this term, appear rather to have had before them the simple view that our sins had deprived us of our sonship, the favor of God, and reconciliation with him. Our forfeited privileges were not only restored, but greatly heightened, through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son. And it is under the same view that Paul quotes from the Old Testament: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' (II. Corinthians vi. 17, 18.)

"Adoption, then, is that act by which we, who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. 'If children, then heirs; heirs of God, and joint-heirs with Christ.' (Romans viii. 17.) Here it is to be remarked that it is not in our own right, nor in the right of any work done in us or which we ourselves do, though it should be an evangelical work, that we become heirs, but jointly with Christ, and in his right. To this state belong freedom from a servile spirit, for we are not servants, but sons; the special love and care of God, our heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; a title to the heavenly inheritance; and a spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours. The last-mentioned great privilege of adoption merits especial attention. It consists in the inward righteousness or testimony of the Holy Spirit, the sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God and the hope of our future and eternal glory. This is taught in several passages in Scripture (Romans viii. 15, 16): 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.' In this passage it is to be remarked that the Holy Spirit takes away *fear*, a servile dread of God as offended. That the *Spirit of God* here mentioned is not the personified spirit or genius of the gospel, as some would have it, but 'the Spirit itself,' or himself; and hence he is called (Gal. iv. 6) 'the Spirit of his Son,' which cannot mean the genius of the gospel. That he inspires a filial confidence in God as our father, which is opposed to 'the fear' produced by the 'spirit of bondage.' That he excites this filial confidence and enables us to call God our father, by witnessing, bearing testimony with our spirit, that we are the children of God. (Gal. iv. 4–6:) 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' Here also are to be noted the means of our redemption from under the curse of the law,—the incarnation and sufferings of Christ. That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon; that upon our being pardoned, the 'Spirit of the Son' is 'sent forth into our hearts,' and producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, crying, 'Abba, Father.' To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their God, their entire union and delightful intercourse with him in spirit."—Watson, *Institutes.*

Adrian, Mich. (pop. 8438), the capital of Lenawee Co., is a beautiful village in the interior of the State. It has not grown very rapidly of late years. In 1860 it was the third in size in the State; but in 1870 it ranked as the sixth. It is the site of the principal college belonging to the Methodist Protestant Church. The M. E. Church has a beautiful edifice, with 510 members and 400 Sunday-school scholars. The church property is valued at $50,000. The Methodist Protestants have also a prosperous church organization. The statistics are not reported in their general minutes.

Adrian College is located at Adrian, Mich., and is under the control and patronage of the Methodist Protestant Church. It was organized in 1859 under the auspices of the American Wesleyan Church, and was so conducted until 1868. It was then transferred to a new board of trustees nominated by and representing a corporation known as "The Collegiate Association of the Methodist Protestant Church." This board assumed the financial liabilities of the institution, which at that time amounted to more than $30,000, and entered into an obligation to endow it with a sum of not less than $100,000. In 1870 the incorporation was so changed as to increase the trustees from twelve to thirty, and the election of the trustees was vested in the General Conference of "The Methodist Church," which was empowered to elect at each of its quadrennial sessions one-half of the entire board. By these arrangements the institution came more fully under the control of the denomination under whose patronage it is placed. In 1876 a further change was made, by which the alumni of the college were empowered to elect six additional trustees. Four buildings have been erected; the north hall contains rooms for the Theological Association and for about one hundred and twenty-five students; the south hall has rooms for the lady teachers and for the accommodation of about one hundred young ladies; the other two buildings contain the chapel, library, lecture and society rooms, laboratories, and cabinet. The buildings are situated on a plot of ground containing twenty acres, donated to the institution by Hon. L. G. Bury and Dr. D. K. Underwood. The assets of the institution, including buildings, grounds, apparatus, etc., are estimated at more than $137,000. The endowment fund, which bears interest, is about $80,000, though a larger sum has been subscribed. The location of the college is easy of access, being on the Lake Shore and Michigan Southern Railroad. It has six departments of instruction: Classics, Mathematics, Natural Science, Philosophy, Political Science, and Modern Languages. All of these are equally open to both sexes. There is also a preparatory department with a course of study extending through two years; also a department of Music; and arrangements have been made for furnishing to suitable candidates tuition in Theological and Biblical Literature. The present officers are G. B. McElroy, D.D., President and Professor of Mathematics and Astronomy; A. H. Lourie, M.A., Professor of Political and Social Science and English Literature; D. S. Stevens, M.A., Mental Science and Rhetoric; I. W. McKeever, M.A., Natural Science, and Amos Professor of Theology; M. L. Jennings, M.A., Latin and Greek; B. H. Rupp, Instrumental Music and Musical Composition; Mrs. A. A. Easterbrooke, Principal of the Ladies' Department, and Teacher of Modern Languages; August Reichert, Teacher of Vocal Music and Assistant in Instrumental Music. (For engraving see page 591.)

Adult Baptism. At the organization of the Methodist Episcopal Church in 1784 this direction was given: "Let every adult person and the parents of every child to be baptized have their choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly." With unimportant verbal alterations these directions have remained in the Discipline until the present time. At the same Conference a provision was also adopted to meet the cases of those who might have scruples about the validity of their baptism in childhood, and the ministers were directed in such cases to "remove their scruples by argument; if they could not the office might be performed by immersion or sprinkling, as the person desired." This provision remained in the Discipline until 1786, when it was omitted. Occasionally persons were rebaptized; but the General Conference of 1864 declared explicitly "the rebaptism of persons known to have been previously baptized is not consistent with the nature and design of baptism as set forth in the New Testament."

In 1792, the minister performing the ceremony was directed as to the mode of his baptism to "dip him in the water, or pour water upon him." But it was provided in the General Conference of 1864, that the minister should "sprinkle or pour water upon him (or if he so desired it, shall immerse him in water)." It will be seen by this that sprinkling or pouring is the preferred method and practice of the church, and that immersion forms the exception.

It is not to be supposed that the Methodist Episcopal Church administers this ordinance without due reference to the fitness of the candidate. He is required to assert his faith in the Christian religion, and to take upon him very solemn obligations of renouncing all sin and cleaving with true faith to Jesus Christ. There is nothing in the Discipline requiring this ordinance to be administered exclusively in the church edifice. It may be administered in private houses or elsewhere. The church, however, is the most appropriate place for the performance of all the ordinances.

The form for administering this ordinance was prepared by Wesley, copied chiefly from the ritual of the Church of England. He omitted, however, some prayers and Scripture lessons, and also some phrases seeming to teach regeneration by or through water baptism.

It is the order of the church that persons shall be baptized before they shall be admitted to the Lord's Supper, or to full membership in the church.

The form at present in the Discipline is, with slight verbal alterations, the same which was adopted by the church at its organization. The candidates for baptism are called forward in the presence of the congregation, and after a brief address prayer is offered, and lessons are read as prescribed in the ritual. The minister (the congregation standing) then addresses the candidates:

"Well beloved, who have come hither desiring to receive holy baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

"Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

Then shall the minister demand of each of the persons to be baptized:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" "I renounce them all."

"Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he arose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

"And dost thou believe in the Holy Ghost? the holy Catholic Church? the communion of saints? the remission of sins? the resurrection of the body, and everlasting life after death?" "All this I steadfastly believe."

"Wilt thou be baptized in this faith?" "This is my desire."

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" "I will endeavor so to do, God being my helper."

These questions being satisfactorily answered, prayer is again offered, and the minister baptizing says, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The services are closed by the congregation uniting with the minister in repeating the Lord's Prayer, or an extemporary prayer may be added.

Advocates, Christian, is the family title given to a large number of periodicals in the M. E. Church. The first weekly paper published in New York by the M. E. Church was called the *Christian Advocate,* and as other papers were established from time to time, they were named according to the localities, Western, Northwestern, etc. Some local papers, published by Annual Conferences or by individuals, have adopted the same general name. In other cases they have selected different titles. The German and Scandinavian Church papers have also different titles. The names, places of publication, and dates of commencement of the church *Advocates* are as follows:

Christian Advocate, New York	1826
Western Christian Advocate, Cincinnati	1834
Pittsburgh Christian Advocate, Pittsburgh	1844
Northern Advocate, Syracuse	1841
Northwestern Christian Advocate, Chicago	1852
California Christian Advocate, San Francisco	1852
Central Christian Advocate, St. Louis	1856
Pacific Christian Advocate, Portland	1860
Methodist Advocate, Atlanta	1868
Southwestern Christian Advocate, New Orleans	1876

In addition to these, the *Missionary Advocate* and the *Sunday-School Advocate* have been published at New York, by their respective societies.

Africa, one of the four quarters of the globe, and the seat of an ancient civilization, is a vast peninsula, formerly connected with Asia by the Isthmus of Suez, but now separated by the canal which was opened a few years since. Its interior is less known than any other large portion of the globe. Its area, exclusive of its islands, is estimated at 8,500,000 square miles. Its population is not definitely known, no census having been taken by its interior and tribal governments. Geographers have variously estimated its inhabitants from 80,000,000 to 200,000,000.

Paganism chiefly prevails through its interior. Mohammedanism controls its northern coast and has extended into various parts of the central countries. Of its different governments, Abyssinia is the only one in which Christianity has continued to prevail from ancient times. The first Methodist society was organized in Sierra Leone, by some negroes who had been taken by the British government from America to that colony. Hearing of their destitute condition, the Wesleyans of England sent them missionaries in 1811. In 1833, missionaries were sent from the United States to the colony which had been established in Liberia a number of the colonists having previously been members of the church. From time to time the number of missionaries was increased, so that a Methodist Episcopal Conference was organized in that republic. The Wesleyans have also established missions on the Cape Coast, the Gold Coast, and on the Gambia. In 1814, Dr. Coke, on his voyage to India, left a missionary at the Cape of Good Hope, who, after fruitless efforts, abandoned the mission and joined his brethren in India. In 1816 a missionary was sent to the Cape, who penetrated into the interior of Kaffraria, and successfully established a mission among that people. From that centre, the mission has spread through the southern and southeastern provinces, embracing Cape Colony, Southeastern Africa, and Natal. Within a few years, the United Methodists of the Free Churches of England have established a mission at Freetown and York, in Western Africa, and also a missionary station at Zibe, on the eastern coast, near Zanzibar; and very recently an effort has been made to occupy the interior, near Lake Nyanzi. At present, the Wesleyans have in Southern Africa, embracing Natal and the Vaal River country, six districts, containing seventy-two circuits, with 14,638 members. In Western Africa, in the Sierra Leone, Gambia, and Gold Coast districts, they have fourteen circuits and 9452 members. The Liberia Conference of the M. E. Church reports 2215 members; the United Methodists report in West Africa 3000, and in the eastern station about 40; making a total of nearly 40,000 members of the various Methodist churches in Africa. For more particular statements, the reader is referred to the articles on the several countries.

African Methodist Episcopal Church.—This organization was formed in April, 1816, and was composed of members who withdrew from the Methodist Episcopal Church.

History.—In early Methodism the white and colored members worshiped in the same congregation, the colored people occupying special seats. Some difficulty arose about their seats when the gallery was erected in St. George's church, Philadelphia, in 1786. In consequence of these difficulties, the few colored members left the church, and the minutes of 1786 and 1787 report no colored members. Uniting with others they formed an association in 1787, which ultimately inclined towards the Protestant Episcopal Church. Some of them returned, and, others having joined the church, the colored membership in 1794 amounted to 66.

At that time, led by Richard Allen, who subsequently became bishop, a blacksmith-shop was purchased, and a separate place of worship was opened, which was dedicated by Bishop Asbury, June 29, 1794. This congregation adopted as a part of their platform the following: "We consider every child of God a member of the mystical body of Christ," . . . "yet in the political government of our church we prohibit our white brethren from electing or being elected into any office among us save that of a preacher or public speaker." As the reasons for desiring a separate place of worship, they adopted on June 10, 1794, the following paper:

"*Whereas*, from time to time many inconveniences have arisen from white people and people of color mixing together in public assemblies,—more particularly in places of public worship,—we have thought it necessary to provide for ourselves a convenient house to assemble in separate from our white brethren:

"1st. To obviate any offense our mixing with our white brethren might give them.

"2d. To preserve as much as possible from the crafty wiles of the enemy our weak-minded brethren from taking offense at such partiality as they might be led to think contrary to the spirit of the Gospel, in which there is neither male nor female, barbarian nor Scythian, bond nor free, but all are one in Christ Jesus.

"3d. That we might the more freely and fully hold the faith in unity of spirit and the bands of peace together, and build each other up in our most holy faith."

They named their church "Bethel," and adopted a charter which placed it under the control of the M. E. Church, but their deed was not made in the prescribed form. Richard Allen acted as their chief pastor, and was ordained by Bishop Asbury in 1799, being the first colored minister so ordained in the United States. The congregation remained associated under general pastoral supervision with St. George's church, until 1815, when various difficulties having arisen, a convention was called to meet in Philadelphia, in April, 1816, and invitations were sent to the colored people in various localities. This convention consisted of five delegates from Philadelphia, seven from Baltimore, three from Attleborough, one from Salem, N. J., and one from Wilmington, Del. Bishop Payne thus describes it:

"The above seventeen opened the convention on the 9th day of April, 1816. The most distinguished members of this convention were Rev. Richard Allen, Rev. Daniel Coker, and Mr. Stephen Hill, an intelligent layman of Baltimore, Md. It is said, 'to the counsels and wisdom of this latter, more than to any other man, the church is indebted for the form it took.' The speeches made in this important convention are lost to posterity. The most important things that were done after the organization of the convention were: *a*. The election of a bishop. The votes being polled, Rev. Daniel Coker was declared bishop-elect. But . . . he resigned the next day in favor of Elder Allen, who being duly elected on the 10th, was consecrated bishop on the 11th, by Rev. Absalom Jones, a priest of the Protestant Episcopal Church, and four other regularly ordained ministers. *b*. The adoption of a resolution declaring that any minister coming from another evangelical church should be received in the same official standing which he held in the church whence he came. *c*. The adoption of the following: '*Resolved*, That the people of Philadelphia, Baltimore, and other places, who might unite with them, should become one body under the name and style of the African Methodist Episcopal Church.' *d*. The Book of Discipline of the Methodist Episcopal Church was adopted with its 'Articles of Religion,' and its 'General Rules,' as drafted by the two Wesleys, entire, complete, excepting the Presiding Eldership."

No full statistics have been preserved as to the number of members that united with the church at its formation. Bishop Payne estimates the number as near 3000, and the minutes of the M. E. Church show in 1816 a diminution of about 2400 colored members in Philadelphia and Baltimore, which would seem to harmonize with this statement.

Bishop Allen continued to act as bishop until his death in 1831. In 1828, Rev. M. Brown was elected to the same office, as was also E. Waters in 1838.

The growth of the church was constant, though for a time not very rapid, as it was confined chiefly to the free States and to the border slave States. In 1817 a church was formed in Charleston, S. C., which, in 1822, numbered 3000, but which was suppressed by the city authorities. In 1826, as Bishop Payne informs us in his semi-centenary book, there were 2 conferences, 17 itinerant preachers, and 7937 members. In 1836 there were 4 conferences, 27 itinerants, and 7594 members. In 1846 there were 6 conferences, 67 pastors, and 16,190 members. In 1856 we have no statistics furnished. The Civil War and the emancipation of the slaves opened a wide door to the church; and in 1866 there were reported 10 annual conferences, 185 pastors, 286 churches, and 50,000 members. Since that period the work has extended very rapidly in the South, and the statistics for 1876 show 27 conferences and 212,000 members. This large increase was in great measure derived from the colored membership which had formerly attended the worship of the M. E. Church South.

In 1852, D. A. Payne and Willis Nazrey were elected bishops. In 1856 the Canada Conference was constituted a separate church, and Bishop Nazrey became its bishop, yet claiming to retain his position as bishop in the African M. E. Church. This gave rise to differences which were not fully settled until 1864. Propositions for a union of the African M. E. Church and the African M. E. Zion Church were favorably considered, and committees to effect a union were appointed, but owing to unexpected difficulties the measure was not consummated.

In 1864, A. W. Wayman and Jabez P. Campbell were elected to the office of bishop. Both of these ministers had been distinguished for several years for their energy of character and for their unwavering devotion to the interests of their church, as well as for their pulpit ability.

The African M. E. Church has a publishing house in Philadelphia, and a weekly religious organ. It is also giving increased attention to education. Its chief institution is Wilberforce University, at Xenia, Ohio. (See WILBERFORCE UNIVERSITY.) It has also commenced several academies, which are, however, only in their infancy. The estimated value of the church property is now nearly three millions.

African Methodist Episcopal Zion Church is a branch of the Methodist family consisting almost exclusively of colored members. Its doctrines are precisely the same as those of the Methodist Episcopal Church, from whose Discipline its articles are copied. Its system of polity also is very similar, the chief difference being that the bishops are elected every four years by the General Conference, and are installed or consecrated according to the ritual of the M. E. Church without the laying on of hands. The General Conference, which is the supreme tribunal, is composed of one for every seven ministers in the Annual Conference and of two lay delegates for each Annual Conference except where there is but one ministerial delegate. In other respects there is but little difference from the parent church.

History.—Its organization dates from 1820, when a large congregation of colored Methodists in the city of New York, which had been known as the Zion church, seceded, and with one or two other churches formed an organization. It took its name from the name of the principal church. That congregation had been formed as early as 1796, and had erected an edifice in 1800, but had remained subject to, and in perfect harmony with, the general church economy until 1820. At that time James M. Stillwell, who had been a pastor of the old John Street congregation in New York, withdrew from the church, taking with him about 300 members. On the evening of his withdrawal, he visited the colored congregation, informed them of the step he had taken, and induced them to fancy that their religious liberties were in danger. The reason assigned was, that the New York Conference desired more definite legal action to secure the property of the church from being lost in case of secession. By Mr. Stillwell's influence they were led to take steps preparatory to a separation, and requested him to take charge for the time being of their societies. As they were then erecting a new church, they invited him to preach the first sermon at its opening, and in a few weeks declared themselves independent. Hearing of the difficulty, Bishop Allen, of the African Methodist Episcopal Church, visited New York and endeavored to induce them to unite with the organization which had been formed by him and others in Philadelphia and Baltimore, but after full consultation they preferred to form an independent organization, adopting the Discipline of the M. E. Church. During the agitation which followed, a second colored church in New York and a church in Brooklyn united with the Bethel church of Philadelphia. The Zion congregation having become independent, sent messengers to induce other colored congregations in different cities to unite with them, and they formed an association called "The African Methodist Episcopal Church in America."

Not wishing, however, at that time to be wholly independent, they proposed that their association should be treated as a distinct and separate Annual Conference under the patronage and government of the M. E. Church, and they applied to Bishop McKendree to preside in the Conference, to conduct it according to church usages, and to ordain their ministers. The Philadelphia Annual Conference, learning their condition, passed the following resolution: "The Philadelphia Conference do advise and recommend that one of our bishops do attend and preside in the African Conference appointed to sit in New York, and to superintend their organization as an African Methodist Conference, under the patronage of our bishops and Conference, agreeable to the proper plan (if the New York Conference agree with us), to wit:

"1. One of our members always to preside in the said Conference, or, in case no bishop be present, then such white elders as the bishop shall appoint are to preside.

"2. Our bishops to ordain all their deacons and elders, such as shall be elected by their own Conference, and approved of by the bishop, and educated for the office."

This resolution, adopted by the Philadelphia Conference, was forwarded to the New York Conference, but it did not meet with their approbation. They alleged that the organization of an African Annual Conference must be effected by the General Conference, but could not be by one or more Annual Conferences. Defeated in their purpose, they proceeded to hold their Conference, June 21, 1821. Joshua Soule, subsequently elected bishop, and Dr. Phœbus having been invited, met with them. They first elected a bishop of the Methodist Episcopal Church to preside; but he not being present, Dr. Phœbus was chosen, who acted as their president for the session; and Joshua Soule served as secretary. Freeborn Garrettson also attended their meeting, and said to them that he thought an African Conference would be established at the next General Conference. The second Conference was held in 1822, in Philadelphia, and the bishops of the M. E. Church were again invited to preside; but they believing they could not do so officially, the Conference elected a president of their own. Bishops Robert and George, however, called upon them, and recommended them to delay further action until the meeting of the ensuing General Conference. The African Methodist Episcopal Church organized in Philadelphia, and known as the "Bethel Church," however, availed themselves of their unsettled condition, and through their influence a number of the members united with them; fearing a further loss should they delay, they voted to proceed to a permanent organization. Accordingly they met in New York, and having elected several local preachers as elders, they were ordained by Mr. Stillwell, assisted by two elders who had also withdrawn from the M. E. Church. At their organization 22 ministers and 1426 members were reported. In July, 1822, James Varick was elected as their first bishop, or superintendent, as the office was then called. He was elected in 1826, and continued to serve until 1828; at that time Christopher Rush was chosen superintendent. In its earlier history, the growth of the church was comparatively slow. In 1847, 26 years after its first Conference, they reported only 5000 members, 75 traveling ministers, and 50 church edifices, though they also reported a number of congregations without church buildings. The General Conference, which held its session in Philadelphia in 1864, sent delegates to the Methodist Episcopal General Conference then in session in the same city, and also passed resolutions in favor of forming a union with the African M. E. Church.

Owing, however, to differences which subsequently arose, the proposition was not carried into effect. During the progress of the civil war, and especially at its close, a number of ministers of the Zion Church visited the South, and organized societies in various parts of the country, and from year to year reported a large increase. At present (1876) they have 7 bishops, viz., J. J. Clinton, S. T. Jones, J. J. Moore, J. W. Hood, J. M. Thompson, James H. Lomax, and William H. Hillery. They also report 17 annual conferences, 1200 traveling ministers, 1063 local preachers, 1154 exhorters, 225,000 members, and 25,321 probationers. They report also 9083 churches, 15,094 Sabbath-schools, 25,000 officers and teachers, and 102,474 Sunday-school scholars. It is but proper to say, however, that these statistics are not wholly reliable. Such was the unsettled condition of the colored people at the South when their societies were formed, and such the lack of education and systematic order among the ministers and members in many localities, that doubtless great errors have been made. From the most careful inquiries, it is not probable the membership exceeds, if it equals, the number of 150,000. They report two educational institutions under their patronage, viz., Rush Academy, at Fayetteville, N. C., and Zion Hill, in Washington Co., Pa. They have the nucleus of a book concern in Washington City, D. C., but at present have no well-supported periodical.

African Publishing House.—The publishing department of the African M. E. Church is located at 631 Pine Street, Philadelphia, where the publications of that church are kept on sale, embracing hymn-books, disciplines, catechisms, and the books of study ordered by the Conferences. The value of the building is estimated at $6000, and the estimated business done annually is about $20,000. They have a printing department in which they print their church paper, *The Christian Recorder*, which has a circulation of about 8000 copies.

Akers, Peter, D.D., was born in Kentucky, and entered the ministry of the M. E. Church in that State. He subsequently removed to Illinois, and has spent about fifty years in preaching in important charges, in acting as presiding elder, and in other duties. For several years he was president of McKendree College, and was engaged in literary pursuits. Among the productions from his pen is a valuable work on chronology.

Akron, Ohio (pop. 10,066), the capital of Summit Co., was first settled in 1825, and so rapidly did it increase in population and importance that in 1841 it was chosen as the county seat. It is finely located for manufacture and commerce. The Cleveland and Zanesville, and the Atlantic and Great Western Railroads here intersect each other. The elevation being 400 feet above Lake Erie it forms a summit, as the name of the county indicates, it being the highest point on the canal between the lake and the Ohio River.

For many years Methodism did not make any very special advancement in this town, but more recently it has rapidly risen to a commanding position, so that its churches and Sunday-schools have almost a national reputation. It is said to have one of the finest Sabbath-school rooms and one of the most vigorous Sabbath-schools in the State.

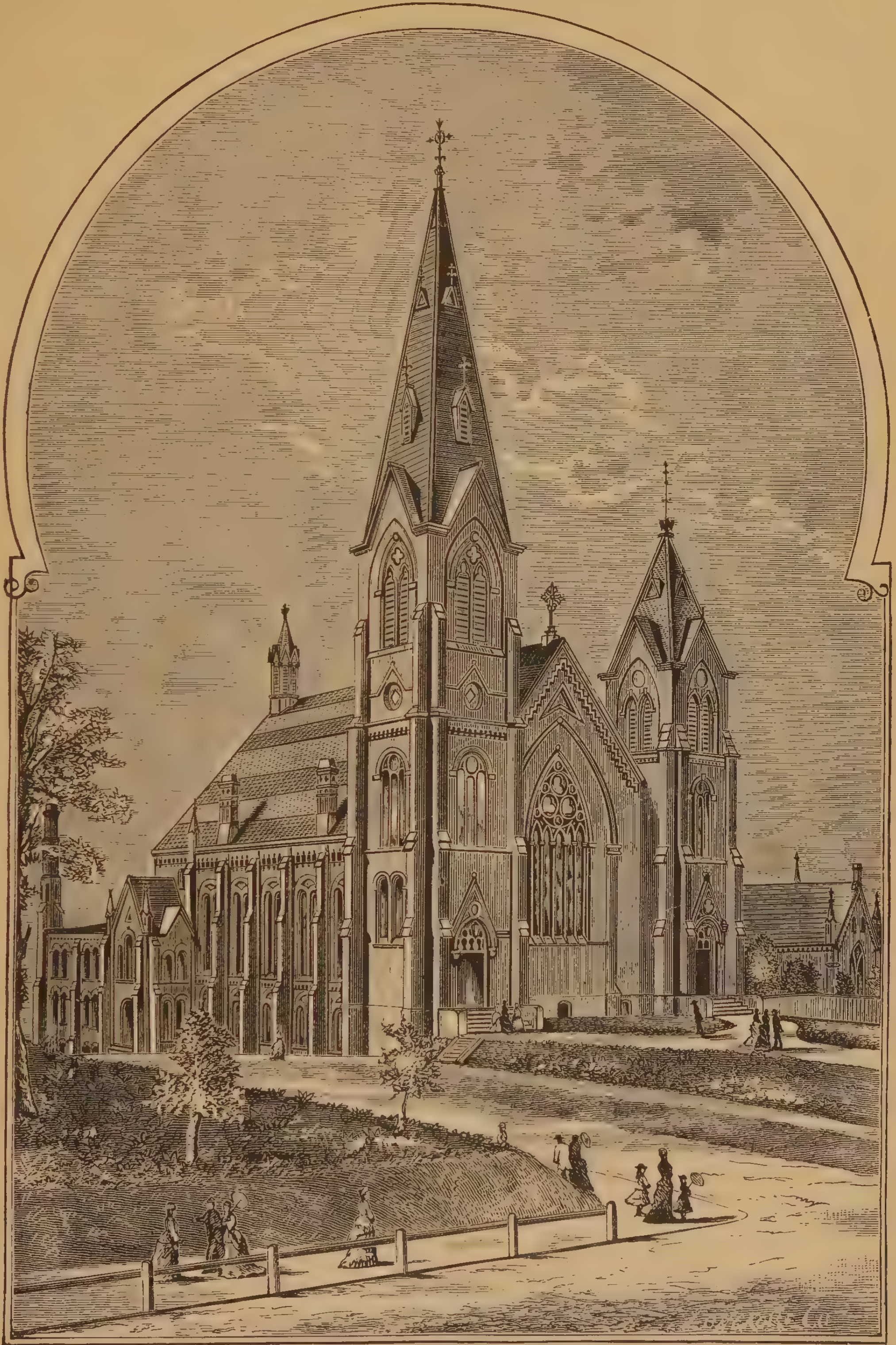
The Methodist statistics are as follows:

Churches.	Members.	Sunday-School Scholars.	Church Value.
First Church	644	678	$100,000
Second Church	62	170	6,000

Akron First M. E. Church is one of the best church edifices in Ohio. The audience-room, exclusive of the vestibule, has an area of 90 by 64 feet; around which extends a gallery supported by brackets. The wood-work is of solid black walnut, and the house throughout is neatly and beautifully furnished. The basement below the audience-room affords commodious space for lecture-room, pastor's study, church parlor, kitchen, and Sunday-school library. The most attractive feature is the Sunday-school department. Not only has the church a commodious basement, but adjoining the church, school-rooms are built in the form of a semi-octodecagon, having an area of 64 by 45 feet; furnished with chairs, piano, fountain, pictures, etc. Around this is built a projection two stories high, providing rooms for separate classes. The rooms are airy and well lighted, and ample provision made for the infant department. The rooms can be closed separately, and can be thrown open into the main room by arched doorways, so that the superintendent may have, from a central point, command of every department of the school. The Sunday-school rooms were finished in 1870, at a cost of $20,000. The entire church and furnishing did not exceed $120,000. At the time of its erection, the membership was about 400; at present (1876) it is 644. The edifice is of brick with Ohio stone dressings, and is erected in the most substantial manner.

Alabama (pop. 996,992) was admitted as a State into the Union in 1819. Its early history is somewhat obscure. It is supposed to have been discovered by De Soto in 1541, and the first permanent settlement was made by the French in Mobile in 1711. After the war between England and France had been terminated by the treaty in 1673, Alabama passed into the hands of the English, and subsequently became part of the State of Georgia. In 1798, the region comprised in the States of Alabama and Mississippi was organized as a Territory, called Mississippi, with the exception of that part south of the parallel of 31 degrees north latitude, which at that time was embraced in Florida, and was under the government of Spain. In 1817, the western part was organized and admitted into the Union as the State of Mississippi, and the present Territory of Alabama remained until 1819, when it was also admitted as a State. At that time it had a population of 127,901, of whom about one-third were slaves. It had been previously inhabited by the Creek Indians, who, in the war of 1813 and 1814, were very troublesome, and destroyed a number of white settlers. They were, after a series of bloody encounters, subdued by General Jackson.

The first Methodist sermon, and probably the first Protestant sermon preached in Alabama, was by the famous Lorenzo Dow, in 1803 or 1804. In 1807, Bishop Asbury, at the South Carolina Conference, called for volunteers to go as missionaries to Tombigbee, and one minister offered his services. Two years afterwards, 80 church members were reported. In 1807, the Indian title to another part of the State was extinguished. And in 1809 there was a circuit of 170 members, to whom a minister was appointed from the Western Conference. In 1811, 400 members were reported in different parts of the State. At that time traveling was both difficult and dangerous. In 1810, a missionary records "that on his way to his charge he had to sleep under the trees thirteen nights." In 1811, the Territory of Alabama was placed in the Mississippi district of the Western Conference; and in 1817 it was organized into the Mississippi Conference. In 1820, the Tennessee Conference embraced that part of the State lying north of the Tennessee River, and the Mississippi Conference included the other parts of the State. In 1824, the lines were so changed that the Tennessee Conference embraced that part of Alabama over which the waters ran into the Tennessee River; the Mississippi Conference occupying the south. In 1832 an Alabama Conference was created, but the territory of the State was still shared in part between the Tennessee and Mississippi Conferences. At the separation of the M. E. Church South, in 1845, the Conferences including the State of Alabama identified themselves with the Southern organization: and the M. E. Church South was the strongest ecclesiastical organization in the State. At the close of the Civil War in 1865, the ministers of the M. E. Church were invited into the northern part of the State, and congregations were organized, which gradually extended their range over a large part of the territory. At the present time (1876) there are two Conferences of the M. E. Church, viz., the Alabama and the Central Alabama, having a membership of 10,720. The M. E. Church South has two Conferences, to wit, the Alabama and the North Alabama, having a membership of 41,219. The Methodist Protestant Church reports a membership of 2874. The African M. E. Church has a Conference, and reports 11,625 members. The African M. E. Zion Church and the Colored Church of America have also organizations, but we have not the exact numbers. The Church South does not in its general minutes report the value of its church



FIRST M. E. CHURCH, AKRON, OHIO.

property. The M. E. Church reports 202 churches, valued at $702,610. The M. E. Church South has 233 Sunday-schools with 27,140 scholars. According to the government census of 1870 there were in the State 2095 church organizations, 1958 edifices, 510,810 sittings, and church property valued at $2,414,515. These were divided among the different leading denominations as follows:

	Organizations.	Edifices.	Sittings.	Property.
Methodist	991	892	218,945	$787,265
Baptist	786	769	189,650	535,650
Presbyterian	145	143	50,215	222,500
Protestant Episcopal	50	38	15,520	264,600
Roman Catholic	20	19	6,730	409,000
Christian	19	19	5,750	10,050
Congregational	4	2	650	7,300
Jewish	2	2	1,650	30,000
Universalist	6	2	550	1,400

Alabama Conference (M. E. Church) was organized by the General Conference of 1832, having boundaries including "South Alabama, that part of Mississippi not included in the Mississippi Conference, and West Florida." The first session of this Conference was held in Tuscaloosa, Nov. 27, 1832. There is no report of its session except that there were in it 38 preachers. In 1833 it reported 8196 white, and 2770 colored members. In 1845, after the division of the church, this Conference adhered to the Church South. By the authority given to the bishops at the General Conference of 1864, Bishop Clark organized a new Conference at Talladega, Ala., Oct. 17, 1867. It reported 8362 members, 42 preachers admitted on trial, and 48 in all, 132 local preachers, 73 churches, value, $15,060, 69 Sunday-schools, and 3491 scholars. The General Conference of 1868 fixed its boundaries so as to embrace the State and that portion of Florida lying west of the Apalachicola River. In 1872 it simply included the State. By the General Conference of 1876 it was divided into the Alabama and Central Alabama Conferences. The Alabama Conference now includes the Lebanon, Birmingham, West Alabama, and South Alabama districts, embracing also the Sand Mountain and Scottsborough charges. The statistics are as follows:

Preachers, 40; members, 4788; churches, 97, value, $14,116; parsonages, 2, value, $175; Sunday-schools, 21; Sunday-school scholars, 1363.

Alabama Conference (M. E. Church South).—This Conference adhered to the Church South after the division of the church in 1845. It then "included all that part of the State of Alabama not included in the Tennessee Conference, West Florida, and the counties of Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee River, in the State of Mississippi." In 1845 this Conference reported, preachers, 110; white members, 26,514, colored, 13,537; local preachers, 394.

It now (1877) embraces the southern part of the State and Western Florida, including the Mobile, Greensboro', Selma, Prattville, Montgomery, Union Springs, Eufaula, and Marianna districts. Its statistics are given in the minutes as follows: members, 29,039, 64 of whom are colored; Sunday-schools, 333; Sunday-school scholars, 14,097.

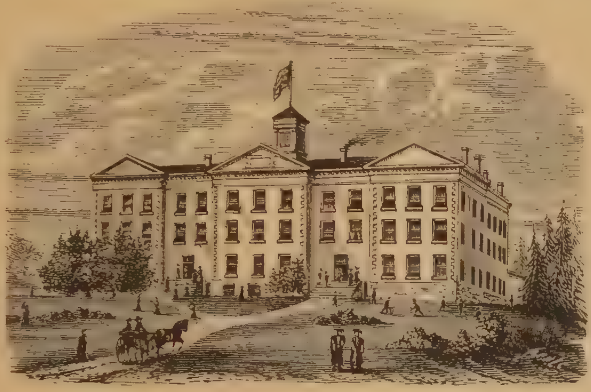
Alabama Conference (M. P. Church) embraces the State of Alabama, and reports 35 itinerant and 15 unstationed ministers, 2900 members, 30 churches, and 6 parsonages, valued at $60,000.

Alabama Conference (African M. E. Church) was organized in July, 1868, at Mobile, by Bishop J. M. Brown. It includes the whole State of Alabama. At its organization, it reported 22 preachers, 5600 members and probationers, 6 churches, value, $4850, and 7 Sunday-schools. It now (1876) reports 89 preachers, 11,067 members, 135 Sunday-schools, with 7587 scholars, and 139 churches, value, $63,903.

Albany, N. Y. (pop. 76,216), is the capital of the State, and occupies a beautiful site on the west bank of the Hudson River. It was early settled by a Dutch population, who established religious worship according to the order of the Dutch Reformed Church. It was one among the first cities in which the early Methodist services were held. In 1766, Capt. Webb, before he visited New York City, was connected with its barracks, and held religious worship, though without the organization of any society. It was the scene of part of the labors of Freeborn Garrettson and others whose names have been distinguished in the history of the church. Methodism encountered at different periods much opposition in this city, but it has ultimately succeeded in gaining a very favorable position. The M. E. Church has (1876) six edifices and societies, which report as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Hudson Avenue	507	404	$41,000
Garrettson Station	185	144	32,000
Ash Grove	428	330	118,000
Trinity	275	263	70,000
Grace	345	502	20,000
Central Avenue	115	178	6,000

Albert College, the principal educational institution of the Methodist Episcopal Church in Canada, is located in Belleville, on the Bay of Quinté, about midway between Kingston and Toronto. It was founded in 1855, and opened in 1857 as the Belleville Seminary: and has grown steadily through successive stages till it has become a reputable university in its character, and one of the best established and most efficient schools in the Province. The Methodist Episcopal Church in Canada, from the day that by its own action in 1828 it was set off from the Methodist Episcopal Church, inheriting the spirit of the founder of Methodism, has liberally promoted education, and been ever eager to start and perpetuate institutions of learning. In 1832 the Upper Canada Academy, now Victoria College, at Cobourg, was established. On the changes that occurred in the Methodism of Canada in 1833, the portion of that people that retained the name and polity of the Methodist Episcopal Church found themselves without any educational establishment, and so remained until the founding of the Belleville Seminary, now Albert College, in 1855.



ALBERT COLLEGE.

Pressed by the necessities of the case,—for the youth of the church that would be educated were compelled to go to the schools of other denominations, or other countries, and thus generally were lost to the M. E. Church, and sometimes to the country,—the Bay of Quinté Annual Conference resolved, in 1853, on the erection of a seminary of learning. The Niagara Annual Conference, and finally the General Conference, furthered the scheme; and, in July, 1857, in their spacious new brick edifice of four stories, 120 feet by 80, the authorities of the Methodist Episcopal Church in Canada were permitted, in the good providence of God, to behold the satisfaction of their desires and the answer of their prayers, in opening the doors of their seminary. It is a school for both sexes, and yet affords to both the broadest advantages of the highest culture and the highest honors. The first seminary faculty was composed of Joshua H. Johnson, M.A., Principal, and Professor of Ethics, etc.; Hiram P. Shepard, M.A., Professor of Ancient Languages and Literature; Jas. N. Martin, M.A., Professor of Natural Science, etc.; A. Carman, B.A., Professor of Mathematics; G. Goldsmith, English Tutor; Miss E. A. Deaver, Preceptress, and Teacher of Modern Languages; Miss A. Masury and Mrs. F. Crowell, Music Teachers. The college council (1877) is constituted as follows: Rev. J. R. Jaques, D.D., Ph.D., President, and Professor of Ancient Languages and Literature; Geo. S. Wright, Esq., Ph.D., Professor of Modern Languages and Literature; Rev. E. I. Badgley, B.D., Professor of Hebrew, Ethics, etc.; Rev. A. Carman, D.D., Emeritus Professor of Metaphysics, etc.; Jno. Maconn, M.A., Professor of Botany, Geology, etc.; Jas. T. Bell, Esq., Professor of Agriculture, Mines, etc.; D. F. Wilkins, B.S., Professor of Mathematics, Chemistry, etc.; John Johnston, Esq., Lecturer on School Law; H. Which, Esq., Professor of Music; Mrs. J. R. Jaques, Preceptress, etc.; Miss C. Bannister, B.S., Painting, Drawing, etc.; Mrs. Henry Which, Assistant in Music. Besides these are employed several tutors and instructors. In 1860 Belleville Seminary was affiliated to Toronto University (the Provincial), and thus became Belleville College. In 1866 it was granted by the legislature an independent charter in arts, under the name of Albert College. In 1870 this charter was enlarged in its powers by the Parliament to all the arts and faculties, thus erecting Albert University. Its financial interests are held and controlled by a board of managers appointed by the General Conference. Its educational interests and scientific standing are guarded by the college council and by a senate, appointed by the same Conference, and approved by the Crown. Its work is done under statutes sanctioned by the Crown. So in a good sense it is a national institution. Signally, as in many church institutions, it has enjoyed the helping hand of a kindly Providence in the supply of men and money in the day of necessity. Perhaps the most noteworthy instance of this favor is the devotion of the treasurer, J. G. Robinson, a retired merchant, who has lifted the endowment fund to over $40,000, and is still leading on.

Albert University.—The literary and scientific corporation and body politic of Albert College, as above described, enacting curriculums and general statutes, and conferring degrees and honors under powers vested in them by the legislature and the Crown. The bishop of the church is the chancellor. The college professors are ex-officio senators, and the senate is enlarged at pleasure by the General Conference of the M. E. Church in Canada. The university is now conferring degrees in the faculties of Arts, Law, Theology, Science, Agriculture, Engineering, and Music.

Albion College.—As early as 1833, the project of founding a seminary of learning in Michigan, under Methodist patronage, was discussed by various ministers; and the enterprise, in 1831, received the sanction of the Ohio Conference, which at that time embraced a large part of Michigan. On March 23, 1835, a charter was obtained, from the legislature of the Territory, incorporating the trustees of Spring Arbor Seminary; and the first session of said corporation was held October 29, 1835, in the village of Jacksonburg, at the house of Dr. S. Stoddard. Officers were elected, and deeds of land, amounting to 210 acres, were executed in favor of the seminary, by William Smith and M. Benedict. Rev. Elijah Crane was appointed first financial agent. Numerous subscriptions were obtained, and 100,000 bricks for the seminary edifice were provided.

The financial crisis of 1836–37, however, delayed the work of building, and as the eligibility of the site selected was doubted by many, a proposition was made to remove it to whatever place should offer the most favorable inducements. The citizens of Albion having donated beautiful grounds for seminary purposes, and having subscribed a few thousand dollars for buildings, it was transferred to that place; and in 1839, an amendment to the charter was obtained, changing the name to the Wesleyan Seminary at Albion. The corner-stone of the central edifice was laid July 6, 1841, and on October 7, 1842, a preparatory school was opened, under the direction of Rev. G. P. Tyndall, in a temporary building erected for the purpose. In November, 1843, the seminary proper was opened, under the presidency of Rev. Charles P. Stockwell, A.B., assisted by a corps of teachers. At first the sessions were held in the Methodist church edifice, but in January, 1844, they were removed to the central edifice, which had just been completed under the supervision of Rev. A. Billings, agent. The number of students during the winter was 117, and during the summer 183. The next change in the character of the institution occurred in 1850, when the charter was amended, and the institution was incorporated, under the name of "Albion Female Collegiate Institute and Wesleyan Seminary." The Rev. Clark T. Hinman was elected president, assisted by Professors E. W. Merrill, Norman Abbett, L. R. Fisk, and I. C. Cochrane. Miss Sarah Hunt was principal of the female department, and W. H. Brockway was appointed general agent. The number of students during the year was 355.

In 1861, the title was changed to that of Albion College, and the faculty was organized with Rev. Thomas H. Sinex, as president, and C. C. Olds and John Richards, professors; Miss Julia F. Robertson being principal of the female department. The number of students for the year was 290. In 1865, the last change was made in the charter, by which Hon. John Owen, E. G. Merrick, Esq., and E. J. Connable were constituted an "endowment fund committee," to secure, hold, and invest all money contributed for the endowment of the college, and to pay over to the board of trustees, semi-annually, all the interest accruing thereon. The faculty consisted of Rev. George B. Jocelyn, D.D., president, and Professors W. H. Perrine, W. H. Shelley, Mrs. L. B. Perrine, and Miss Rachel Carney. During the year 1876, Dr. Jocelyn died, and James H. Hopkins succeeded as vice-president, assisted by Professors W. M. Osband, Natural Science; Mrs. Lucy A. Osband, Modern Languages; Roland C. Welsh, Greek and Hebrew; George B.

ALBION COLLEGE.

Merriman, Mathematics; Louis F. Sternes, History and Belles-Lettres; with teachers of music and other accomplishments. The property of the institution consists of buildings, grounds, and furniture valued at $65,000; library, apparatus, and cabinet, $5000; president's house, $2000; funds in hands of endowment committee in bonds, mortgages, and notes, $143,554; in the hands of the Albion board of control, invested in notes, $28,896. The income for the past year was $15,942.97. There is an indebtedness of $19,200, for which a sinking fund has been created. The institution having passed through many changes, and through a series of difficulties, has now a fine prospect for the future.

Albion, N. Y. (pop. 3322), the capital of Orleans County. In 1845 the Methodists, Presbyterians, and Baptists had each one church, and there was an academy and a female seminary. Present Methodist statistics (1876):

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	178	150	$17,000
Free Methodist	150	100	10,000

Albion Seminary is located in Albion, Marshall Co., Iowa, six miles north of Marshalltown. The village is healthy and moral, and contains about 800 inhabitants. The building is a substantial brick structure adequate to the necessities of the institution. The seminary is under the patronage of the Upper Iowa Conference of the M. E. Church; the property of the corporation, including grounds, buildings, and notes, amounts to $25,000. Through the munificence of Professor John F. Eberhart, of Chicago, the endowment has been increased to over $10,000. The average number of students is about two hundred. The seminary was organized in 1872, with Thomas B. Taylor as principal. He was succeeded by Rev. S. G. Smith. In 1877 the faculty were John Sanborn, A.M., Principal, and Professor of Mathematics and Latin; Rev. John S. McIntyre, Professor of Science and History; Miss Adelina N. McCormac, Music, French, and Grammar; Miss Jenny M. Besom, Drawing and Painting; G. H. Blanchard, Commercial Department.

Albright, Alexander, Count de Hirschfeld, a minister and teacher in the M. E. Church South, was a native of the duchy of Oldenburg, Germany, and descended from a renowned family. He was a regular graduate of the military school at Eutin, in Holstein. In 1840 he entered the army with the rank of lieutenant. In 1843 he entered the Austrian army with the rank of captain. In 1853 he came to the United States, and in 1856 joined the M. E. Church South in Missouri. In 1871 he was transferred from the Missouri to the Texas Conference, and assigned to the German mission at Galveston. The next year he was appointed to the New Braunfels circuit. In 1873 he was made supernumerary with the design of teaching as a professor of German literature in the Texas University. His health failing, however, he never entered on his duties. In 1874 he was superannuated. He died at Georgetown, Texas, March 2, 1875.

GEN. CHARLES ALBRIGHT.

Albright, Gen. Charles, of Mauch Chunk, was born in Berks Co., Pa., December 13, 1830; was educated at Dickinson College; studied law, and was admitted to the bar in 1852; in 1854, went to Kansas, and participated in the early struggles of the Territory for freedom. In 1856 he returned to Pennsylvania, and resumed the practice of law at Mauch Chunk, where he still resides. In 1862 he entered the army as major, and after the battle of Antietam was made lieutenant-colonel. In 1863 he was commissioned colonel, and in 1865 he was brevetted brigadier-general. In 1872 he was elected a member of Congress from the State at large. As a business man, he has been in the manufacture of iron since 1863, and as president of the Second National Bank at Mauch Chunk since 1864. As an attorney, he is well known for his successful prosecution of the "Molly Maguire" cases. For a number of years he has been an active member of the Methodist Episcopal Church, filling various official stations. He was a member of the General Conference of 1872, and has been chiefly instrumental in erecting a beautiful church in his village.

Albright, Hon. Charles J., was born in Carlisle, Pa. He was a descendant of Methodist ancestry, and his father's house was frequently the home of Bishop Asbury and other heroes of early Methodism. For over forty years he has been a resident of Ohio, chiefly at Cambridge, his present residence. For over twenty years he has been connected with the press, and has occupied prominent and responsible public positions at different periods. From 1855 to 1857 he was a member of the Thirty-fourth Congress, and for several years thereafter was in the United States Internal Revenue Service in the district where he resides. He was elected lay delegate from the Pittsburgh Conference M. E. Church to the session of the General Conference of 1872.

Albright, Jacob (originally, ALBRECHT), the founder of the "Albright Methodists," or, properly, the "Evangelical Association," was born near Pottstown, in Montgomery Co., Pa., May 1, 1759. His parents emigrated from Germany, and were members of the Lutheran Church, in which faith they educated their son. He removed to Lancaster Co., where for some years he followed the business of a tile burner. In 1790, the death of some of his children and a sermon in connection with the services led him to deep penitence. Shortly afterwards he was converted, and united with the M. E. Church. At that time no services in German had been provided by the Church; he became deeply interested in the religious condition of his German brethren, and having an exhorter's license, he commenced holding meetings in the German language about 1796. He soon organized societies according to the system of the Methodist Church, and in 1800 several of them existed. In a few years, as helpers were converted under his ministry, a district was formed, and he became a presiding elder. As the number of ministers and members increased, a conference was organized in 1807, and he was selected as its superintendent or bishop. A certificate of ordination issued by him in 1807 shows that his people were then known as "New Methodists." About six months after this conference he died. He was a man of deep piety, great earnestness, and highly esteemed by Bishop Asbury.

Albright Methodists.—See EVANGELICAL ASSOCIATION.

Alderson, Alberry L., a minister of the M. E. Church South, was born in Hart Co., Ky., and united with the Kentucky Conference in 1833. Whether on circuit, stations, or districts, he was eminently popular and successful. His sermons and addresses were earnest, clear, and logical, and his defense of the truth able and convincing. His culture was of a high order. He died in peace in the county of his birth, November 3, 1871, in the sixty-first year of his age.

Alexandra College, Canada.—In the seminary period of Albert College, by virtue of the subscription covenant it provided instruction for both sexes. In the primary College period (affiliation), under the Toronto University restrictions ladies were not eligible to degrees. In the secondary College period (Albert), the board of management prescribed a distinct course appropriate to ladies, and authorized a suitable diploma. Now this provision is extended, and the university senate may at any time admit competent ladies to the usual arts degrees. Ladies attending Alexandra College have all the advantages of the lectures of Albert College, besides the usual provisions of ladies' colleges in the various branches of ornamental education. The aim is to afford superior facilities to women for solid education; and though the prejudices of the country are largely against co-education, this department of the scholastic work of the church has been well sustained.

Alexandria, Va. (pop. 13,570), seven miles below Washington, on the Potomac River. It was once the residence of Washington, and the church where he worshiped is still standing. It is first noticed in the minutes for the year 1792, when Rev. Ezekiel Cooper was appointed pastor. The Baltimore Conference was held there the same year. In 1816 there were reported 530 members. The troubles connected with slavery, in the border States, seriously impeded the growth of the church. At one time a large proportion of the strength of the membership united with the Church South. The statistics in 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church....................	206	95	$12,500
Colored M. E. Church......	384	225	9,500
M. E. Church South........	446	480	18,500
Methodist Protestant......	131	95	12,000
African M. E. Church.....	......	......	......

Algona College is located at Algona, Iowa, on the Chicago, Milwaukee and St. Paul Railroad. The College campus contains eight acres, and is finely located on the bank of the Desmoines River. Natural forest-trees adorn the entire grounds. The building contains a chapel, recitation-rooms, library, museum, reading-rooms, etc. It is furnished with valuable chemical and philosophical apparatus, and a museum of considerable merit. It has collegiate and preparatory departments. Attention is paid to music and commercial instruction. It numbered in 1877, 108 students, of whom about one-half were ladies. Its faculty consisted of Rev. William F. Barclay, A.M., President; Albert N. Bushnel, Mathematics and Natural Science; Ella M. Ray, French and Latin, assisted by a number of instructors.

The building is valued at $6000. The endowment is estimated at $17,000. It is owned by, and is under the patronage of, the Upper Iowa Conference M. E. Church.

Allegheny City, Pa. (pop. 53,180), is situated directly across the Allegheny River from Pittsburgh, and has had a rapid growth. It is related to Pittsburgh as Brooklyn is to New York, or Camden is to Philadelphia; and its growth has been owing to the overflowing of the densely crowded population of the city of Pittsburgh, as the inhabitants prefer to move across the river rather than climb the adjacent hills. Its wide and regular streets, its beautiful parks, and its greater freedom from smoke have made it a desirable place of residence. The Presbyterian, United Presbyterian, and Reformed Presbyterian have each in this city a theological seminary. From these advantages, as well as from the character of the early settlers, the Calvinistic churches have grown rapidly. Methodism without such resources has, nevertheless, made steady progress since it commenced its labors in the city. At the Conference held at Wellsburg, Va., in 1832, Rev. Alfred Brunson was appointed to Allegheny Town. This is the first mention of the place in the Conference minutes, although there had been preaching for years before when it was connected with the churches in Pittsburgh. At the ensuing Conference 214 members were reported, and Rev. Daniel Limerick was appointed pastor, and was succeeded in the following year by the Rev. S. R. Brockunier. In the same year it became the head of a district, which took its name from the city. From that period the growth was gradual but constant. The city enjoyed the labors of some of the most eminent men of the Conference, among whom were Joshua Munroe, Charles Cook, Robert Hopkins, and Simon Elliot. In 1838, the station was divided, and the two churches were named Beaver Street and South Common, which together reported the following year 441 members.

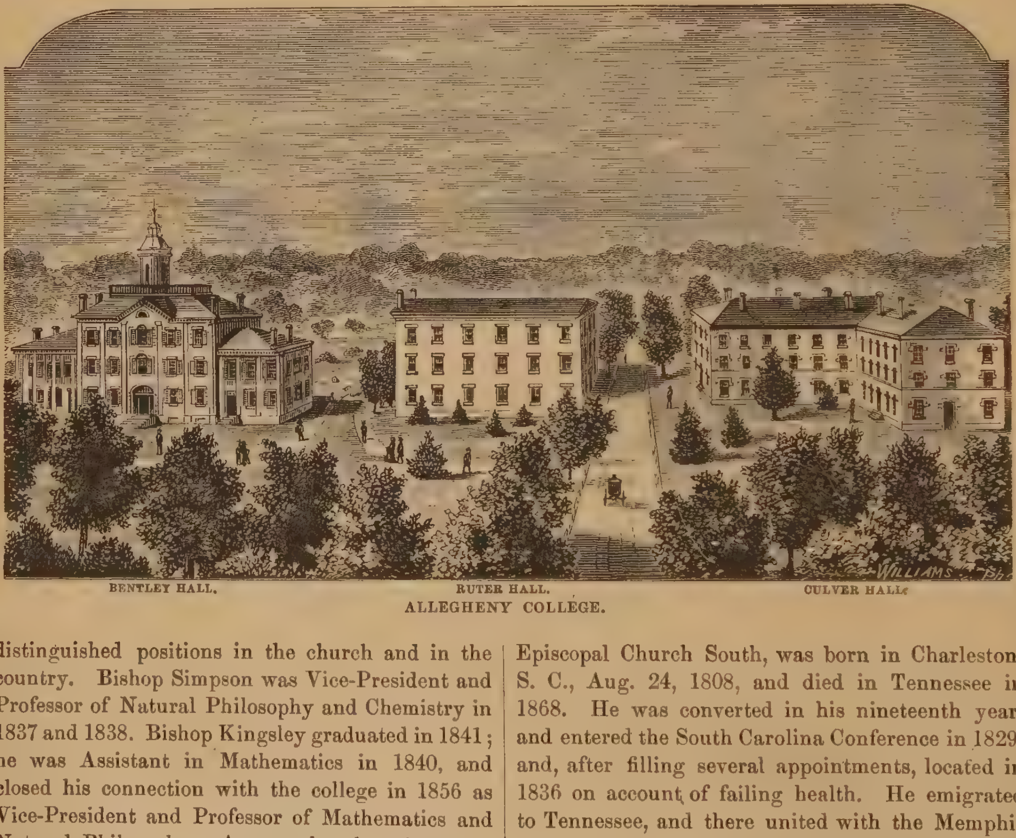
At the separation from the church, which took place in 1830, the Methodist Protestants organized a society in Allegheny City, and some time after erected a handsome church on the East Common, and more recently a second church, on Rebecca Street, in the lower part of the city. Other churches have since been erected by the M. E. Church, the most beautiful of which is North Avenue, which has a very flourishing congregation and Sabbath-school. The statistics of the different branches are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1832	Arch Street (Beaver)	491	362	$15,000
1839	South Common	259	234	20,000
	North Avenue	448	601	106,000
	Union Church	487	460	28,000
	Simpson Chapel	159	160	7,000
	Wood's Run	104	156	8,000
	German Church	194	190	42,000
	M. Protestant Church, East Common	275	200	68,000
	Rebecca Street	70	150	25,000
	African M. E. Church	......	......	....
	African M. E. Zion Church	......	......	....

Allegheny College is located at Meadville, Pa. Preliminary measures for its establishment were arranged in 1815; and March 24, 1817, the college was incorporated by the legislature of Pennsylvania under a board of fifty trustees. Rev. Thomas Alden, D.D., a Presbyterian minister, was inaugurated as its first president, July 28, 1817. The corner-stone of Bently Hall, its principal building, was laid July 5, 1820. About this time Dr. Bently, of Massachusetts, gave to it a library valued at $3000. Isaiah Thomas, of Worcester, made it handsome donations, and ex-Governor Winthrop gave a private library valued at $6000. Presidents Jefferson and Madison, who examined these libraries, spoke of them in the highest terms. The college was under Presbyterian management until 1833, when it passed under the control of the Pittsburgh Conference, M. E. Church, and subsequently, the Erie and West Virginia Conferences formed from it, became jointly with it patronizing bodies. They appointed members who become a joint body of control, having, by agreement with the trustees, power to nominate professors, fix the salaries, and nominate persons for vacancies occurring in the board of trustees. Martin Ruter, D.D., was elected the first president under the new organization in 1833; Homer J. Clark, D.D., in 1837; Rev. John Barker, in 1847; George Loomis, D.D., in 1860; and Lucius H. Bugbee, D.D., in 1875. Ruter Hall, which is occupied by the chapel, cabinets, and library, was subsequently erected, and also Culver Hall, devoted to co-operative boarding and dormitory purposes. It will accommodate one hundred students. The invested funds amount to about $200,000. These funds are held by chartered bodies under the several Conferences according to the amount subscribed or raised by them for endowment purposes, and are dispensed through their treasurers for the payment of salaries. The buildings, grounds, cabinets, apparatus, and other properties of the college are estimated at $300,000. The scientific collections are especially rich and varied, comprising among others the well-known collection of Francis Alger, of Boston. Tuition is free, the contingent fee being $10 per term, there being three terms in the academic year. Boarding does not usually exceed three dollars per week. Young women are admitted to all of the privileges of the college. A preparatory school of thorough grade was opened in 1876. A military department was opened in April, 1877, under an officer assigned by the government from the regular army. There are now in operation the following schools: 1. The School of the Liberal Arts. 2. The School of Modern Languages and Science. 3. The School of Philosophy. 4. The School of Theology. 5. The School of Military Science. 6. The School of Preparation for College. The faculty in 1877 was as follows: Lucius H. Bugbee, D.D., President and Chamberlain, Professor of Philosophy and Christian Evidences; Jonathan Hamnett, D.D., Vice-President, and Professor of Mathematics and Astronomy; Jeremiah Tingley, A.M., Ph.D., Professor of Physics and Chemistry, and Librarian; Ammi B.

Hyde, D.D., Professor of Greek and Hebrew; Charles W. Reid, A.M., Professor of Modern Languages; George W. Haskins, A.M., Bradley Professor of Latin Language and Literature, and Secretary of the Faculty; John S. McKay, A.B., Preparatory School; Nathan Shepherd, A.M., Lecturer on English Literature and Public Speaking; W. W. Wythe, M.D., Lecturer on Mechanical Philosophy; James A. Montgomery, A.B., Assistant in the Laboratories.

The constant effort of the trustees and faculty is to give a solid and liberal education to the young people of the country at such a reasonable cost as to bring it within the reach of all. Among its professors and students are many who now occupy distinguished positions in the church and in the country. Bishop Simpson was Vice-President and Professor of Natural Philosophy and Chemistry in 1837 and 1838. Bishop Kingsley graduated in 1841; he was Assistant in Mathematics in 1840, and closed his connection with the college in 1856 as Vice-President and Professor of Mathematics and Natural Philosophy. Among the alumni are ex-Governor Pierrepont, of West Virginia; George W. Clark, D.D.; Alexander Martin, D.D., President of the Indiana University; James Marvin, Chancellor of Kansas State University; Albert Long, Professor in Roberts College, Constantinople; James M. Thoburn and J. W. Waugh, missionaries in India; Col. J. R. Weaver, Consul at Antwerp; Rev. Drs. Moses Hill, W. A. Davidson, and many others who have distinguished themselves in various professions and departments at home and abroad. An effort is now being made to increase its endowments and library and in other ways to add to its usefulness.



BENTLEY HALL. RUTER HALL. CULVER HALL.

ALLEGHENY COLLEGE.

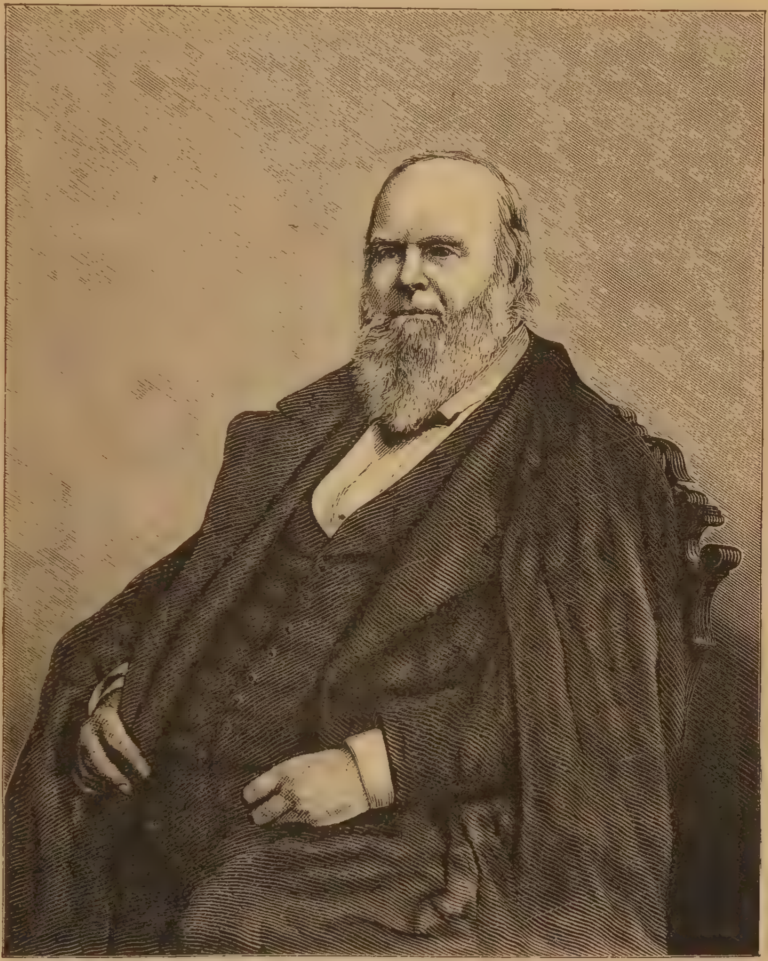
Allen, Charles F., a minister and educator in the M. E. Church, was admitted on trial in the Maine Conference July 19, 1843, and has filled a number of appointments in that Conference; and also in the East Maine, such as Bath, Portland, and Bangor. In 1872 he was appointed president of Maine State College, which position he now fills. He was a reserve delegate to the General Conference of 1860, a delegate elect in 1864 and 1868, and a reserve delegate in 1876. In accordance with the action of that Conference he was appointed on the committee to revise the Hymn-Book.

Allen, David J., a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Aug. 24, 1808, and died in Tennessee in 1868. He was converted in his nineteenth year, and entered the South Carolina Conference in 1829, and, after filling several appointments, located in 1836 on account of failing health. He emigrated to Tennessee, and there united with the Memphis Conference at its first session in 1840, with which he was connected at the time of his death. His last sickness, although protracted, was borne with great patience and even triumph. His last words were, "All is glory ahead, brother." His knowledge of general literature was extensive and accurate. This made him a useful member not only of the church but of the Conference. He filled his appointments with efficiency, and was twice elected as a delegate to the General Conference.

Allen, Richard, a colored minister, was the first bishop of the African Methodist Episcopal

Church. He was born in 1760. At the age of seventeen he joined the Methodist society in Delaware, and at twenty-two commenced his labors as a local preacher. He was the leader in erecting the first African church in America, which was built in Philadelphia, 1793. He was the first colored preacher ordained deacon by Bishop Asbury, in 1799. He remained in connection with the Methodist Episcopal Church until 1816, when, with a large number of the colored membership, he withdrew, and assisted in organizing the African Methodist Episcopal Church. In 1816, and at their first General Conference, he was elected bishop. He was a man of but little education, but of great energy of character, united with good judgment. He died March 26, 1831. A monument to his memory has recently been erected in the Philadelphia Park by the members of his church.

Allen, Stephen, D.D., a delegate from the Maine Conference to the General Conference of the M. E. Church in 1852, 1856, and 1872, was born in Maine in 1810, was graduated from Bowdoin College in 1835, and joined the Maine Conference in 1839. He was principal and financial agent of the Maine Wesleyan Seminary from 1841 to 1843.



WILLIAM HENRY ALLEN, M.D., LL.D.

Allen, William Henry, M.D., LL.D., president of Girard College, was born near Augusta, Me., March 27, 1808. His paternal grandfather was a descendant of the Braintree branch of the Allens of Massachusetts. He received his preparatory education at the Maine Wesleyan Seminary, and at the age of twenty-one entered Bowdoin College, where he graduated after a four years' course. After leaving college he taught Greek and Latin for two and a half years in the Oneida Conference Seminary at Cazenovia, N. Y. He then returned to Augusta to take charge of the high school of that city, but in a few months he accepted the professorship of Chemistry and Natural Philosophy at Dickinson College, Pa. After occupying this chair for ten years, he filled that of English Literature for three years. From his youth he has been a member of the Methodist Episcopal Church, and during his residence at Dickinson College, he was a regular contributor to the *Methodist Quarterly Review*. He also delivered lectures in Philadelphia, Boston, Baltimore, and Indianapolis. In January, 1850, he was appointed president of Girard College, where he remained for nearly thirteen years. After retiring to a farm on the banks of the Delaware for two years, he accepted the presidency of the Pennsylvania Agricultural College. In 1867 he was recalled to Girard College, and is still president of that institution. He is also president of the American Bible Society, to which place he was elected in March, 1872. In 1850 the degree of Doctor of Laws was conferred upon him by the Union College, N. Y., and also by Emory and Henry College, Va.

Allentown, Pa. (pop. 13,884), the capital of Lehigh County, is situated on the west bank of the Lehigh River. William Penn granted 20,000 acres of land embracing this locality, and William Allen built the first house, in 1750. The surrounding tracts were bought by Philadelphia capitalists, and constituted a famous hunting-ground, known as Gentlemen's Land. On one of these sites was built the first Lutheran church in America. In 1762 the town was laid out and called Northampton, but, in 1838, changed to Allentown. The population is mostly German descent, and is extensively engaged in iron manufacture. The growth of Methodism has been slow and difficult. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Linden Street	195	160	$23,000
Chew Street	17	200	3,000
Free Methodist	18	18	....

Alliance, Ohio (pop. 4063), is an important and rapidly-growing town at the intersection of the Pittsburgh, Fort Wayne and Chicago Railroad with the Cleveland and Pittsburgh Railroad. Mount Union College, one of the flourishing institutions of learning in the Methodist Episcopal Church, is in close proximity.

This region was originally included in Salem circuit, and the appointment was first called Williamsport, the name of one of the towns now embraced in Alliance. Rev. Martin L. Weekly organized the first Methodist class in 1839. The first Methodist church was built in 1844. A new church on a new site was erected in 1865, enlarged and improved in 1874. It has 408 members; church property, $25,000; Sunday-school scholars, 430.

Allin, Thomas, an eminent minister of the Methodist New Connection, England, was born Feb. 10, 1784, and died Nov. 7, 1866. From earliest years he was distinguished for strong manifestation of devout feeling and correct moral conduct, and when about thirteen years old he gave his heart to God. Shortly afterwards he united with the church, became a Sunday-school teacher, and, after acting as a local preacher for a few years, he was admitted into the Conference in 1808. From the commencement of his public labors he gave promise of great success, and, in a few years, rose to great popularity and eminence. In 1833, because of physical weakness increased by an attack of cholera, he was compelled to retire from the fatigue of circuit work; very frequently, however, he preached to large and appreciative audiences the unsearchable riches of Christ. The predominant quality of his mind was capability and taste for metaphysical and philosophical discussion, and in such themes he appeared to wonderful advantage. His delivery was distinguished for its earnestness, and its effect was greatly heightened by his finely modulated enunciation, his penetrating eye, and his strikingly expressive countenance.

For fifteen years he was the chief administrator of the church. The year after he became supernumerary he was elected corresponding secretary to the connectional committee, which office put into his hands nearly all the business of the denomination in the interim of Conferences. He was frequently chosen to serve on the stationing committee, and for ten consecutive years was missionary secretary. Through the liberality of a few wealthy laymen he had for some time the training of young men for the ministry. His first publication—a sermon preached at the opening of Salem church, Halifax, 1815—was on the subject of church government. This discourse contains an exposition of the principles of the Methodist New Connection polity, which the author afterwards expanded into a treatise in the third and fourth chapters of the Jubilee volume. The question of church government he made a special study. He also wrote letters to Rev. John Maclean, containing objections to the government of Wesleyan Methodism. The gatherings of the Evangelical Alliance brought him to a personal acquaintance with some who were the chief upholders of that polity in Methodism to which he had been hostile, and that acquaintance dispelled some impressions he had received. He found he could esteem them for their many Christian excellences, while he was faithful to his convictions on points of ecclesiastical difference. The first time he entered the arena of controversy was in defense of the doctrine of the true and proper divinity of Christ's person against the teachings of the Rev. Mr. Harris, a Unitarian minister.

In 1828 he published a volume of discourses on the character and folly of modern atheism and the necessity of a divine relation. In this volume he incorporated a discourse on the immortality of the soul, previously published separately, and which has received great attention. In 1848 a second edition of this work was issued, with an introduction and notes, in which German pantheism and the gradual development theory of "the vestiges of creation" were discussed.

HON. JOHN ALLISON.

At the opening of the Sheffield Mechanics' Institution in 1833, he delivered the inaugural address, taking for his theme the proposition that Christianity not only allows but requires the acquisition of general knowledge. This address was received with such favor as to be repeated by request, and so delivered in successive weeks to two large and respectable assemblies, in the music hall of that town. It was subsequently published.

The Conference of 1862 requested him to prepare a volume of his discourses for the press, and in complying with this wish of his brethren he closed the labors of his life. He was seized with paralysis in a severe form, and immediate dissolution was expected. He rallied, however, and for two years longer lingered, having his mind uninterruptedly filled with the peace of God.

Allison, David, President of Mount Allison Wesleyan College, Sackville, N. B., was born July 3, 1836, and was graduated from the Wesleyan University in 1859. He became in the same year principal of the Stanstead Academy, Stanstead, Canada, and in 1860 teacher of Ancient Languages in the Mount Allison Wesleyan Academy, Sackville, N. B. He was elected president of Mount Allison Wesleyan College in 1869.

Allison, Hon. John, was born at Beaver, Pa., in 1812, and descended from an early settler of Washington County. He studied law and was admitted to the bar, but did not practice. Became a member of the M. E. Church in his early manhood, and held various official relations in it to the close of his life. In 1847, 1848, and 1850 he was a member of the Pennsylvania Legislature. He was elected to Congress in 1850, and again in 1854. President Lincoln appointed him a paymaster in the United States army, and he served to the end of the war, and retired honorably from the service.

He was at the commencement of President Grant's first term appointed Register of the United States Treasury, a position which he filled with ability and fidelity until his death, which occurred March 23, 1878.

Allman, Hon. William, was born in 1818, and in his early manhood was converted and received into the M. E. Church. He was educated at the Indiana Asbury University, and then settled at Sturgis, Mich. For thirty years he has adorned the office of steward and Sunday-school superintendent, and holds a position of commanding influence in the State. He has filled many positions of responsibility in civil and church affairs. Has rendered important service as trustee of Albion College. At the present time he is president of the First National Bank of Sturgis. He was lay delegate from Michigan Conference to the General Conference of 1876.

Allyn, Robert, D. D., president of the Southern Illinois Normal College, was born at Ledyard, Conn., January 25, 1817. He was graduated from the Wesleyan University in 1841, and in the same year became a teacher of mathematics in the Wesleyan Academy, at Wilbraham, Mass. He joined the New England Conference of the M. E. Church in 1842, was engaged in pastoral work from 1843 to 1846, and was in that year elected principal of the Wesleyan Academy, at Wilbraham. In 1848 he was appointed principal of the Providence Conference Seminary, at East Greenwich, R. I., and continued in this position till 1854, when he was elected Commissioner of Public Schools of Rhode Island. In 1857, he became Professor of Ancient Languages in the Ohio University, at Athens. In 1859, he was chosen president of the Wesleyan Female College, Cincinnati, and in 1863, president of McKendree College. In 1873, he returned to itinerant work, but was shortly afterwards elected president of the Southern Illinois Normal College, at Carbondale.

Dr. Allyn was a member of the legislature of Rhode Island in 1852 and 1854, was a Visitor to the United States Military Academy at West Point in 1854, and was a member of the General Conference in 1872.

Alma College.—This institution, designed at present solely for the education of girls and women, is in its incipient stages. It is to be located at St. Thomas, Elgin Co., Ontario, on the Canada Southern Railway, about midway between Buffalo and Detroit. The three Annual Conferences of the M. E. Church in Canada have all thoroughly indorsed the scheme, and have given pledge of substantial support in liberal voluntary subscription. The town of St. Thomas has contributed already $5000, a site of five acres has been obtained, an agent in the field on twelve circuits in three months has secured $4000, so that the friends of the enterprise have no doubts of its success.

Alms, or the giving of relief to the poor, as an act of charity, is enjoined in the Holy Scriptures. The teachings of both the Old and New Testaments are clear and explicit, but no specific amount or method is enjoined. The Jews were directed to leave the gleanings of their fields and of their vineyards for the poor, and special attention to them was enjoined. The early Christians made collections to assist the poor in times of distress, not only in their own immediate vicinity, but in distant parts of the country. In the Methodist churches alms are collected on every sacramental occasion, prior to the Lord's Supper, and also at the love-feasts. The ritual prescribes portions of God's word to be read while "persons appointed for that purpose shall receive the alms for the poor." Liberality and benevolence are earnestly inculcated.

Altar.—This word was originally used to signify a structure on which sacrifices were offered to the Deity. They were erected in heathen temples and at the gates of cities. In the Jewish tabernacle and temple the altar was the place where the sacrifices of the people were presented. Wherever altars were erected they were considered as an asylum for those who fled for refuge. In the early services of the Greek Church the phrase was employed to signify the Lord's table, probably from an expression in the Epistle to the Hebrews, "We have an altar, whereof they have no right to eat which serve the tabernacle." In many of the Christian churches a table was placed whereon alms were laid, and this table was sometimes called the altar. In Protestant churches the communion-table sometimes receives that designation. In Methodist churches, as the communicants kneel around a railing which partially incloses the pulpit, it is sometimes termed the altar, and in the services persons are invited to kneel at the altar of prayer. When employed in this sense it has no reference to any sacrificial offering, but simply expresses the presentation of the individual in a special service of supplication and prayer.

Alton, Ill. (pop. 8665), is situated on the Mississippi River, 25 miles above St. Louis. The Methodist Episcopal Church has 165 members, 175 Sunday-school scholars, a church valued at $21,000, and a parsonage at $4000. The African M. E. Church has 91 members, 45 Sunday-school scholars, and a church valued at $3000. The German M. E. Church has 218 members, 180 Sunday-school scholars, and church property valued at $6000.

Altoona, Pa. (pop. 10,610), is a young and flourishing city on the Pennsylvania Railroad, near the slope of the Allegheny Mountains. It has been mostly built since the opening of the railroad, and has had a rapid growth. Methodist services were established immediately on its settlement, and the church has grown steadily with the population.

It is in the Central Pennsylvania Conference, and the statistics are as follows:

Date.	M. E. Churches.	Members.	S. S. Sch.	Ch. Prop.
1853	First Church*	347	200	$30,500
1871	Eighth Avenue	672	700	31,000
1874	Chestnut Avenue	469	335	13,000

Alverson, James Lawrence, LL.D., late professor in Genesee College, was born in Seneca, N. Y., in 1816, and died at Lima, N. Y., September 12, 1864. He was graduated from the Wesleyan University in 1838, and in the same year became principal of an academy at Elmira, N. Y. In 1841 he was engaged as a teacher in the Oneida Conference Seminary, and in 1844 became a teacher in the Genesee Wesleyan Seminary. In 1847 he was appointed principal of the latter institution. In 1849 he was elected Professor of Mathematics in Genesee College. He continued in this position, serving a part of the time as acting president of the college, till his death.

Amedon, Moses, was born October 10, 1794, in Vermont. He became the subject of religious experience at the age of seventeen; was admitted on trial in the New York Annual Conference in 1814, and continued to labor in various appointments until he ended his course, March 21, 1830. When near his end he was asked whether he was *willing* to exchange worlds. He replied, "Willing, willing, willing," and fell asleep in Jesus.

Amen is a Hebrew word, which has passed without alteration into all the languages of Christendom, and which is generally used at the close of prayer. Its original meaning was "surely" or "truly," giving intensity to the petition. It is now the response of the people after the minister has used the invocation. In the early Christian church the assembly at large responded "Amen" at the close of the prayer. St. Jerome says, "At the conclusion of public prayer, the united voice of the people sounded like the fall of water, or the noise of thunder." In the Eucharist the communicant was directed, on receiving the elements, to say, "Amen." In the Church of England it was used not only at the end of public prayer, but also at the end of specific paragraphs in the prayer, as well as at the end of the Creed. The ritual of that church directs that "the people shall at the end of all prayers answer 'Amen.'"

The early Methodists, having been trained in the Church of England, and having been accustomed to respond "Amen" at the close of various petitions, as directed in the Prayer-Book, transferred the practice into extempore prayer; and when petitions were offered in which they felt a deep interest, they gave utterance to such a response. In this response was indicated, simply, the earnest desire of the petitioner for the fulfillment of the prayer. As a historical fact, it may be observed, that the use of this exclamation is much more frequent in churches established in communities accustomed to the ritual of the Church of England than in those which are established in communities of Presbyterian or Congregational proclivities.

America is a grand division of the globe, extending from the frozen fields in the extreme north to Terra del Fuego, near 55 degrees south latitude. This immense tract, about 11,000 miles in length, embracing every variety of climate, soil, geological formation and production, is estimated to contain from fourteen to seventeen millions of square miles. It is naturally separated into two grand divisions by the Isthmus of Darien, which is, at its narrowest part, but 28 miles; North America containing about 8,500,000 square miles, and South America about 6,500,000. The continent is four times as large as Europe; about one-third larger than Africa; but is one-half less than Asia, including Australia and Polynesia; and it comprises about three-tenths of the land on the surface of the globe. The greatest breadth in South America is 3250 miles, and in North America, about 3100 miles. Its discovery, near the close of the fifteenth century, gave a vast impulse to European enterprise, and its immense mines added to the wealth of the civilized world. Prior to its discovery by Columbus, however, it appears to have been visited about the year 1000 by the Icelanders and Norwegians, who introduced Christianity into Greenland; all traces of it, however, had disappeared when the discovery by the Spaniards took place in 1492. The Spaniards being intensely Roman Catholic, that form of religion was established wherever they penetrated, and hence prevailed over the southern part of North America, Central America, Peru, and Chili. The Portuguese, who settled in Brazil and other parts of South America and in portions of the West Indies, also established the same form of religion. It was also established by the French in Canada and through the Mississippi Valley,—priests always accompanying their exploring expeditions. The Atlantic coast was settled chiefly by Protestants from England, Germany, and Holland, and by the Huguenots from France; and by them the Protestant religion was introduced. In the various wars which occurred, the English arms triumphed over Spain in the West Indies, and over France in Canada and in the Mississippi Valley; and thus these countries came under Protestant dominion; subsequently, by purchase and by cession, Florida and the territory west of the Mississippi to the Pacific Ocean, was obtained from France, Spain, and Mexico.

Methodism was introduced into New York and into Maryland about 1766, and it gradually spread, by the efforts of Wesleyan ministers from England, along the entire Atlantic coast until the Revolution in 1776. After that period the religious services were conducted chiefly by native preachers, and the M. E. Church was organized in December, 1784. It has since spread through the entire territory of the United States. In its history several divisions have occurred, establishing various branches of Methodism, all of which, however, retain the same doctrines and the same general usages. In 1786, Dr. Coke visited the West Indies, and established missions in those islands. About the same time Methodism was introduced into Nova Scotia, and subsequently into Upper and Lower Canada. The Wesleyans have also established a few missions on the coast of Central America in the British Provinces. The M. E. Church has established a mission in the Argentine Republic in South America, and, in 1873, a mission was opened in Mexico, under the superintendence of Rev. Dr. Butler, where a few congregations have been gathered at various points. The largest development which Methodism has made has been in the United States, where it has steadily grown with the increase of population, until, numerically, it is the largest of all Protestant denominations. The Methodists of Canada have also grown steadily, and have manifested much missionary zeal in forming societies through the partially settled portions of the North and West; but in Mexico, Central, and South America but little has yet been accomplished.

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* Rebuilt in 1871.

American Colonies and Methodism.—To show the relation of Methodism to the cause of the American Colonies during the Revolution especially is the design of this article. As it respects John Wesley, it has been too often supposed that he was opposed to the real interests of the Colonies during that period. A full investigation, however, of all his writings relating to this matter will satisfy the most skeptical that he was their friend. It is very true that he was loyal to the government under which he lived, and frequently expressed in official ways his readiness to obey his government in all things agreeable to the word of God. In heart, however, John Wesley was opposed to war. He considered it an "amazing" way of deciding controversies, and that mankind must be very degraded before war could enter the affairs of men. If at any time, however, war was to be considered defensible it would be in a case of invasion; and, in accordance with this view, he at one time offered to raise some troops for the defense of England against the expected invasion of the French. He seems, however, to have almost repented of this offer, as he never renewed it, and says he never intended to. Concerning the conduct of England toward the American Colonies, he said, in 1770, "I do not defend the measures which have been taken with regard to America. I doubt whether any man can defend them either on the foot of law, equity, or prudence." In 1775 he wrote that statesmanlike letter to Lord North, the Prime Minister of England, a copy of which was sent to Dartmouth, the Secretary of the Colonies. In this letter, among other expressions, he referred to his prejudice for his own country, and yet he said, "I cannot avoid thinking, if I think at all, that an oppressed people ask for nothing more than their legal rights, and that in the most modest and inoffensive manner which the nature of the thing would allow." His fullest biographer says this document is "full of warning and foresight, which were terribly fulfilled, and for fidelity, fullness, terseness, in short, for *multum in parvo*, was perhaps without a parallel in the correspondence of these ministers of state." It is well authenticated in history that Lord North was for some time a secret friend of the American cause. It is also known that John Wesley was the intimate friend of Lord North, as he was also of Dartmouth. It is true, however, that John Wesley wrote, or rather abridged from Dr. Johnson, what is known as the "Calm Address to the Colonies." His design was purely pacific. He had societies in America as well as in Europe, and, knowing that war must generally prove disastrous to religion, he was very anxious for the preservation of his societies in both countries. But the address failing to accomplish his purpose, and observing this failure, he said afterwards, "All parties are already too much sharpened against each other. We must pour water, not oil, into the flame. I had written a little tract ('Calm Address') upon the subject before I knew the American ports were shut up. I think there is not one sharp word therein; I did not design there should be." He also, after this, wrote a calm address to the inhabitants of England. His design in this address was somewhat similar to his design in the address to the Colonies. He was still laboring for an amicable adjustment of the difficulties, —like Pownal, Fox, Burke, and others, who were laboring earnestly in the British Parliament in favor of the cessation of hostilities,—so, also, was Wesley laboring for the same end.

It should be remembered, also, that all hope of unity and reconciliation was not abandoned in England until 1780. Indeed, we may go forward as far as Jan. 1782, when by a bare majority of a few votes the House of Commons passed a motion virtually acknowledging the independence of the Colonies. Wesley's great aim seemed to be, as he expressed it, "A restoration of civil and Christian liberty."

As it respects Wesley's co-laborers in America, it should be remembered that they came to America as missionaries, each intending to remain in America only about four years; hence, the war breaking out, the most of them returned to England. Asbury chose to remain and share the fate of the country during that struggle. He being, however, a foreigner by birth, was suspected of being in sympathy with his native country, yet his great foresight assured him of the independence of the American Colonies, and he told the missionaries from England that "he felt quite sure the Americans would never be satisfied with anything short of independence, and that he felt a presentiment that God Almighty designed America to be free and independent, and that a great American Methodist people would be gathered in this country." Ezekiel Cooper said of Asbury,—and he knew him intimately,—that he was a "safe and good citizen, a circumspect Christian, and a faithful minister of the gospel, worthy of confidence as a friend to the country of his choice, of which he had voluntarily become a citizen. He thought it would be an eternal disgrace to forsake in this time of trial the thousands of poor sheep in the wilderness who had placed themselves under the care of the Methodists, and, fully sympathizing with the cause of the struggling Colonies, he resolved to remain and share the sufferings and the fate of the infant connection and of the country. Like many of the religious people of those times, he was from conscientious scruples a non-juror, as were all the other Methodist preachers, and also many of the clergy of the Episcopal Church, but yet he chose to remain in the country. As their character and motives were not understood, they were exposed to much suffering and persecution."

Some of the native ministry and membership had inherited the sentiments of John Wesley and Asbury in their opposition to war. Upon general principles they were non-jurors, and did not feel themselves at liberty to bear arms. Some refused to bear arms even when taken into camp. Many of them, however, entered the army, and did loyal duty for their country. At last, when "the authorities became convinced that there was no treason in the Methodist preachers, and that their scruples were of a religious, not of a political nature, and that they were merely intent upon preaching the gospel of peace as humble evangelists, they were permitted to exercise their functions unmolested." As might have been expected, the war was very disastrous to the success of religion, yet Methodism increased more than any other church. At the first Conference in 1773, there were 1160 members. In 1783, the year of the treaty of peace, there were 13,740 members; being an average yearly increase for ten years, despite the desolations of war, of 1258. In 1776, the year of the declaration of independence, there were in America 24 preachers, 4921 members, 11 circuits, and 4 church edifices. In 1783, the year of the declaration of peace, there were 82 preachers and 13,740 members; being an increase during the Revolutionary period of 58 preachers, 8819 members; the ministry being increased nearly fourfold, and the membership nearly threefold.

As to the loyalty of the Methodist Episcopal Church to civil government in general, the reader is referred to the article LOYALTY.

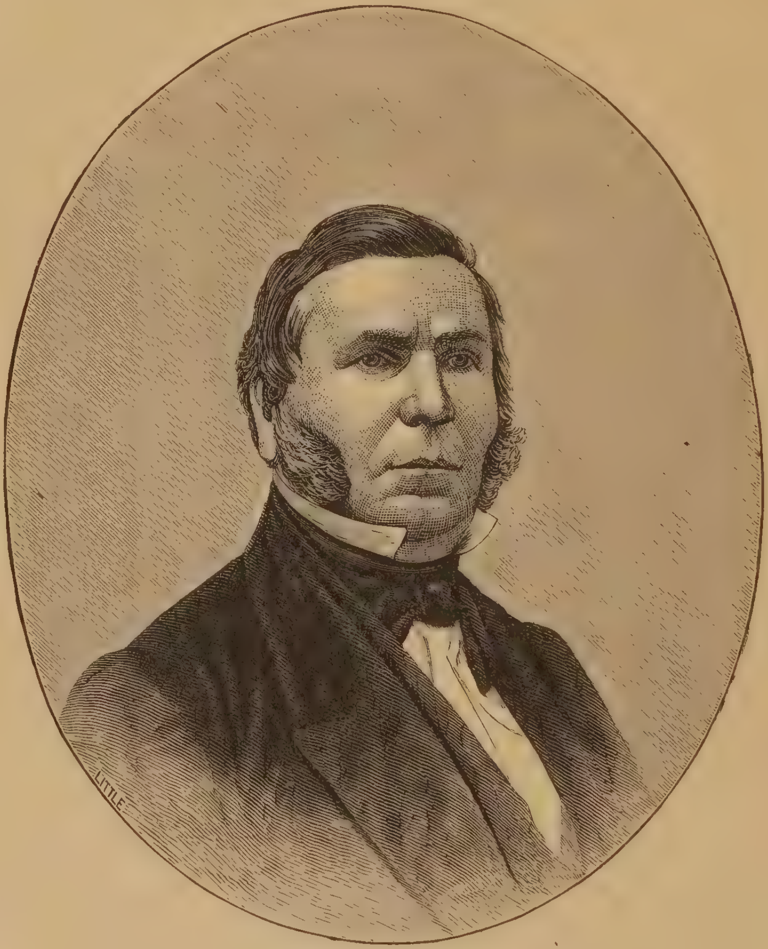
American Indians.—The first Methodist mission established among the American Indians was in 1819, among the Wyandottes, in Upper Sandusky, Ohio. (See WYANDOTTE MISSION.) Long before that time, the condition of the Indians had attracted the attention of leading minds in the church. Mr. Wesley's sojourn in Georgia had led him into contact with the tribes in that vicinity, and Bishop Asbury early contemplated sending a missionary under the care of the chief Cornplanter. Shortly after the Wyandotte mission was established, attention was directed to the Cherokees, Creeks, and Choctaws in the Southern States, and services were commenced among them. Their removal to the Indian Territory west of Arkansas impeded for a time the missionary work. That Territory, however, became the most fruitful field among the aborigines; schools were established, and excellent teachers were employed. These missions passed into the care of the Church South in 1845. (See CREEK, CHOCTAW, and CHEROKEE INDIANS.) In 1835, missions were established among the Flat-Head Indians in Oregon. (See FLAT-HEAD INDIANS.) Services were also commenced among the Indians remaining in the States of New York, Michigan, and Wisconsin. Under the present policy of the United States government, the Methodist Missionary Society nominates agents for several Indian tribes, which are allotted to its care, by the Indian Department, in the distribution which is made among the various denominations. These agencies are chiefly in Montana, and on the Pacific coast.

Americus, Ga. (pop. 3259), is the capital of Sumter County. The M. E. Church South has a strong church with 450 members,—other statistics not given. The African M. E. Church has 195 members, 160 Sunday-school scholars, and a church valued at $2000.

Ames, Bernice D., a teacher in the M. E. Church, was born at Shoreham, Vt., December 26, 1817, and died at Mechanicsville, N. Y., January 5, 1876. He was graduated from Middlebury College when twenty-six years old. During the next three years he was professor of the Latin and Greek languages in the seminaries at Fort Plain and Fort Edward, N. Y. He joined the Troy Conference of the M. E. Church in 1857. During 1863 and 1864 he was principal of the Providence Conference

Seminary at East Greenwich, R. I. In 1865 he was secretary of the United States Christian Commission at Philadelphia. He became principal of the Mechanicsville Academy, N. Y., in 1868, and continued in that position till his death.

Ames, Edward Raymond, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, was born in Amesville, Athens Co., Ohio, May 20, 1806. He was educated in the Ohio University, and during his student life he united with the church, in August, 1827. After leaving the university, he engaged for some time in teaching, and entered the traveling ministry in the Illinois Conference in 1830. At the formation of the Indiana Conference in 1832, he became one of its members, and spent his active pastoral life in the State of Indiana, with the exception of two years spent in St. Louis. After filling important stations and acting as presiding elder, he was in 1840 elected missionary secretary, his work being chiefly in the West. He traveled extensively, visiting the Indian missions along the northern lakes and on the western frontier, and aided in establishing schools among the Indian tribes west of Arkansas. From 1844 to 1852, he was stationed preacher or presiding elder in Indiana. In 1848 he was elected president of the Indiana Asbury University, but he declined the position, preferring to remain in the more active ministerial work. He was a delegate to the General Conferences of 1840, 1844, and 1852; in the latter year he was elected bishop. He traveled extensively through all the States and Territories, first visiting the Pacific coast in 1852–53. He was a firm and ardent supporter of the Union during the civil war. Though offered positions of influence, he declined them, that he might be free for ecclesiastical duties. He was a man of broad views, an eloquent preacher, an able and skilful presiding officer, and a strong advocate of all church interests. His health was impaired for several years, but he continued in his work until a few weeks before his death, which occurred April, 25, 1879.



REV. EDWARD RAYMOND AMES, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Amos, Joseph J., a layman in the Methodist Protestant Church, was born in Bourbon Co., Ky., Sept. 30, 1803. He was much given to reading from boyhood. Unfortunately, when about twenty years of age, he fell in with infidel writings, became an unbeliever in the Christian religion, and took great delight in throwing obstacles in the way of believers. While in that condition, the Lord, by his Spirit, found way to his heart, and he professed saving faith in Christ. Soon after, he united with the M. E. Church; but some local trouble arising, he was induced, soon, to withdraw. Fifty-six persons followed him the next week. They left because of a difference of views on church polity. They formed a church by themselves, until the "Reformers" at Baltimore declared a separation from the M. E. Church, when they came into the new movement. Mr. Amos was a member of the first convention at Cincinnati, and ever since has been prominent in all the interests connected with the church. He was always a strong anti-slavery advocate. His benefactions to the church and college have been a sure indication of his denominational loyalty.

Amsterdam, N. Y. (pop. 5426), a town in Montgomery County, and situated on the Mohawk River. In 1845 the Methodists, Baptists, Presbyterians, and Universalists had each one church.

The first Methodist church was erected on Main Street, in 1830. This being disposed of, another on Market Street was built in 1845, and enlarged in 1860.

Present Methodist statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Amsterdam....	357	320	$18,000
West Amsterdam..............	72	90	5,500

Amusements.—The general rules prohibit "the taking of such diversions, as cannot be used in the name of the Lord Jesus;" also, "the singing those songs or reading those books, which do not tend to the knowledge or glory of God;" and also, "softness and needless self-indulgence." Mr. Wesley, however, was neither austere nor morose. His views were broad and catholic, and he beautifully exemplified what he termed "the cheerfulness of faith." Yet he discountenanced all undue levity, and all frivolity and dissipation. The Methodist Churches have clearly enjoined sobriety and holiness of life, but they have left much to the judgment and conscience of the individual Christian. By reference to the general rules, and to such enactments as have been made by the General Conference, questions as to amusements, as well as to other departments of conduct, must be ecclesiastically determined.

In 1872 the General Conference explicitly declared that "dancing, playing games of chance, attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading and questionable moral tendency," are imprudent conduct, and that all persons guilty of them should be subject to disciplinary action.

Anamosa, Iowa (pop. 3000), the capital of Jones County. It is first mentioned in the records of the church for 1847, when Wapsepinicon, the name of the river on which the city is situated, was supplied by R. Swearengen. It was at this time connected with Colony mission. In 1848 Wapsepinicon mission reported 65 members, and Samuel Farlow was appointed missionary. In 1849 it reported 76 members, and the name was changed to Anamosa mission.

The first Methodist class was organized by Harvey Taylor in 1851, and consisted of 9 members. The services were first held in the court-house, afterwards they were held in the United Brethren church, rented for that purpose; after this they returned to the court-house. In 1862 the old Congregational church was purchased and fitted up for worship. The new church was commenced in 1864, and dedicated in 1865. It was made a station in 1869. It is in the Upper Iowa Conference, and has 325 members, 260 Sunday-school scholars, and church property, $9000.

Anderson, Ind. (pop. 3126), is the capital of Madison County, and is well situated for prosperity. The first Methodist church was erected about 1845, but never completed. In 1851 a one-story frame church was built on the corner of Meridian and William Streets. The present edifice was erected in 1871. There are 345 members, 300 Sunday-school scholars, and church property valued at $30,000.

Anderson, John, was born at Gibraltar, and entered the British Wesleyan ministry 1812. The language of his life was, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He was a powerful and efficient preacher. His last words were, "I am upon the Rock! The blood of Christ, applied by faith, through the power of the Eternal Spirit, cleanseth from all sin." He died 1840, aged 49.

Anderson, Samuel, was born in Norway, May 3, 1824. He emigrated to America in 1849 and settled in Chicago. Having been converted under the ministrations of a missionary, and feeling himself called to preach, his earnest desires were to enter the missionary work. He entered the Wisconsin Conference M. E. Church in 1853, and labored effectively until March 16, 1860. As a preacher he was logical, eloquent, and pathetic. He was a superior classical scholar, and spoke four or five languages readily. He possessed a vast amount of theological lore, and a marked zeal for the salvation of his countrymen, for whom he worked zealously and efficiently. "He left his monument in the erection of churches and parsonages, and in hundreds converted to God through his instrumentality." He died suddenly and triumphantly.

Anderson, William Henry, D.D., a teacher and editor in the Methodist Episcopal Church South, was born in Wilmington, N. C. He was graduated from the Wesleyan University in 1837, and in the same year joined the Kentucky Conference of the M. E. Church. In 1843 he was appointed a professor in the Transylvania University, now the University of Kentucky, at Lexington. From 1850 to 1854 he was editor of the *Quarterly Review* of the M. E. Church South; from 1854 to 1861, president of St. Charles' College, Missouri; from 1861 to 1863, president of Central College, Fayette, Miss. In the latter year he engaged in the pastoral work of the Louisville Conference of the M. E. Church South. Mr. Anderson was a member of the General Conference of the M. E. Church South in 1850, 1854, 1858, 1862, 1866. During the Civil War he was a chaplain in the Southern army.

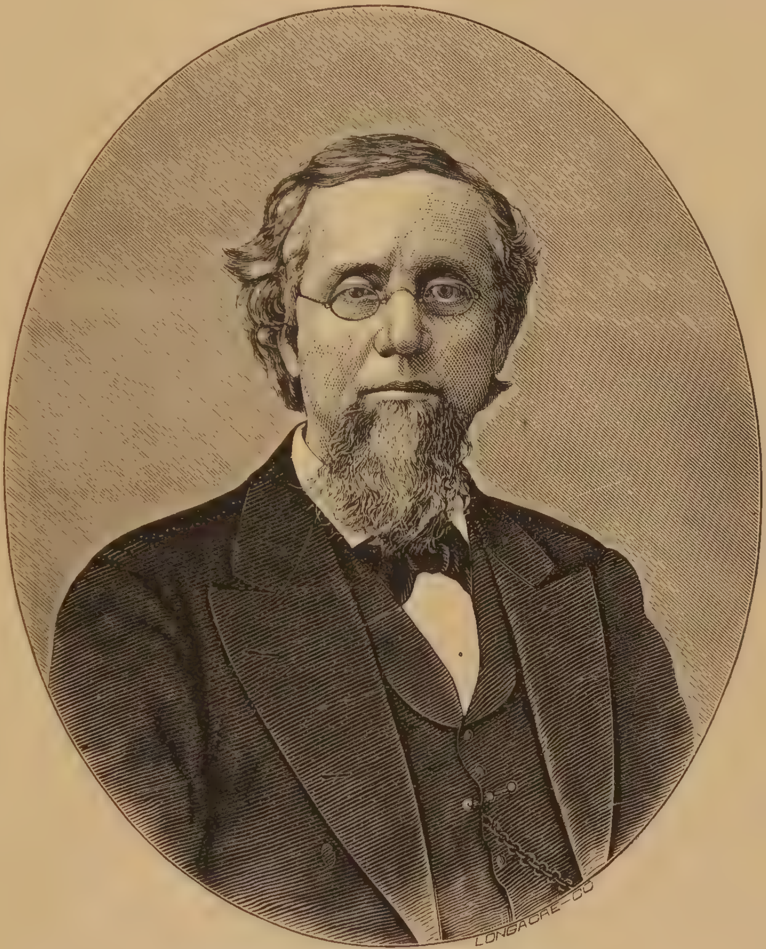
REV. JAMES OSGOOD ANDREW, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPSICOPAL CHURCH SOUTH.

Andrew, James Osgood, a bishop of the Methodist Episcopal Church South, was born in Wilkes Co., Ga., in 1794. He was a son of Rev. John Andrew, an itinerant Methodist preacher. He became a member of the church when thirteen years of age, was licensed to preach when eighteen, and was received into the South Carolina Conference immediately after, in 1812. From that period until 1832, he was constantly engaged in pastoral labor or in the duties of a presiding elder. He was an active, earnest, forcible, and emotional preacher, and won for himself a high position in the confidence and affections of the church. In 1832 he was elected and ordained bishop, and he traveled extensively throughout the entire church until the General Conference of 1844. Shortly before the session of that Conference, he married an estimable lady in Georgia, who was the owner of slaves. As no bishop in the Methodist Church had ever before been connected with slavery, this fact produced great excitement. The committee on episcopacy waited upon the bishop, who informed them that he had married a wife who inherited slaves from her former husband; that he had secured them to her by a deed of trust; and that she could not emancipate them if she desired to do so.

The embarrassment of the case was deeply felt by all parties; but after a protracted discussion the General Conference, by a vote of 110 to 68, adopted the following: "*Resolved,* that it is the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains."

By this action the ministers in the Southern Conferences felt deeply aggrieved, and it led, as is well known, to the formation of the M. E. Church South. In May, 1845, a convention called by the Southern Conferences met in Louisville, and was presided over by Bishops Soule and Andrew; and he, having adhered to the Southern church, continued to travel throughout its bounds, and to act as bishop until 1866, when the General Conference relieved him from active duty. He attended the Alabama Conference in 1870, and his last sermon was preached in Felicity Street church, New Orleans, the Sunday night before his death. He died March 2, 1871, the month and day on which Wesley died eighty years before. His last words were to his children, grandchildren, and the ministers present, "God bless you all, victory, victory!" As a preacher he was exceedingly effective, having a voice of great compass and power. He was devoted and ardent in his friendships; was kind to the poor, and was a general favorite among his acquaintances. He was the author of several valuable works.



REV. EDWARD GAYER ANDREWS, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Andrews, Edward Gayer, one of the bishops of the M. E. Church, was born August 7, 1825, in

New Hartford, Oneida Co., N. Y. He pursued his academic studies chiefly in Cazenovia Seminary, and subsequently entered the Wesleyan University, where he graduated August 7, 1847. He became a communicant in the tenth year of his age, but during his stay in the seminary he received a more distinct and clear religious experience. He was licensed to preach early in 1844, and after his graduation was employed for eleven months as assistant preacher on the Morrisville circuit. In 1848, he joined the Oneida Conference, and was ordained deacon by Bishop Janes; was received into full connection and ordained elder, by Bishop Scott, in 1850, at Utica. Subsequently he was stationed at Stockbridge. His voice becoming affected by his ministerial services, he accepted a situation as teacher in Cazenovia Seminary, in 1854. In 1855, he became president of Mansfield (Ohio) Female College. In 1856, he was elected principal of Cazenovia Seminary, succeeding Dr. Bannister, who removed to the Theological Seminary at Evanston. In 1864, he re-entered the pastoral work, was transferred to New York East Conference, and stationed at Stamford, Sand Street; Brooklyn, St. James and Seventh Avenue. He was a member of the General Conference of 1864 and of 1872, and in the latter year he was elected to the episcopacy. Under the arrangement of episcopal residences, he removed to Des Moines, Iowa, and has since been constantly engaged in his official duties. In 1876, he visited Europe and India, organizing the Conferences of Sweden, Norway, and South India, and visiting Germany, Switzerland, and Italy.

Andrews, Robert L., a minister in the M. E. Church South, a native of Williamson Co., Tenn., was converted in early life, and admitted on trial in the Tennessee Conference in 1829. He filled a number of important stations, and whether as preacher or presiding elder he was much loved by the people, and his life was useful. He died in peace, in Mississippi, after thirty-five years of faithful toil.

Annapolis (pop. 5744), the capital of Maryland, is also distinguished for being the site of the United States Naval Academy. It was early visited by the Methodist preachers. In 1777, Mr. Asbury preached both in the city and vicinity. At that time infidelity was quite prevalent, and very few were professors of religion. The services were held in the play-house. There was also much opposition, and on one occasion, not far from Annapolis, Mr. Asbury's carriage was shot through. Its first notice as a separate appointment was in 1788, with John Haggerty as preacher in charge. The return of the following year shows 269 members, of whom 141 were colored. From that time, either as a circuit or a station, the name appears upon the minutes. In 1862 the second charge was established, and a second edifice was erected; and a church for the colored members has also been erected. At the present time the following table shows the statistics:

Churches.	Members.	S. S. Scholars	Ch. Property.
First Charge	216	237	$19,000
Wesley Chapel	158	80	6,000
Colored Church	220	200	9,000
Total	594	517	$34,000

Ann Arbor, Mich. (pop. 7363), is chiefly noted for being the site of the Michigan University in 1837. It has connected with it three colleges for literary, medical, and law purposes.

The Methodist statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Ann Arbor	615	370	$64,000
German M. E. C.	160	50	3,000

Annesley, Samuel, D.D., maternal grandfather of John Wesley, was born in 1620, and was educated at Oxford University. As a student, he was noted for diligence and devotion, and he entered upon the ministry with fine prospects of success. He acted as parish priest for a time and a chaplain at sea, but refusing to obey "the act of uniformity," he endured severe persecution. He became one of the leading non-conformist ministers, and was one of the most active partisans in times of great danger and excitement. He died in 1696, after preaching more than half a century. His last words were, "I shall be satisfied with thy likeness; satisfied, satisfied." Those who knew him spoke of him in the highest terms. His character was drawn by De Foe; and Richard Baxter described him as "totally devoted to God." He was a nephew of the Earl of Anglesea; and on her death-bed the Countess of Anglesea desired to be buried in his grave. Calamy calls him "an Israelite indeed."

Annual Assembly is the name given to the Supreme Court of the United Methodist Free Church, England. It meets on the last Wednesday of July, each year, at a place chosen by the Assembly of the preceding year, and usually lasts for about ten days. Its constitution is strictly representative. Circuits, according to their number of members, may send either one, two, or three representatives. The scale is, for under 500 members, one representative; under 1000 members, two representatives; over 1000 members, three representatives. To prevent the exercise of undue influence by weak, dependent circuits, some restriction has been put on the right of representation. A regulation was adopted some years ago, that to entitle a circuit to annual representation it must have, at least, 100 members, unless its claim had already been allowed, or raise £50 towards a minister's salary. In some cases small circuits were given the right of biennial representation. It is, however, contended by some that such restrictions are illegal, being contrary to the provisions of the deed which regulates and prescribes the mode of constituting the Annual Assembly. (See FOUNDATION DEED.) Practically, we may regard the scale mentioned above as acted upon intact. The circuits are under no restriction as to the class of men they must elect. They may choose ministers or laymen, at their discretion. There is usually a large preponderance of ministers in the Assembly, but this is the fruit of unfettered choice, not of any law or prescription.

The only exception to the representative character of the Annual Assembly is the presence of the four chief officials of the body, called Connectional officers, elected by the preceding Annual Assembly. The President, Connectional Secretary, Corresponding Secretary, and Connectional Treasurer, elected one year, are *bona fide* members of the Assembly the following year; and they form the connecting link between successive Assemblies. On these four officers is devolved the task of examining and pronouncing upon the credentials of brethren claiming to be representatives. Doubtful cases are referred by them to the decision of the brethren whose credentials are indisputable. No business can be done till the Assembly is thus constituted.

The Foundation Deed does not expressly say that all representatives must be members of the circuit which appoints them. A minority, respectable both in numbers and intelligence, contends that membership in the body is the only qualification necessary, and that a circuit has the legal right of choosing a member of the body to represent it, wherever that member may reside. The majority, however, has declared that it is not contrary to the spirit and intention of the Foundation Deed to limit the right of representing a circuit to the members of that circuit, and that in practice the opposite course would act most injuriously. In all ordinary cases, therefore, the existing regulation is that members can only represent their own particular circuits. An exception to this, however, is admitted in the case of certain office-bearers, on the ground that the presence of these officials in the Annual Assembly is desirable, and that they sustain a relation to the entire connection, and not merely to the circuit where they happen to reside. These heads of departments, separated to a particular work, are allowed to represent any circuit which chooses to elect them. These officials are the General Missionary Secretary, the Theological Tutor, the Chapel Secretary, and the Book Steward. The Connectional Editor had the same privilege, but as the Annual Assembly of 1876 determined that the magazines should be edited by brethren doing circuit work, this privilege of editorship will become obsolete or be abolished.

The Annual Assembly does not make rules for the internal government of circuits, nor does it exercise any jurisdiction on matters affecting church membership. No appeal lies to it from the decision of local courts on matters purely of a society or circuit character. On all such questions the authority of local courts is absolute and final.

Despite this limitation of authority, regarded by the body as an excellence, the Annual Assembly is never in lack of business. The time usually occupied barely suffices for the vast amount of work it has to do. It has entire control over the connectional ministry, calling men out, stationing them to circuits, fixing their status and, partially, their remuneration. It determines as to the studies of the junior ministers and the admission of students into the Theological Institute. Should there unhappily be occasion, the Annual Assembly can censure ministers or expel them from the ministry. It can admit to fellowship churches which ask for recognition, or should circuits which it has acknowledged become unsound in doctrine or faithless in discipline, it can, after neglected admonition, solemnly disown them. It hears minutes, necessarily long, of committees' proceedings during the year; it listens to reports of all connectional funds and institutions, and appoints officers and committees to manage them during the year. It inquires into the numerical and spiritual state of the connection; chronicles the decease of ministers, and puts on its minutes facts concerning their life and death. It makes prospective grants towards the support of the ministry, to circuits which need such aid apportions the profits of the Book Room, and fixes the amount to be devoted to various benevolent objects. It deals with district meetings; fixes from time to time their functions, appoints their conveners, and hears their suggestions. It discusses motions of which notice has been given by some of its members, and takes notice of public movements which bear on the interests of the body or the nation. It hears memorials from public bodies, or appoints committees to deal with them, and hears their reports. It makes regulations for all connectional affairs, modifying, repealing, or annulling former rules which have ceased to be suitable, and in its own domain of legislation its authority is indefeasible. It issues an address to the churches, fixes the meeting-place of the next assembly, and determines the list of circuits entitled to send representatives.

Annual Conference is the name given to an ecclesiastical body with or without lay delegates, which assembles every year in a given territory for church deliberation and action. Such bodies exist in all branches of Methodism, but differ in several matters as to their composition, jurisdiction, and functions.

1. *Wesleyan Methodists* (England).—The highest ecclesiastical court, as well as the only legislative body in the Wesleyan Methodist connection, is the Annual Conference, constituted in accordance with Mr. Wesley's "Deed of Declaration," bearing date February 28, 1784, and is there termed "The Yearly Conference of the people called Methodists." This assembly consists of one hundred members, all of whom must be "preachers and expounders of God's holy word, under the care and direction of the Conference." These, during the life-time of Mr. Wesley, were appointed by his sole authority; but since his death till 1814 the Conference, in filling up any vacancies which occurred from time to time, limited its choice to the senior ministers of the connection. From this period, for more than fifty years, three of every four such vacancies were filled up by election (by ballot) from the ministers next in seniority; and the fourth by nomination and vote of those who had traveled fourteen years, the legal hundred, by a separate vote, confirming such nomination. By a recent enactment, however, each alternate vacancy which occurs is filled up by election on the ground of seniority, and the other by nomination and vote on the part of those ministers who have traveled ten years and upwards, subject as in the former case to the confirmation of the legal hundred. No minister who has not traveled fourteen years at least is eligible for such election. The president and secretary of the Conference are chosen on the same principle from year to year.

The duration of Conference, as established by the "Deed Poll," must not be less than five days, nor more than three weeks. The continuous presence of forty members of the legal hundred is necessary to the validity of the proceedings.

At the first Conference after Mr. Wesley's death, it was unanimously resolved that all the preachers in full connection with them should enjoy every privilege that the members of the Conference themselves enjoy, agreeably to the expressed wish of their "venerable deceased father in the gospel."

The first Methodist Conference was held at the Old Foundry, Moorfields, London, on the 25th of June, 1744. After that period a Conference was annually convened by Mr. Wesley; he inviting what preachers he saw fit, from year to year, to confer with him. Such an assembly, however, had no legal specification; and at Mr. Wesley's death would have become "an empty name." Hence the necessity of establishing by such an instrument as the "Deed of Declaration" the legal definition of the term, "The Conference of the people called Methodists;" making it thereby the "chief ecclesiastical authority" in the Wesleyan Methodist connection.

Important changes seem to be impending in the constitution and working of the Annual Conference; it will suffice here to notice that at the last (the 133d) Conference held in 1876 it was resolved, "that as soon as practicable the Conference will admit laymen to take part in its proceedings." When the financial and other matters, as classed in the report of a mixed committee appointed last year, and accepted by the Conference, shall be considered and decided.

(For further information on this point, see LAY REPRESENTATION.)

The following plan, subject to such modifications as may hereafter be rendered necessary, shows the plan of rotation and the places where the Annual Conferences are held, viz., Newcastle-on-Tyne, Camborne, Sheffield, Nottingham, Bristol, Bradford, Birmingham, London, Liverpool, Leeds, Manchester, Hull, Burslem, London.

The ordinary business of the Conference may be briefly summarized: after the opening of the Conference with devotional exercises, and the various vacancies in the legal hundred are filled up, the president and secretary are elected by ballot. The time and place of the next Conference are fixed. Various committees are appointed. The names of those to be admitted into full connection, with those of probationers, are read over. The death-roll of the past year is presented with accompanying solemn devotional exercises. Questions respecting character are asked, and every name is subjected to scrutiny. Then the questions of, "Who are now to become supernumeraries?" and, "Who are returning to the work?" are answered. Changes in circuits, division of circuits, and requests for additional ministers come under review. The stations of the ministers as prepared by the stationing committee are read, revised, altered, and ultimately, on what is termed "The third reading," confirmed. Chairmen of districts are chosen by ballot. The numbers of members in society reported. Committees appointed with reference to different departments. Inquiries made and recorded respecting the Kingswood and Woodhouse Grove Schools, the schools for ministers' daughters, the Book-Room, General Chapel Fund, Chapel Loan Fund, Chapel Building Fund, Children's Fund, Contingent Fund, Auxiliary Fund, and Theological Institution, etc., with appointments for the coming year. Local committees are appointed, notices of motion discussed, orders and resolutions on miscellaneous matters are determined and passed. The pastoral address read and confirmed, and the minutes all entered on the Conference journal.

When the business is concluded, the doors are opened to an expectant crowd of friends, and the minutes passed during the Conference then closing are read, and put to the vote for confirmation by the legal hundred. Their assent is given by all standing up and witnessing the signing of the journal by the president and secretary. A short address is given by the president, and, after singing and prayer, the apostolic benediction is pronounced, and the Conference is over.

2. *Methodist Episcopal Church.*—The boundaries of the Annual Conferences are determined by the General Conference to suit the necessities and convenience of the ministers and churches in different sections of the country. These boundaries have been changed to a greater or less extent at each General Conference, and consequently the number of them has varied from time to time. The first Annual Conference was held in Philadelphia, in July, 1773. In 1776 the place of meeting was changed to Baltimore, where it continued during the Revolutionary War, though it was always found more convenient to hold an additional Conference in the South. At the organization of the church in 1784 there were but three Annual Conferences; these were subsequently increased according to the judgment of the bishops, until, in 1792, there were twenty. It was found, however, that while it seemed to be convenient for the preachers to meet in small districts, there was difficulty in making interchanges, and there was not sufficient opportunity for careful consultation. The General Conference of 1796, desiring to fix the boundaries more permanently, determined the number at six, authorizing the bishops, if necessary, to organize a seventh. As the church has extended its boundaries, both in the United States and in distant lands, the number has been almost constantly increased, until at the last General Conference there were 95. As difficulties had frequently arisen in the change of Conference boundaries, it was also determined that hereafter no change should be made until due notice had been given to the Conferences whose boundaries might be affected. At the same time the Conferences were authorized to create a commission of five members from each Conference, who might readjust their common boundaries, subject to the approval of the bishop or bishops presiding at their subsequent sessions.

The Conferences are composed of all the itinerant ministers in full connection within the assigned limits, including the supernumerary and superannuated preachers. The young men, who have been admitted on trial, are expected to attend the sessions, to be examined in the course of study, but they have no part in the deliberations. The time of holding the Conference is arranged by the bishops, but the places are determined by the several Conferences. If, for any cause, a change of place becomes necessary, authority is given to the preacher in charge and the presiding elder of the district to make such changes after having consulted as far as practicable with the other presiding elders. In their sessions the bishop is the presiding officer, who is required by the Discipline to permit each Conference, if it wishes to do so, to sit at least a week. If the bishop be not present, he may appoint a member to preside in his absence; if no such appointment is made, the Conference elects its president "by ballot from among the elders without debate."

The duties of the Conference are almost wholly ministerial: they may receive on trial such preachers as have been recommended by quarterly or district Conferences; and they admit into full connection after two years' probation those who have been approved in their studies and in their ministerial qualifications and conduct. They are also authorized to elect proper persons to deacons' and elders' orders; to determine the relations of preachers as supernumeraries or superannuated, or in given circumstances to locate them. The Conference also has power to elect to deacons' orders local preachers who have been four years in the ministry, and who have been properly recommended by a quarterly or district Conference; also, to elect to elders' orders such local deacons as have exercised that office four years, and have been properly recommended as above. It is also made their duty to examine carefully into the state of domestic missions, and to allow no mission to remain which in its judgment is able to support itself. At each Annual Conference the preachers in charge of the several stations or circuits report carefully the number of members and probationers, the amount and value of church property, the contributions for the various benevolent organizations, and such collections as have been ordered by the General or Annual Conference. They also report the number of local preachers, of baptisms, and of deaths; returns are also made to the "Sunday-School Union" of the number of Sunday-schools, and of their officers, teachers, and pupils. The Conference also elects its secretary, who, with proper assistants, keeps an accurate journal of the proceedings, which is sent quadrennially to the General Conference, that the acts of the Conference, and the decisions of the bishops, if any, may be examined and approved; and that its proceedings, in reference to the trial of members, may be subject to examination or review. The Conference session usually begins on Wednesday, though, in small Conferences, the commencement is deferred until Thursday. The meetings are usually seasons of great interest, as the ministers greet each other, and expect to spend the week in social conversation, as well as in the discharge of their official duties; and their interest is enhanced by the fact, that the appointments to their new fields of labor are made at the close of the Conference session. Many laymen from the various charges, though they have no official duties, are frequently present. They are pleased to meet their former ministers, to attend the religious services, and the anniversaries of the several societies, and are also, oftentimes, interested in the prospective appointments of their pastors. The Conference usually sits from eight or nine o'clock in the morning until twelve or one, at noon. In the afternoons various committees meet for consultation, and in the evenings religious services are held, or the anniversaries of the various benevolent organizations. In addition to the examination of ministerial character, which takes place by the calling of every name, and the answer as to whether there is any charge against the minister, and the reports alluded to, the Conference considers the condition of the various benevolent operations within its bounds, referring to various committees such subjects as, the Bible cause, missions, church extension, freedmen's aid, Sunday-schools, tracts, and education. The establishment and patronage of the literary institutions of the church have been chiefly under the control of the Annual Conferences, and the members of these bodies have generally given very liberal financial aid, according to their means, and have solicited funds in their various charges for their proper maintenance.

The appointment of the preachers is not properly Conference business, but during the afternoons of the sessions the bishop, in consultation with the presiding elders, having received such representations as may be furnished by the ministers and people, arranges the appointments of the ministers for their ensuing fields of labor; and at the close of Conference, after singing and prayer and a suitable address, these appointments are announced. The preachers who are on trial are examined in a course of study, which has been arranged by the bishops under the direction of the General Conference. This examination is conducted by a committee appointed by the Conference for each year. At the end of the second year, having passed the examination creditably, and their ministerial character and service being approved, they are eligible to admission into full connection and election to deacons' orders. The examination is continued by a similar committee for the third and fourth years, at the end of which time the candidates are eligible to elders' orders. The inquiries to be made in the Annual Conferences are specified in the Discipline as follows:

"1. Have any entered this Conference by transfer or re-admission?

"2. Who are admitted on trial?

"3. Who remain on trial?

"4. Who are admitted into full connection?

"5. Who are the Deacons of the First Class?

"6. Who are the Deacons of the Second Class?

"7. Who have been elected and ordained Elders?

"8. Who are the Supernumerary Preachers?

"9. Who are the Superannuated Preachers?

"10. Was the character of each Preacher examined?

"11. Have any located?

"12. Have any withdrawn?

"13. Have any been transferred, and to what Conference?

"14. Have any been expelled?

"15. Have any died?

"16. What is the Statistical Report?

"(1.) Membership — Number of Probationers. Number of full Members. Number of Local Preachers. Number of Deaths.

"(2.) Baptisms—Children. Adults.

"(3.) Church Property—Number of Churches. Probable Value. Number of Parsonages. Probable Value. * Amount raised for the Building and Improving Churches and Parsonages. * Present Indebtedness.

"(4.) Benevolent Collections—For Conference Claimants: for Missions — from Churches, from Sabbath-schools: for Woman's Foreign Missionary Society: for Board of Church Extension: for Sunday-school Union of the Methodist Episcopal Church: for Tract Society: for Freedmen's Aid Society: for Education: for American Bible Society.

"(5.) Sabbath-schools — Number of Schools. Number of Officers and Teachers. Total Number of Scholars of all ages.

"* Number of Scholars fifteen years of age and over.

"* Number of Scholars under fifteen, except Infant Class.

"* Number of Scholars in Infant Class.

"* Average Attendance of Teachers and Scholars in whole school.

"* Number of Library Books.

"* Total Expenses of School this year.

"* Number of *Sunday-School Advocates* taken.

"* Number of *Sunday-School Journals* taken.

"* Number of Officers and Teachers who are Church-members or Probationers.

"* Number of Scholars who are Church-members or Probationers.

"* Number of Conversions this year.

"* (6.) Ministerial Support—Claims. Receipts.

"17. What are the Claims upon the Conference Fund?

"18. What has been received on the foregoing claims, and how has it been applied?

"19. Where are the Preachers stationed?

"20. Where and when shall the next Conference be held?

"* 21. Have any Local Preachers been ordained?

"* 22. Are any of our Literary or Theological Institutions under the control and patronage of this Conference, and what is their condition?

"* 23. Who are the Conference Board of Church Extension?

"[NOTE.—The items marked with a * are not to be included in the General Minutes.]"

Since the last session of the General Conference, according to permission given, new Conferences have been organized. The whole number is now ninety-one.

(For their names and statistics, see METHODIST EPISCOPAL CHURCH.)

3. *Methodist Episcopal Church South.*—The organization and functions of the Annual Conferences in the Church South were precisely the same at the time of its separation as in the Methodist Episcopal Church, but since that period there are a few features of distinction. In the Church South, there are four lay delegates, from each presiding elder's district, admitted into the Annual Conferences, and who participate in all action except in what is strictly ministerial. In their annual reports as published in their general minutes they do not include the number and value of churches and parsonages. At the time of the organization of the Church South, in 1845, there were fourteen Conferences which were confined to what was then slaveholding territory. Since that period they have extended into several of the Northern States. The number of their Annual Conferences is thirty-seven. (See METHODIST EPISCOPAL CHURCH SOUTH.)

4. *Methodist* and *Methodist Protestant.*—These Conferences are constituted nearly in the same manner as in the churches already described, but they differ in several particulars. First, having no bishops, each Conference elects a president annually, who not only presides during the session, but has oversight of the general interest of the churches during the year. The president in conjunction with a stationing committee, appointed by the Conference, arranges the appointments of the preachers. In the Conference the laymen have an equal representation with the ministers, and instead of the classification of ministers adopted by the elder branches, they have a list of stationed and unstationed ministers. The number of their Conferences was, Methodist 23, Methodist Protestant 21. (For statistics, see the articles on those churches.)

5. *Wesleyan Methodist Connection.*—The Annual Conferences of this church, chiefly in the Northern States, resemble very nearly those of the Methodist Protestant Church, in that laymen have equal place in the body; and in their electing a president each successive year. The difference between these bodies consists not so much in form, as in the fact that among the Wesleyans there was originally an earnest protest against slavery, and also against secret societies. (See WESLEYAN METHODIST CONNECTION.)

6. *African Methodist Episcopal Church.*—These Conferences, twenty-seven in number, in all their features resemble those of the M. E. Church, except that local preachers are members of the Conference.

7. *African M. E. Zion Church.*—The same as above, except that in each Conference the bishop has associated with him in arranging the appointments a stationing committee.

8. *Colored Methodist Episcopal Church of America.*—This is modeled precisely after the constitution of the M. E. Church South.

9. *Methodist Church of Canada.*—Prior to 1874 the Wesleyan Canadian Conference and the Eastern British Conference were parts of the Wesleyan Methodist Church of Great Britain, and their Conferences were modeled after that of the parent country; the British Conference, however, appointed the president. Since that time, by agreement with the Wesleyans in England, an independent church was formed, and a union has been effected between the Canadian, the East British, and the New Connection Conferences, under the title of the Methodist Church of Canada. The territory has been divided into six Annual Conferences. Each Conference elects annually its own president, who acts with its stationing committee in arranging the appointments; and the order of business partakes partly of the Wesleyan Conference in England, and partly of that of the Methodist Episcopal Churches of the United States.

10. *Methodist Episcopal Church of Canada.*—In this church the constitution and functions of the Annual Conferences are similar to those of the M. E. Church of the United States.

11. *Australian Conferences.*—Until 1874 Australian Methodism was a part of the Wesleyan Methodism of Great Britain. Since that period it has had a separate organization, and has four Annual Conferences. The duties and general arrangements resemble those of the Wesleyan and Canadian Conferences, already described.

12. The French Conference is an affiliated branch of Wesleyan Methodism, and adopts the same general provisions.

13. The Annual Conferences of the Primitive, New Connection, United Free Methodist, and Bible Christians in England, have the same general constitution as the Wesleyans, from whom they separated, except that lay members are admitted to participation in all their deliberations. Among the Primitives there are two laymen for each minister. Having no General Conferences, legislative as well as ministerial functions are vested in the Annual Conferences.

Annuitant Society is an association in the British Wesleyan Church. In the life-time of Wesley he was often deeply troubled with the fact that physical weakness and premature old age had made sad inroads on several of his devoted preachers. Accordingly, in the minutes of Conference for 1765, a resolution was adopted for the relief of those who were worn out, and for those unable to travel circuits with the ordinary means of subsistence. This led to the formation of what was first called "The Preacher's Fund." At first the traveling preachers only subscribed to the relief of their worn-out brethren what they desired; hence it was ruled in 1765 thus: "Let every traveling preacher at the Conference contribute half a guinea yearly to this fund."

In 1796, after most careful deliberation, the rules were amended, and Dr. Adam Clarke was appointed secretary of what was then called "The Preacher's Annuitant Society." At this time the stipends of the preachers were £12 per annum; in a few circuits they were £16, and in London only £20, to which were added a wife's allowance of £12, with servant's board and wages £6, and £4 for each child; out of which one guinea had to be paid to "The Preacher's Fund," with a fine of half a crown for non-payment.

The above fund being inadequate to meet the demands upon it, the rules were altered, and a committee formed to obtain contributions from those able and willing to give. Still, this effort secured only an insufficient sum. In 1804 this was combined with the former, and was called "The Methodist Preacher's Merciful Fund." That year the subscriptions were raised from £1922 to £2635. In 1813 the subject came again under careful review. The subscriptions of the people were separated from those of the preachers, and it then took the title of "The Methodist Preacher's Auxiliary Fund." We have now to do with what is properly entitled "The Itinerant Methodist Preacher's Annuitant Society." It is really a mutual life insurance company, sustained by the preachers alone. The rules of this society have not undergone any material change since its first establishment; but the rates of subscription and the annuities granted were revised in 1837, 1860, and 1864. In 1763 the subscription was ten shillings and sixpence; in 1765, one guinea; in 1799, three guineas; and in 1846, six pounds, at which it now remains, although intermediately it was raised to seven guineas, and subsequently reduced to the present amount. Ministers in the foreign work are charged £11.4, but the extra amount is paid by the Wesleyan Missionary Society. Probationers in Great Britain pay five guineas per annum. A marriage premium is also paid in order to secure a reversionary interest to the widow. The amount varies according to the relative ages of the parties concerned. The following is a summary of the graduated scale of allowances, with proportionate amounts for intermediate years. These amounts were fixed in 1864, being an increase of 10 per cent. over those of 1860:

For 5 years, £6.1; 10 years, £8.5; 20 years, £14.17; 30 years, £22; 40 years, £32.9; 50 years, £45.2; and 60 years, £60.5.

The annuities to widows are one-eighth less than the above. A few years since the affairs of the society and fund were in such a state that, owing to the disproportion between the subscriptions and rates of annuity, it led very judiciously to an authorized and thorough investigation of its affairs by eminent actuaries; under their advice important modifications were made, which have been attended with most satisfactory results.

The invested funds of the society have been more than doubled, and are now considered apart from the capitalized value of the Book Room grant (which has for many years contributed £3000 per annum from its profits), as included in the revenue returns of last year, £179,233.

This improved state of its funds has been largely promoted, not only by the self-denying sacrifices of its members, but also by the bequests and benefactions of liberal and generous friends of Methodism and its ministers. The number of annuitants last Conference were as follows: supernumeraries 300, widows 379 = 679. Number of members not annuitants 1389.

Ansley, Samuel, a member of the Georgia Conference, was born in Warren Co., N. J. He entered the ministry when young, and traveled extensively through Virginia and Georgia, from the seashore to the mountains. He died in 1837.

Anthony, Elihu, was born in the State of New York, but removed with his parents when a child to Indiana. He was converted and united with the M. E. Church in 1841. He was afterwards licensed to preach, and traveled two or three years on trial. In 1847 he joined an emigrant train, consisting of about 150, and started for Oregon. Having reached the Humboldt Sink, Mr. Anthony, with his family and a few others, took the trail for California; reached San José in September, 1847; halted a short time, held religious services, and organized a class. He moved on to Santa Cruz in October of that year, and determined to make his home there. He at once engaged in the work of the Lord, held services, and organized a class. He visited other settlements, and did the work of an evangelist. After prayerful examination he ceased preaching as soon as regular pastors were appointed to the churches. He surrendered his parchments as a local deacon, and took his place in the ranks of the laymen, where he has remained, but not a whit less useful or influential, as a laborer in the Lord's vineyard. He has ever been the true friend and wise counselor of the itinerant ministry. He educated a younger brother for the ministry. Mr. Anthony still resides in Santa Cruz, Cal.

ELIHU ANTHONY, ESQ.

Antigua (pop. 39,000) is one of the British West India Islands. It was discovered by Columbus in 1493, and remained for many years under the Spanish government. Methodism was introduced into it through the influence of Mr. Nathaniel Gilbert. He was the inheritor of one of its large estates, which had been in the possession of his ancestors for several generations. He was an able and influential citizen, and had been Speaker of the House of Assembly. Having visited England with several of his negro servants, two of them were awakened under the ministry of Mr. Wesley, and were baptized by him; and Mr. Gilbert himself was so deeply affected that on returning to the West Indies he became an evangelist. He preached to his own slaves, and formed among them a small society. Mr. Gilbert died in 1774. In 1778, John Baxter, a Methodist ship-builder at Chatham, felt himself impelled to embark for Antigua, "that he might have an opportunity of speaking for God." After his arrival in the island, he wrote to Mr. Wesley, "The former people have been kept together by two black women, who have continued praying in meeting with those who attended every night. I preached to about thirty on Saturday night; on Sunday morning to about the same number, and in the afternoon to about four or five hundred." He continued his labors among them, and in 1787, Dr. Coke, who had sailed for Nova Scotia, was driven by stress of weather to the West Indies. Landing at Antigua on Christmas morning, he met Mr. Baxter on his way to perform divine service, and who gladly welcomed him to the island. He found among the inhabitants nearly two thousand attendants at worship, embracing not only the negroes, but a large portion also of the white population. Mr. Baxter having been elected an elder by the Christmas Conference, which was held in Baltimore in 1784, was then ordained by Dr. Coke, who remained some time visiting the work, not only in that island, but in others contiguous. The Antigua district of the Wesleyan Methodists now embraces not only Antigua, but also includes Dominica, Montserrat, Nevis, Saint Christopher, Saint Eustatius, Saint Bartholomew, Saint Matthew's, Anguilla, and Tortola, having 9429 members. On the island of Antigua alone there are 1603 communicants. The M. E. Church is not represented there, although it took part in planting Methodism in that island.

Antinomians (from ἀντι against, and νόμος the law) are those who hold that the moral law is not binding upon Christians. Mr. Wesley earnestly protested against Antinomianism, as one of the greatest obstacles in the way of a pure Christianity. He defined it to be "the doctrine which makes void the law through faith." Its disciples hold a false view of the atonement, considering that Christ performed for men the obedience which they ought to perform; and therefore that God, in justice, can demand nothing further from man. They also hold that a believer is not obliged to use the ordinances, and that preachers should not exhort men unto good works: "not unbelievers, because it is hurtful; not believers, because it is needless." Against this error as existing in ancient times the Epistle of St. James is strongly directed. Its full development was made by John Agricola, one of the earliest associates of Luther. In the seventeenth and eighteenth centuries Antinomianism was openly taught by many and was embraced by some High Calvinists. It is a doctrine that "withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the former is a crime, the latter only a misfortune; and thus treats the man dead in trespasses and sins as if he were already in his grave; it prophesies smooth things to the sinner going on in his transgressions, and soothes to slumber, and to the repose of death, the souls of such as are at ease in Zion. It assumes that because man can neither believe, repent, nor pray acceptably unless aided by the grace of God, it is useless to call upon him to do so. It maintains that the gospel is only intended for elect sinners; and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner." Against this form of High Calvinism which was then taught, Mr. Fletcher wrote his celebrated "Checks to Antinomianism," and Mr. Wesley also both preached and wrote vigorously against it. Alluding to the injury done by Antinomianism, in contrasting the law and the gospel, Mr. Wesley says, "There is no contrariety at all between the law and the gospel; indeed, neither of them supersedes the other, but they agree perfectly well together, yea, the very same words considered in different respects are parts, both of the law and of the gospel. If they are considered as commandments they are parts of the law; if as promises, of the gospel. This, 'Thou shalt love the Lord thy God with all thy heart,' when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel. . . . The gospel being no other than the commands of the law proposed by way of promise, there is, therefore, the closest connection that can be conceived between the law and the gospel; on the one hand, the law continually makes way for and points us to the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, and holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible.' But we see a promise of God to give us that love. We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us' through faith which is in Christ Jesus. The moral law contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written, not on tables of stone, but on the hearts of all men."

At this day Antinomian doctrines are seldom heard in the pulpit of any denomination, though occasionally there are tendencies in that direction.

Apologist, The Christian.—A newspaper in the German language, published weekly by the Western book agents in Cincinnati. It was commenced in 1838, and was edited by Dr. William Nast, who has been re-elected by each successive General Conference from that period to this. It is the organ of the German departments of the M. E. Church in the United States, and has accomplished great good both in explaining the doctrines and economy of Methodism and in defending them against the assaults of enemies. It is liberally patronized by the members of the German Methodist churches, and it has obtained a high standing, both for its literary ability and for its unswerving devotion to evangelical piety.

Apostles' Creed, the, is an expression of the Christian faith in which all branches of the evangelical churches agree. Richard Baxter says, "The antiquity of this compendium of Christian doctrine, and the veneration in which it has been held in the church of Christ, are circumstances which deservedly entitle it to be publicly pronounced from time to time in our Assemblies, as containing the great outline of the faith we profess, and to be committed to the memory of our children for the perpetuation of that faith from age to age." At what period this summary was made cannot now be definitely ascertained. Many writers in the Church of Rome teach that it was composed by the apostles themselves, during their stay at Jerusalem, and under the guidance of the Holy Spirit. One of their writers, named Augustine, pretends that "a part of the Creed was contributed by each apostle." And he gives the order as follows: "Peter said, 'I believe in God the Father Almighty;' John, 'maker of heaven and earth;' James, 'and in Jesus Christ his only Son our Lord;' Andrew, 'who was conceived by the Holy Ghost, born of the Virgin Mary;' Philip, 'suffered under Pontius Pilate, was crucified, dead, and buried;' Thomas, 'he descended into hell, the third day he rose again from the dead;' Bartholomew, 'he ascended into heaven, and sitteth on the right hand of God the Father Almighty;' Matthew, 'from thence he shall come to judge the quick and the dead.' James, the son of Alpheus, added, 'I believe in the Holy Ghost; the holy Catholic Church;' Simon Zelotes, 'the communion of saints; the forgiveness of sins;' Jude, the brother of James, 'the resurrection of the body;' Matthias, 'the life everlasting.'" While all this is rejected as wholly fanciful, and while there is no evidence that the Creed was composed by the apostles, yet its authorship must be very ancient; for, with the exception of the phrase, "he descended into hell," it is found in the works of Ambrose, who lived in the third century. In the early ages it was not used in public worship, but candidates for baptism were required to subscribe it. The Westminster divines, placing it with the Ten Commandments and the Lord's Prayer, in connection with their Catechism, say, "It is here annexed, not as though it was composed by the apostles, or ought to be esteemed as canonical Scripture as the 'Ten Commandments and Lord's Prayer,' but because it is a brief summary of the Christian faith, agreeable to the word, and anciently received into the church of Christ." It is contained also in the Catechism of the M. E. Church, and of other branches of the Methodist family, as well as in those of the Presbyterian churches, and is used in the baptismal service of the Roman, Greek, and leading Protestant denominations. The phrase, "he descended into hell," is omitted in the form used in the Methodist Episcopal Church. It is worthy of remark, that while more extended confessions of faith, or forms of creed, are used as terms of membership in many churches, no other creed is used in their forms of baptism.

Appeals.—The right of appeal from a decision in a primary trial is guaranteed by the constitution of the Methodist Episcopal Churches to every member and minister. The fifth restrictive rule, which limits the power of a General Conference, says, "They shall not do away the privileges of our ministers or preachers of trial by committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal." In the trial of a member, the appeal is from the decision of the committee to the next Quarterly Conference of the circuit or station. This Conference has power to confirm or reverse the decision, or to grant a new trial. If, during the investigation, questions of law are decided by the preacher who presides over the committee, exceptions may be taken to the ruling, and may be submitted to the presiding elder at the Quarterly Conference. The decision of the presiding elder may also be excepted to, and the questions carried to the bishop presiding at the next Annual Conference within the bounds of which the case occurred. The decision of the bishops on questions of law are reviewed by a committee of the General Conference, appointed for that purpose; and the judgment of the General Conference is in all cases final. In the trial of local preachers in the Quarterly Conferences, the appeal is to the ensuing Annual Conference, which may hear the cause by committee, or in full session, as they may judge best. In the trial of ministers by the Annual Conference, or by its judicial committee, an appeal may be taken to a Judical Conference, composed of members of three adjacent Annual Conferences, whose decision is final; but questions of law decided by the bishop may be carried to the General Conference as before. In the case of the trial of a bishop by a Judicial Conference, his appeal is directly to the next General Conference.

Appel, Louis, a well-known and active layman in the M. E. Church, residing in Chicago, was chosen a lay delegate from the Chicago German Conference to the General Conference of 1876. This Conference being represented by only one minister and one layman, their duties were very onerous, and Mr. Appel therein rendered effective service.

Appleton, Wis. (pop. 4518), was formerly called Grand Chute, because of the rapids of the Fox River, which furnish immense water-power. It is the seat of the Lawrence University, which has added largely to the growth of the place. The M. E. Church has 260 members, 340 Sunday-school scholars, and a church and parsonage valued at $25,000.

Apportionment is the assignment to Conferences, districts, or pastoral charges, of their equitable division of the amount which should be raised for various church objects. The missionary committee, at its annual meetings, having to determine the amount needed for the current expenses of the year, apportions to each Conference the part which in its judgment should be raised within its bounds. That amount is subdivided by the Conference, first among the districts, and again among the several charges; thus, each church learns what is supposed to be its proper proportion which should be raised to sustain the various missions. The same process is applied to other collections. The amount needed for the support of the bishops is estimated by the Book Committee, and is by them apportioned among the Conferences, and subdivided to the several charges. The amount required for the support of the presiding elders is determined in the meeting of the district stewards, and is by them apportioned to the various churches. Where there are large circuits, and sometimes in stations, the amounts required are apportioned by the stewards to the several classes. These apportionments are not understood to constitute any claim, but they are regarded simply as indicating what should be expected from the several churches as their equitable proportion.

Appropriations are grants made by church boards to Conferences or charges, and which are placed in some form to their credit. The missionary committee appropriates annually a definite amount to certain Conferences, or in the case of foreign missions to each general missionary field. These appropriations are distributed by the Conferences, or by the Missionary Board, to the necessitous parts of their work according to their supposed requirements. They are drawn for, on the order of the Conference, by the presiding bishops, or, under the direction of the board, by the missionary secretaries, and they are applied by the presiding elders or superintendents to the respective fields. The appropriations made by the Church Extension Society are distributed according to the joint action of the Conference and the parent boards. In the Sunday-School and Tract Societies, and in the Freedmen's Aid Society, the appropriations are made directly to the individual field.

Arbitration is the hearing and determining of a case between parties in controversy by a person or persons chosen by the parties. In the Discipline of the M. E. Church, under the section entitled "Disagreement in business and non-payment of debts," it is said, "On any disagreement between two or more members of our church, concerning business transactions which cannot be settled by the parties, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by the plaintiff and two chosen by the defendant, which four arbiters so chosen shall nominate a fifth; the five arbiters being members of our church. If either party refuse to abide their judgment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled. If any member of our church shall refuse, in case of debt or other disputes, to refer the matter to arbitration when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled." This rule was made to prevent hasty and unnecessary litigation, and is in harmony with the general rule, which forbids "brother going to law with brother." It intimates, however, that there may cases arise, in which the party will be justified in resorting at once to a legal remedy.

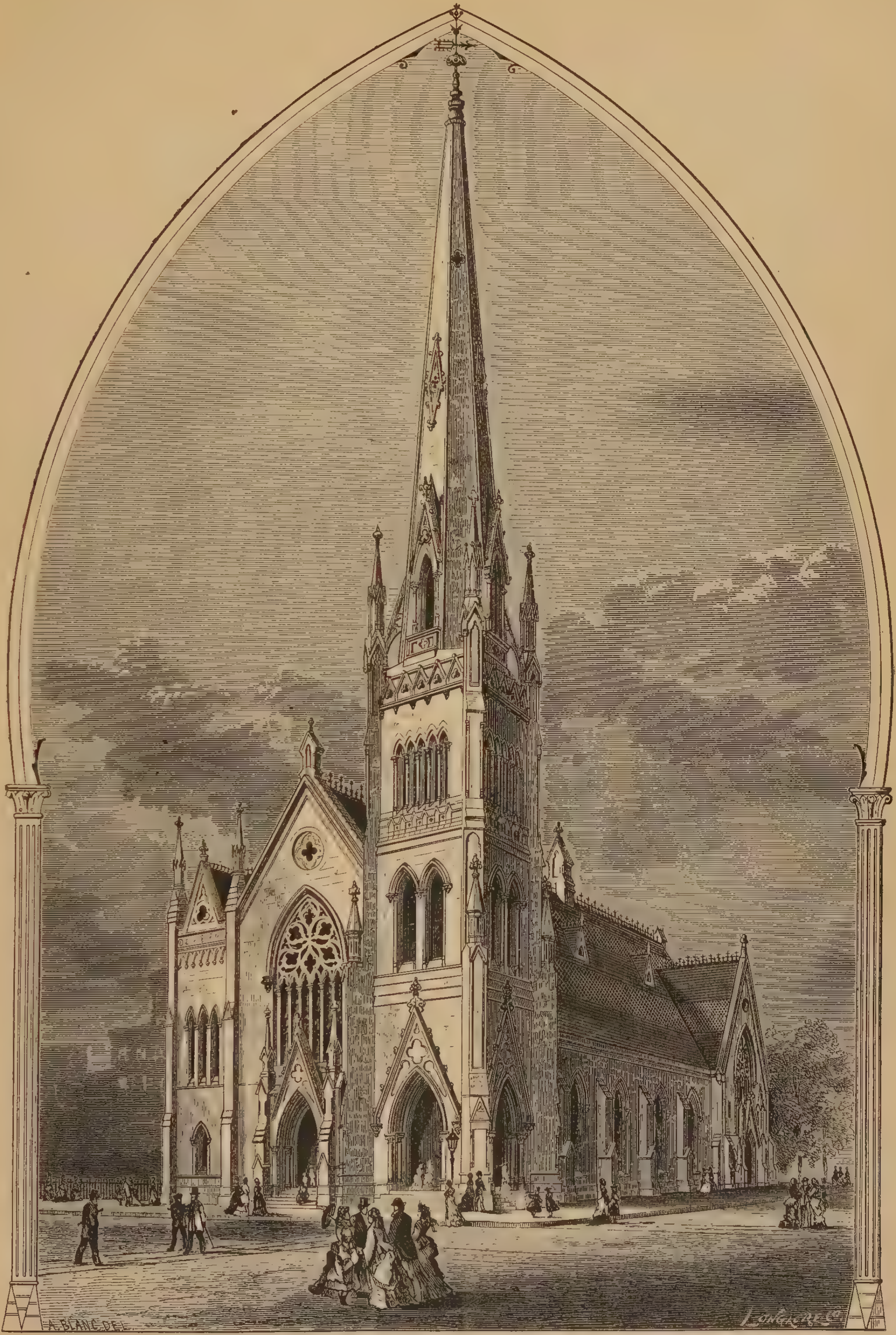
Arch Street Church, Philadelphia, is a beautiful Gothic edifice built of white marble, at a cost of about $200,000. The society was organized in 1862, by a few members from Trinity and Union churches, who worshiped for some time in a hall. The cornerstone of the chapel was laid in May, 1864, and the main edifice was finished and dedicated in 1870. The audience-room is 68 by 85 feet in the interior, and has galleries on three sides. It is furnished with lecture-room and class-rooms, and is one of the finest Methodist churches in the world.

Archer, Oliver H. P., a manager of the Missionary Society of the Methodist Episcopal Church, was born in the city of New York, January 14, 1825, and received his education in the schools of that city. He has been engaged during his business life in connection with the transportation of freight, and has been associated with the management of this department in leading railroads. He has been a generous giver to the church, contributed a memorial window to the Rev. George G. Cookman in the Metropolitan Methodist Episcopal church, Washington, D. C., and bore a leading share in the erection of the church at Allendale, N. J., a prosperous suburb of New York City.

Argentine Republic is a division of South America which lies south of Brazil and Bolivia, and extends from the Atlantic Ocean to the high mountain region which separates it from Chili. Its population is estimated at about 2,000,000. The inhabitants consist of Europeans and their descendants, and of the native Indians, with a number of mixed races. In their religion, they adhere chiefly to the Roman Catholic Church. In 1825, religious toleration was granted by the government to all denominations. In 1836, a mission was commenced by the M. E. Church in Buenos Ayres; the services, however, were designed chiefly for the English-speaking people, and were conducted in the English language. A church has been founded, with a good edifice, which supports its pastor and pays its current expenses. From this centre, appointments have gradually extended into the interior, where services are held both in the Spanish and the English languages. In 1872, a mission was opened in the province of Santa Fé, in Rosario, a city of 12,000 or more, and where a number of English people reside. The mission, from its commencement, has been under the care of Rev. T. B. Wood, and has good prospects of success. This is the only province in South America where the services of the M. E. Church have been established. The number of members reported in the mission is 450, and the value of church property is estimated at $150,000. Schools have been established in connection with the services, and an orphanage for boys has been founded at Rosario, under the special care of Mrs. Wood.

Arizona (pop. 9658). This Territory embraces about 30,000 square miles purchased from the republic of Mexico in what is known as the "Gadsden Treaty." As early as 1687, the country was explored by a Jesuit missionary from Sonora, who established missions at various points in the valleys. On his return, having reported the country as being very rich in the precious metals, a large immigration took place. In 1757, an old map shows more than forty towns and villages occupied, and it is said that more than one hundred silver and gold mines were in operation. Subsequently the native Indians, having been subjected to slavery, and having been cruelly treated, rose against their oppressors, and, with the aid of the wild Apaches, ultimately expelled nearly all the Spanish inhabitants. There are traces still remaining, however, of a former civilization and of extensive mining operations. The Pima and Maracopa Indians followed agriculture and possessed some of the arts of civilization, and are kindly admitting teachers and schools among them. But in the mountains and secluded valleys wild and fierce tribes roam from place to place, and put to death unguarded explorers. The chief settlements are near Tucson, which was the capital, and near Prescott, which has been built chiefly by Americans.

The first Methodist services in Arizona were performed by Rev. Mr. Gilmore, an army chaplain, at the military station in the vicinity of Prescott. In 1872, Rev. Mr. Reeder, of the North Ohio Conference, was sent out as a missionary, and he established a church in Prescott, and traveled extensively through the Territory, holding services in various localities; his health became impaired, and he was succeeded by Rev. Mr. Wright; in 1879 he was superseded by Rev. G. H. Adams, who is laboring efficiently in promoting church interests. The



ARCH STREET METHODIST EPISCOPAL CHURCH, PHILADELPHIA.

M. E. Church South has also extended its work into Arizona in connection with the Los Angeles Conference, and has gathered a few congregations. There can be no reasonable doubt that when the wild Indians are subdued and the mines can be sufficiently worked, and especially when the Southern Pacific Railroad shall be extended through the Territory, there will be a large immigration and good prospects of extensive usefulness.

Arkansas, State of (pop. 484,471), takes its name from a once extensive tribe of Indians who spoke the Osage language. A trading post was established by the French as early as 1685, but the Territory was not settled until a comparatively recent period. In 1820, it contained a population of a little more than 14,000, but since that time it has rapidly increased. The lower lands, though interspersed with swamps, are exceedingly fertile, while the western part of the State is rich with mineral products, and there are some indications of the precious metals. Methodism appears to have been introduced into this State about 1817, when the Missouri Conference was first organized and William Stevenson was sent to Hot Springs. At the Conference of 1818 he reported two circuits organized, Hot Springs and Spring River, and John Harris reported to the next Conference 324 members. A Black River district was organized mostly in that State, of which William Stevenson was presiding elder, and the following new laborers were sent into that region: John Shrader, Thomas Tenant, Washington Orr, and James Lowry. A Conference was organized within the State in 1836, and reported 2733 white members, 599 colored, and 1225 Indians. The most of the Methodists in the State adhered to the Church South at the division in 1845. A few, however, adhered to the M. E. Church. In 1852 the M. E. Church re-organized a Conference in that State. According to the census of 1870, there were of all denominations 1371 church organizations, 1141 edifices, 264,225 sittings, and church property amounting to $854,995, distributed as follows:

Denominations.	Organizations.	Edifices.	Sittings.	Ch. Property.
Methodist	583	485	91,890	$276,850
Baptist	473	397	103,850	195,725
Presbyterian	106	87	23,175	101,625
Protestant Episcopal	15	13	3,695	43,450
Christian	90	65	14,600	38,125
Jewish	1	1	300	6,500
Lutheran	2	2	1,025	10,000
Roman Catholic	11	11	5,250	82,500
Universalist	1	1	200	400

Arkansas Conference, M. E. Church, was organized in 1836, and its boundaries were arranged to "include the Arkansas Territory, that part of Missouri Territory lying south of the Cherokee line; also so much of the State of Louisiana as is included in the Louisiana district." At its first session there were reported 2733 white, 599 colored, and 1225 Indian members. The Territory was divided into six districts, viz., Little Rock, Batesville, Arkansas, Alexandria, Monroe, and South Indian Mission; and thirty-six preachers were stationed within its bounds. In 1840 Louisiana was detached, and there was added "so much of Texas as is embraced in the Red River district." At the division of the church in 1845, the Conference adhered to the M. E. Church South. After the close of the Civil War the M. E. Church proceeded to re-organize Conferences in the South, and Arkansas was included in the St. Louis Conference. In 1868, this Conference had permission to divide, so as to form a separate Arkansas Conference, when, in its judgment and that of the presiding bishop, the interests of the church required it. No action was taken until 1872, when the General Conference re-organized the Arkansas Conference, so as to "include the State of Arkansas and the Indian country west of the State." Its first session was held at Little Rock, January 29, 1873, Bishop Bowman presiding. It reported 34 preachers, 4781 members, 57 Sunday-schools, and 2003 scholars. The boundaries of the Conference still remain the same. It now (1876) embraces three districts, to wit: Little Rock, Batesville, and Fayetteville; and has 39 preachers, 4816 members, 38 churches, value, $40,600, 4 parsonages, value, $950, 55 Sunday-schools, and 1846 scholars.

Arkansas Conference, M. E. Church South.—This Conference adhered to the Southern church at the division in 1845. Its report in 1846 was 52 preachers, 154 local preachers, 7366 white members, 1702 colored. The latest report from this Conference (1875) is as follows: members, white, 10,791; colored, 7; local preachers, 162; Sunday-schools, 84; scholars, 4671. It has stationed 60 preachers, including 5 presiding elders. The General Conference of 1874 gave it the following boundaries: "Beginning at the point where the North Fork of White River crosses the Missouri State line; thence down North Fork to its mouth; thence down White River to the point of White River Mountains; thence with said mountains to Miller's Ferry, on Little Red River; thence south with the range of mountains to the head of Palarm Creek; thence down said creek to Arkansas River; thence up said river to the mouth of Petit Jean; thence along the line between Yell and Perry; thence so as to include Perry County; thence in a direct line to the southwest corner of Yell County; thence due west to the western line of the State; and thence with the State line to the beginning." There are also two other Conferences of the M. E. Church South, containing parts of the State of Arkansas, to wit: Little Rock and White River.

Arkansas Conference, African M. E. Church, was organized in 1868, by Bishop Shorter. It then embraced the State of Arkansas and the Indian

Territory, and had 3698 members, 14 traveling preachers, 441 Sunday-school scholars, and 16 churches, valued at $2359. At the General Conference of 1876 it was divided into the Arkansas and South Arkansas Conferences, the Arkansas occupying only the northern part of the State. The statistics for the Arkansas Conferences are 44 ministers, 2826 members, 2008 Sunday-school scholars, 29 churches valued at $35,680.

Arminianism is the term applied to a system of theology taught by James Arminius, Professor of Divinity in the University of Leyden, and which is in its leading features opposed to the peculiar doctrines taught by Augustine and Calvin. The controversy in reference to the divine decrees, as related to the fate of individuals, was commenced at an early period in the history of the Christian church. Before the time of Augustine, which was in the fourth century, the fathers generally taught that salvation was conditioned upon faith and obedience, and that the decrees were in accordance with what was foreseen by the divine mind. St. Augustine, in the controversy with Pelagius, taught that the salvation of the elect depends upon the bare will of God, and that his decree to save them is unconditional. In the sixteenth century, the controversy in reference to predestination and election assumed no small degree of bitterness, Calvin warmly embracing the doctrines of Augustine. His followers taught, "that God had elected a certain portion of the human race to eternal life, passing by the rest, or rather dooming them to everlasting destruction; that God's election proceeded upon no prescience of the moral principles and character of those whom he had thus predestined, but originated solely in the mission of his free and sovereign mercy: that Christ died for the elect only, and therefore that the merits of his death can avail for the salvation of none but them; and that they are constrained by the irresistible power of divine grace to accept of him as their Saviour. To this doctrine that of Arminius, and of his legitimate followers, stands opposed. They do not deny an election, but they deny that it is absolute and unconditional. They argue that an election of this kind is inconsistent with the character of God; that it destroys the liberty of the human will; that it contradicts the language of Scripture; and that it tends to encourage a careless and licentious practice in those by whom it is believed. They maintain that God has elected those only who according, not to his decree, but to his foreknowledge, and in the exercise of their natural powers of self-determination, acting under the influence of his grace, possess that faith and holiness to which salvation is annexed in the gospel scheme. Those who are not elect are allowed to perish, not because they were not elect, but purely and solely in consequence of their infidelity and disobedience; on account, indeed, of which infidelity and disobedience being foreseen by God their election did not take place. They hold that Christ died for *all* men in the liberal and unrestricted sense of the phrase; that his atonement is able, both from its own merit and from the intention of Him who appointed it, to expiate the guilt of every individual; that every individual is invited to partake of the benefits which it has procured; that the grace of God is offered to make the will comply with this invitation, but that this grace may be resisted and rendered ineffectual by the sinner's perversity. Whether true believers necessarily persevered, or whether they might fall from their faith and forfeit their state of grace, was a question which Arminius left in a great measure unsolved, but which was soon determined by his followers in this additional proposition: 'that saints may fall from the state of grace in which they are placed by the operation of the Holy Spirit.' This, indeed, seems to follow as a corollary, from what Arminius maintained respecting the natural freedom and corruption of the will, and the resistibility of divine grace."

In the controversies which occurred in Holland, in the latter part of the sixteenth century, Arminius took an active part; and being a professor in the Leyden University, and a man of superior intellectual powers and literary attainments, he became, early in the seventeenth century, not only distinguished in the controversy, but the recognized leader of that school of thought which has since borne his name. The celebrated Barneveldt was one of his pupils, and, embracing his general principles, was among the first European statesmen who strongly advocated religious toleration; and the disciples of Arminius in Holland were the real fathers of true religious toleration. After the death of Arminius the controversy increased in bitterness, and in 1610 his followers presented a petition to the government, which was called a "remonstrance." This remonstrance set forth the points in which he differed from the Calvinistic theory. The state authorities in vain attempted to reconcile the opposing parties, and finally a national Synod was called at Dort, in 1618, which continued its sittings through the following year. This Synod, so well known in history, condemned the five articles which the Arminians had set forth in their remonstrance. Strange to say, they soon deemed it necessary to direct the preparation of a new Dutch translation of the whole Bible, in order to more clearly fix the sense of disputed passages. This was completed in 1637, and was followed by a new version made by the Arminians, and published in 1680.

The declaration of their opinions led not only to protracted and bitter religious controversy, but to great personal suffering on their part. Throughout the state their ministers were forbidden to preach, and the laymen who supported them were deprived of civil office. Barneveldt, their great leader, was put to death in reality for his religious opinions, though nominally for a political cause. Grotius and Hoogerbeetz, under a pretext more plausible than solid, were unjustly doomed to perpetual imprisonment, from which, however, the former afterwards escaped, and fled into France. Their crime was "defiance and a spirit of religious toleration." Many followers of Arminius left Holland and retired to different parts of the adjacent countries; but after the death of Maurice, in 1625, a number returned, and in 1630 they were permitted to build churches and schools. Having established congregations in several places, they founded a school in Amsterdam; and the renowned Episcopius became its first professor of theology. The confession prepared by Episcopius, at the request of the Remonstrants, was received with great favor by the Lutherans throughout Europe; and a number of leading scholars and eminent divines became advocates of the same system of doctrines. This controversy not only divided the Protestants in Europe, but it was a matter of contention between the Jesuits and the Jansenists in the Roman Catholic Church. The Lutherans generally sympathized with the Arminian party; and Ebrard says, "The true tenets of Arminianism were not killed at Dort, but grew up silently but surely within the bosom of the orthodox Reformed Church." In England a system of doctrines, similar to Arminianism, had been taught by leading divines before the days of Arminius; and the Articles of the Church of England were differently interpreted by the theologians of the various schools. Some of the English Arminians, however, were unsound on the doctrine of the Atonement; and while on one hand opposing Calvinism, on the other they passed into Pelagianism and Arianism.

The doctrine of Arminius, as taught by himself, was revived in England, and clearly and distinctly taught by John Wesley and John Fletcher. This system was embodied not only in the general minutes of the Wesleyan Methodists, but was subsequently clearly maintained by Richard Watson in his "Theological Institutes." The Wesleyan Methodists, the M. E. churches, and all the branches of the Methodist family, except the few that are recognized as Calvinistic Methodists, hold the doctrines of Arminianism as taught by Wesley and Fletcher; but at the same time they reject, as thoroughly as do the Calvinists, all Pelagian, Socinian, or Arian sentiments. Dr. McClintock, in his able Cyclopædia, makes the following clear statement: "The views of Arminius on the points of predestination and grace are presented in the following articles, drawn up almost entirely in words which may be found in his writings:

"1. God, by an eternal and immutable decree, ordained in Jesus Christ, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the name of his Son, and who, by the same grace, persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin, and subject to wrath, those who are not converted and are unbelieving, and to condemn them as aliens from Christ according to the gospel. (John iii. 36.)

"2. To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and redemption of sins; on this condition, however, that no one enjoys that redemption of sins except the faithful man, and this too, according to the gospel. (John iii. 16, and I. John ii.)

"3. But man has not from himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself any good, which is indeed really good, such as saving faith is; but it is necessary for him to be renewed again, and renewed by God in Christ through his Holy Spirit, in his mind, affection, or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in John xv. 5.

"4. It is this grace of God which begins, promotes, and perfects everything good: and this to such a degree that even the regenerate man, without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do anything good, nor even resist any evil temptation. So that all the good works, which we can think of, are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many, that they resisted the Holy Spirit, in Acts vii. 51, and many other places.

"5. Those who are grafted into Christ by a true faith, and therefore partake of his unifying spirit, have abundance of means by which they might fight against Satan, sin, the world, and their own flesh, and obtain the victory, also, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting in their duty, he strengthens them to such a degree, that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, John x. 28, 'no man shall pluck them out of my hand;' but whether these very persons cannot, by their own negligence, desert the commencement of this being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace, this must be more fully examined, and weighed by the Holy Scriptures, before men can teach it with full tranquillity of mind and confidence.

"This last proposition was modified by the followers of Arminius so as to assert the possibility of falling from grace. In his scheme of theology, Arminius accepted the church's developed ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The re-adjustment of the disturbing abnormal relations of man to God, by justification, is the central thought of Protestant theology: the announcement and exposition of their relations in that re-adjustment was the work of Arminius. Magnify either of the related terms to the final suppression of the other, and error is the result. Magnify the divine agency to the complete suppression of the human in that re-adjustment, and fatalism is inevitable. Magnify the human to the complete suppression of the divine, and extreme Pelagianism is the result. To Arminius is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of the relation of man to God."

Watson thus states the benefits which followed from the teachings of Arminius: "They preserved many of the Lutheran churches from the tide of Supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the Sublapsarian scheme; which, though logical, perhaps, not much to be preferred to that of Calvin, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes, and laughs at moderation. They gave rise, incidentally, to a still milder modification of the doctrine of the decrees, known in England by the name of Baxterism, in which homage is, at least in words, paid to the justice, truth, and benevolence of God. They also kept on record, in the beautiful, learned, eloquent, and above all these, the scriptural system of theology furnished by the writings of Arminius, how truly man may be totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured in the scheme of redemption of man by Jesus Christ is the divine glory, without making the Almighty partial, willful, and unjust; how much the Spirit's operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connection with that of its assistance by divine grace; with how much lustre the doctrine of justification by faith in Christ shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings for all of whom faith was made possible; and how reprobation harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of a righteous God."

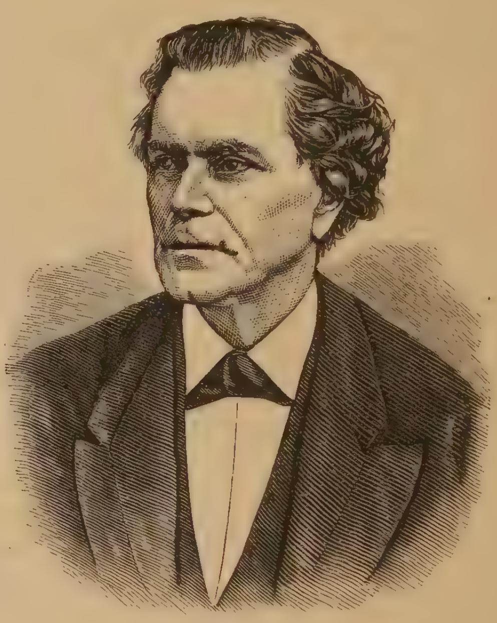
Many Calvinistic writers, both in England and in America, confound Arminianism with Pelagianism, and thus do great injustice to those who embrace that system of doctrines; and many attacks made upon Methodism, in a doctrinal point of view, are based upon this error. No branch of the church teaches more clearly than does Methodism the depravity of human nature, and the necessity of regeneration by the operation of the Holy Spirit; and no class of Christians more earnestly contends for the divinity of our Lord Jesus Christ, and the doctrine of the Holy Trinity, than do the followers of John Wesley; but while strictly orthodox in these positions, they utterly reject the Calvinistic doctrines of election and predestination. They do not believe that any man is elected to eternal life, or condemned to eternal death, simply by the pleasure of God, or by an unconditional decree. In this respect Methodists are thorough Arminians. With this broad and liberal Christian doctrine, they have embraced the same spirit of toleration which Arminius loved to manifest; they are always ready to join with Christians of all denominations in works of benevolence and in plans for fraternal union, believing that the true essence of religion manifests itself in purity of heart, rather than in clear and exact intellectual perception of the relation of the various truths of the gospel.

Arminius, James, a distinguished divine in Holland. He was not a Methodist, having lived more than a hundred years before the organization of that system; but he was recognized as a great teacher of the system of theology embraced in Methodism, having given his name to the school of Arminianism, and hence a brief notice may not be improper. He was born in 1560, at Oudewater, a small town in Holland, and was sent to school at Utrecht, and subsequently at Marburg. At the age of fifteen he entered as a student at the University of Leyden, and after six years was supported by the Conference of Amsterdam, on his agreement that he would not serve any other church without the permission of the burgomaster of that city. In the following year he entered the Theological

School of Geneva, where, in his occasional lectures, he manifested great independence of thought. He then visited Basle, but returned to Geneva and spent three years more in theological studies; after which he visited various schools in Italy, and proceeded to Rome. His enemies circulated the report that he "had kissed the Pope's slipper, and held intercourse with the Jesuits," a charge from which the testimony of friends traveling with him entirely acquit him. He frequently remarked that he derived a benefit from his journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." Recalled to Amsterdam by the burgomaster of the city, he was ordained as a minister in 1588. A work having been published shortly afterwards attacking the Calvinistic view of predestination, Arminius was requested to answer it; but on careful examination he became convinced that the doctrine taught by Calvin and Beza could not be supported by the Holy Scriptures. He took occasion soon after to express his views in his lectures on the ninth chapter of Romans. In 1603 he accepted a professorship in the Leyden University, where he received the degree of D.D., being the first to receive from the university that high honor. His lectures attracted great attention, but his doctrines were severely assailed by members of the theological faculty. He was denounced as a Pelagian and worse than a Pelagian, and in 1607 an assembly was convened at the Hague to decide in what manner a synod was to be held to determine the controversy. In 1608, Arminius, and Gomar, his chief opponent, appeared before the Supreme Court of the Hague, which, having heard their statements, decided that the points on which they differed were of little importance and unessential to religion. He had been for some time in feeble health, and died October 19, 1609. He was a man of acute and powerful mental faculties, and was distinguished above his contemporaries for his style and eloquence, and while amiable and gentle in manner he especially excelled in theological power. Neander styles him "the model of a conscientious and investigating theologian." Though accused of Pelagianism and Arianism, his writings show that he had no tendency in those directions. He was broad and liberal in his views of church union, and earnestly longed for the time when Christians of all denominations should form one great unity in brotherly love.

Armstrong, James, a Methodist Episcopal minister, was born in Ireland, 1787, and died in Laporte Co., Ind., Sept. 12, 1834. He was converted in Philadelphia at 17; licensed as a local preacher, in Baltimore, at 24; emigrated to Indiana in 1821, and entered the itinerant ministry in the same year. He labored with great success until his death. He was an earnest and useful minister, and many were added to the church through his labors.

Armstrong, J. W., D.D., a distinguished educator and member of the Northern New York Conference, was born in Woolwich, Sept. 21, 1812, and emigrated with his parents to Quebec in his twelfth year. He entered Cazenovia Seminary as a student in 1837, and was admitted into the Black River Conference in 1841. In 1850 he became teacher of experimental science in Cazenovia Seminary, where he remained four years; after which he engaged in pastoral work, and he was appointed presiding elder in 1864. He was a member of the General Conferences of 1860, 1864, and 1868. From 1865 to 1869, he was head-master in Oswego Training School. In the latter year he was appointed principal of the State Normal and Training School, at Fredonia, N. Y., where he remained until his death, Aug. 12, 1878. He was an able preacher and a superior educator. He also wrote a number of scientific papers for various associations.



J. W. ARMSTRONG, D.D.

Armstrong, William, is an official member of the Broad Street church, Philadelphia. He has taken a deep interest in church enterprises, especially in the erection of churches. He is a member of the Board of Church Extension. He is also actively engaged in business in the city.

Army and Navy Work (British).—This is a branch of Home Missionary operations, and is under the direction of the same committee. Its attention seems to have been more especially directed to the interests of Wesleyan soldiers about the year 1858, when, by the sanction of the commander-in-chief of her Majesty's forces, a chaplaincy was established at the camp at Aldershot for the benefit of the troops stationed there.

For some time this was the only station occupied. The first committee was appointed the following year; but entire freedom from all restrictions to visit the camps and depots was not enjoyed till 1867. Through the indefatigable efforts of the Rev. Charles Prest, free communications were entered upon with the War Office and the Admiralty; the status of Wesleyan ministers was fully recognized, and every facility obtained for pastoral visitation among the sailors of the Royal navy, the Royal marine artillery, and the marines; with all the regiments of the line, whether stationed at home or abroad. When it is considered that a large proportion of the young men annually joining as recruits have been trained in Sunday-schools, or in Christian homes connected either with our own or some other branch of the Methodist Church, it becomes not a matter of connectional polity merely, but of paramount importance to the young men, that they should feel that the church of their fathers has not ceased to care for them. Many who have resisted all religious influence at home have been reached by the Methodist chaplain, and have joined the church, while many backsliders have been gathered in again, even in distant lands; as a rule, no class of men are more earnest and consistent members than Methodist soldiers and sailors.

Fourteen stations have ministers set apart for this special work. The committee consists of the London members of the Home Missionary Committee. At each district meeting in May, inquiry is made as to the numbers marched to divine service during the year, also the number meeting in class, with the average number of the militia attending divine service during the training weeks.

The last returns of "declared Wesleyans" in the army and navy throughout Great Britain, amounted to 4180, of whom 314 were members of society. The number in the militia was 2730, of whom 72 were church members.

Arnold Park camp-ground is situated on the right bank of the Allegheny River, about fifteen miles above Pittsburgh, Pa. It is readily reached by the Allegheny Valley Railroad, and the company have built a depot at the grounds, which are so near by that conveyances are not needed to reach them. The grounds are ample and well adapted to camp-meeting purposes, being abundantly supplied with shade and living water. Although this is the second year of this association, it is already incorporated, and extensive improvements have been made. It is designed to make the location permanent. It is chiefly under the control of the Methodist Episcopal Church, yet nearly all religious bodies are associated with it.

Arnold, Wesley P., a minister in the Methodist Episcopal Church South, united with the South Carolina Conference in 1827. In 1829 he was ordained deacon by Bishop McKendree, and at the first session of the Georgia Conference, in Jan., 1831, was ordained elder by Bishop Hedding. His last appointment was to Milledgeville station, Dec. 1869, where he died suddenly on Christmas in the same year. He had given 43 years of earnest and successful labor to the ministry. A man who shunned no toil that duty seemed to require; of unusual vigor, even in later life. When 60 years of age he was accustomed to walk to his appointments. He was pronounced by those who knew him as the noblest type of Christian manhood.

Arthur, Wm., was born in Ireland, in the year 1819, and entered the British Wesleyan ministry in 1838. After a brief sojourn in the East Indies he returned home, and shortly after the pages of the *Wesleyan Magazine* were enriched with "A Narrative of a Mission to the Mysore," which at once fixed his fame as a writer. Various other works have issued from his pen. Few men have made better marks on the annals of their times than he. He is well known in the United States as having visited the General Conference as a deputation. He is well known as a fluent Italian scholar and preacher, having done good service to the European work by his visits to different stations on the Continent. For some years he has been mysteriously laid aside from active work by a loss of voice; still, as Honorary Secretary of the Wesleyan Missionary Society, he renders active and efficient aid to the cause. In the chair of the Conference in 1866, he showed rare administrative ability. A calm and dispassionate speaker, a rich unction often attending his utterances, and a disposition like the beloved disciple, he occupies a high position among his brethren, while his pen richly dispenses wide-spread influence wherever his works are read. He still lives, and will ever live in the love and esteem of his brethren, and of a constituency wide as the world. His thrilling work, "The Tongue of Fire," has been widely circulated.

Articles of Religion.—The Creed of the Methodist Episcopal Church, or its Confession of Faith, is mainly embodied in twenty-five sections, which are termed "Articles of Religion." They were abridged and slightly altered from the Thirty-nine Articles of the Church of England, and were printed in "The Sunday Service," and adopted at the organization of the church. They did not, however, appear in the Discipline, as published, until 1790. On comparing them with the Articles of the Church of England, it will be perceived that the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 35th, 36th, and 37th of the English Church were wholly omitted, and that the 6th, 9th, and 19th were abridged. With the exception of a few verbal alterations, the other articles are contained in the Discipline of the church, to which reference has been made. The 23d article, which refers to the rulers of this country, inserted in lieu of that on the civil magistrates in England, was drawn up by Mr. Wesley, and was adopted in 1784, but was amended in 1804. The chief doctrinal differences between the Articles of the Church of England and those of the M. E. Church consist in the omission, by the latter, of the section on predestination, and a part of the article on original sin. Other articles were omitted, as in Mr. Wesley's judgment they were unnecessary, such as those on "the authority of the church," on "the authority of general councils," on "the authority of ministers," on "the use of the Lord's Supper by unbelievers," on "excommunicated persons," on "the homilies," and on "the consecration of bishops and ministers."

These articles have been uniformly adopted by nearly all the branches of Methodism in America; and in many of the churches the restrictive rules forbid their alteration. They are a clear, definite, but brief declaration of Christian faith and order, and are as follows:

"I. *Of Faith in the Holy Trinity.*—There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

"II. *Of the Word, or Son of God, who was made very Man.*—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

"III. *Of the Resurrection of Christ.*—Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

"IV. *Of the Holy Ghost.*—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

"V. *The Sufficiency of the Holy Scriptures for Salvation.*—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are—

"Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, the Book of Esther, the Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

"All the books of the New Testament, as they are commonly received, we do receive and account canonical.

"VI. *Of the Old Testament.*—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

"VII. *Of Original or Birth Sin.*—Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"VIII. *Of Free Will.*—The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"IX. *Of the Justification of Man.*—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

"X. *Of Good Works.*—Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

"XI. *Of Works of Supererogation.*—Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

"XII. *Of Sin after Justification.*—Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

"XIII. *Of the Church.*—The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

"XIV. *Of Purgatory.*—The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

"XV. *Of Speaking in the Congregation in such a Tongue as the People understand.*—It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

"XVI. *Of the Sacraments.*—Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

"There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

"Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, I. Cor. xi. 29.

"XVII. *Of Baptism.*—Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

"XVIII. *Of the Lord's Supper.*—The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

"XIX. *Of both Kinds.*—The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

"XX. *Of the one Oblation of Christ, finished upon the Cross.*—The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

"XXI. *Of the Marriage of Ministers.*—The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

"XXII. *Of the Rites and Ceremonies of Churches.*—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

"Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

"XXIII. *Of the Rulers of the United States of America.*—The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

"XXIV. *Of Christian Men's Goods.*—The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

"XXV. *Of a Christian Man's Oath.*—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

Asbury, Francis, the second bishop of the Methodist Episcopal Church, and the first ordained in the United States, was born in Handsworth, Staffordshire, England, on the 20th of August, 1745. He was trained by pious parents, who were members of the Methodist society. At an early age he was placed in a good school, and when between six and seven commenced reading the Bible regularly, with the historical part of which, he says, "he was greatly delighted." In his fourteenth year, he was apprenticed to learn the business of making "buckle chapes." During this period he had the opportunity of listening to such preachers as Ryland, Stillingfleet, Talbot, Hawes, and Venn, who were among the distinguished ministers of the English pulpit. When about fourteen, he was converted, and he pursued, in his leisure hours, a course of theological reading, among which were Whitefield's sermons. When about sixteen, he commenced holding prayer-meetings, both in his own village and in those adjacent; and at eighteen, he was licensed as a local preacher. The fervency and eloquence of his early efforts surprised both preachers and people, and multitudes listened, "wondering and weeping."

Besides attending to his ordinary business during the week, he preached, not only on the Sabbath, but frequently three or four times during the week; until, at the age of twenty-one, he was received into the Wesleyan Conference, and regularly appointed to a circuit. He was remarkable for his strict devotion to the work of the ministry and for his faithful discharge of all his duties. He made himself thoroughly acquainted with the doctrines and discipline of Methodism, and cherished for them the warmest attachment. In 1771, his mind became deeply impressed with the conviction that he should go as missionary to America, where two ministers had been sent by Mr. Wesley two years before. At the Conference Mr. Wesley called for volunteers, and Asbury presented himself, and was accepted. He sailed from Bristol, with Richard Wright, a minister of one year's standing, on the 4th of September, and arrived in Philadelphia on the 27th of October. The voyage had been long and disagreeable, but during the passage he had divided his time between reading theological works and conversing affectionately but earnestly with the sailors and his fellow-passengers. The first religious service he attended in America was in St. George's church, Philadelphia, where Mr. Pilmoor officiated. He immediately commenced his labors, chiefly in New York, Philadelphia, and the adjacent sections of country. Only five years before, the first Methodist sermon had been preached in New York, and three years before, the first Methodist church edi-

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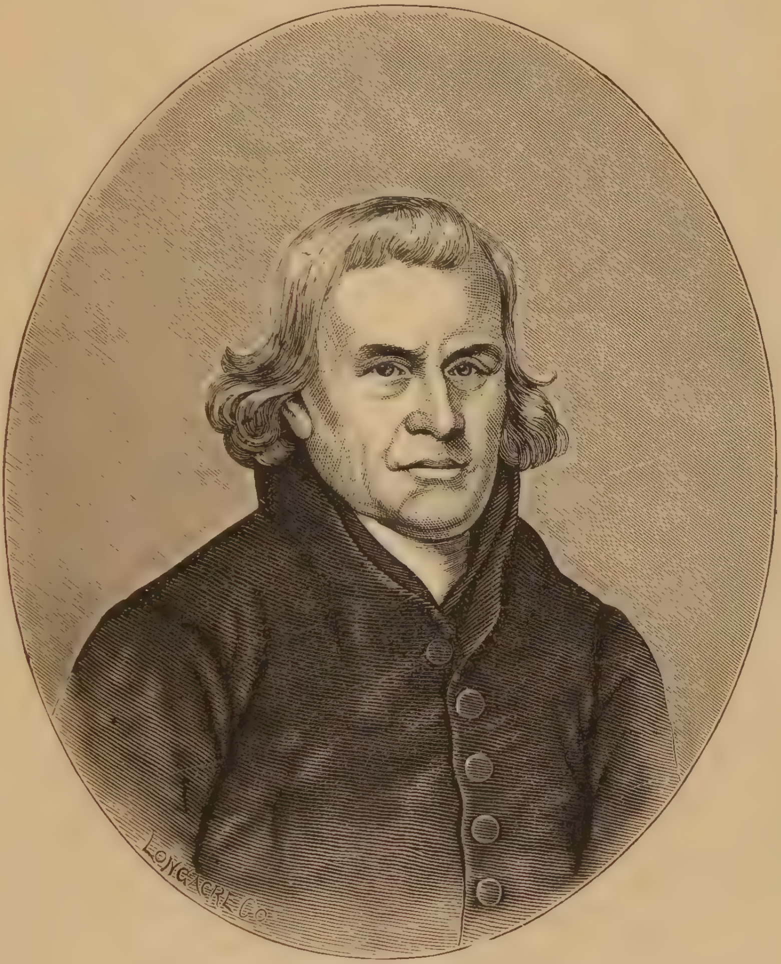
"* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects."

fice had been built. The whole number of communicants at that period was reported at three hundred and seventy-one; about one hundred being in New York and Philadelphia each, and the remaining one hundred and seventy-one being scattered in New Jersey, Delaware, and Maryland. In 1772 he was temporarily appointed by Mr. Wesley as "General Assistant in America," to supervise both preachers and churches, and watch over all their interests. In 1773, however, Mr. Rankin, who was an older minister, was sent from England, to whom Mr. Wesley had given the general supervision, and the *first Conference* was held by him in Philadelphia in 1773.

After the Revolutionary War broke out, Mr. Rankin and nearly all the ministers who had come from England left their work and returned to Great Britain. Mr. Asbury sympathized deeply with the American people, and had become so attached to the interests of the Western Continent that he was unwilling to leave. He believed it wrong to abandon the thousands of persons who had placed themselves under the care of the Methodist preachers, and he had confidence in the righteousness of the struggle through which the colonies were passing. He, however, had conscientious scruples as to taking the oath which was prescribed at that early period, and believed it to be his duty to stand aloof from the whole political excitement. As some of the English ministers prior to their leaving had been imprudent, all the preachers were exposed to much suffering and persecution; several of them were imprisoned and otherwise punished. But they bore their sufferings with meekness, and were the means, even in prison and through the prison grates, of preaching to many, who were converted through their labors.

In June, 1776, Mr. Asbury was arrested, not having taken a required oath, and fined £5 for preaching. Nevertheless, he continued traveling and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FRANCIS ASBURY,
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

filling appointments day by day, until, in the spring of 1778, he was compelled to retire. He found a hospitable shelter in the house of Thomas White, of Delaware, a distinguished citizen and a judge of one of its courts. There he remained in seclusion for about two years, though, with the exception of about ten months, he occasionally preached to small congregations. During this time, a private letter which he had written to one of his English associates who was leaving the country, and in which he defended the cause of America, fell into the hands of the military authorities, and they became satisfied that so far from his being an enemy, he was a true and earnest friend. From that period he suffered no further annoyance, and the Methodist preachers generally were permitted to travel throughout the country. Mr. Asbury was requested by the preachers, in the absence of any assistant appointed by Mr. Wesley, to take the general supervision of the church, and from 1780 he virtually exercised the office of superintendent.

At the close of the Revolution, the Methodist societies earnestly desired the administration of the sacraments. They had hitherto been regarded as affiliating with the Church of England. Their ministers were considered simply as laymen, and the members had received baptism and the Lord's Supper in the parish churches. But, during the war, the ministers of the Church of England generally fled from the country; the parish churches were unoccupied, and there were none to administer the sacred ordinances. Some of the preachers desired to elect and ordain some of their own number for this purpose, but Mr. Asbury earnestly opposed any change of ecclesiastical order until Mr. Wesley had been consulted. The case was laid before him, and, after full consideration and earnest prayer, Mr. Wesley resolved to take the necessary steps for the organization of the societies of America into a separate church. Accordingly, with the assistance of several clergymen in England, he set apart Dr. Coke for the office of superintendent, ordaining him according to the form for ordaining bishops in the Church of England. He also ordained two elders, and sent them to America with Dr. Coke, to whom he gave directions to ordain Mr. Asbury as a joint superintendent.

A Conference was convened in Baltimore on Christmas, 1784; a church was organized, by the unanimous consent of the preachers present, called the "Methodist Episcopal Church," and Dr. Coke and Mr. Asbury were elected superintendents or bishops. Mr. Asbury was ordained by Dr. Coke, with the assistance of Revs. Whatcoat and Vasey, who had been ordained elders by Mr. Wesley, and also by Rev. Mr. Otterbine, of the German Reformed Church.

At that time there were eighty-three Methodist ministers and about fourteen thousand church members. The superintendence of the church devolved almost entirely upon Bishop Asbury, as Dr. Coke, in the following spring, returned to England, and thereafter only visited, for a few months at a time, the churches in the United States.

From that time forward the life of Bishop Asbury was one of constant activity and of increasing care. He traveled from Georgia to Maine almost every year, and, crossing the mountains, he kept up with the increasing tide of population which was sweeping both westward and southward.

His severe labors impaired his health, and on several occasions he wished to retire from his position, but the earnest entreaties of his friends and of the church induced him to continue his work. In 1814 he suffered from an attack of inflammatory fever, and for some time his friends despaired of his recovery. When he was able to travel, some friends in Philadelphia presented him with a light carriage, in which he crossed the Allegheny Mountains. From that time he was frequently so weak that he was unable to stand in the pulpit. Often was he carried from the coach into the church, and set upon a table in the pulpit, from which he preached with great earnestness and solemnity for nearly an hour, being unable either to walk or stand. In March, 1816, he journeyed from the South towards Baltimore, hoping to reach the General Conference which began the 1st of May. At Richmond, Va., he preached his last sermon, on Sunday, March 24, 1816. That week he reached Spottsylvania. On the following Sunday morning his friends proposed to send for a physician, for he was evidently sinking. He objected, saying that it was of no use, as his work was about done. His traveling companion at his request conducted religious services, and at its close, Bishop Asbury, forgetting that he was not in a church, requested that the "mite collection" might be taken. This was a collection he took in behalf of poor frontier preachers, thus showing that his sympathies were with his brethren in his last moments. During the afternoon he calmly fell asleep in Jesus.

Bishop Asbury was a man of deep thought and wise conclusions. He had remarkable power in estimating character. He was a man of uniform piety, and when convinced of duty, no perils could divert him from his purpose. In passing through the Indian country west of the mountains, he often encamped in the wilderness, where no one ventured to sleep, except under the protection of a trustworthy sentinel.

His journals contain the outline of his wonderful work; he manifested a zeal apostolic in its character, and an industry and patience almost unrivaled. Notwithstanding his constant traveling, he read many of the most valuable works. He had a fair knowledge of the Scriptures in the original tongues, and as a theologian was remarkably accurate and sound. As a preacher he was clear, forcible, and generally very earnest. His sermons are represented as having been oftentimes very powerful and eloquent. As an executive officer he especially excelled. He possessed unusual talent for organizing, and seemed to have an almost instinctive recognition of the talents and fitness of the preachers for their several positions. He was a friend of both ministerial and general education.

In 1783 we find him conferring with John Dickins in reference to the foundation of a seminary, and immediately after the organization of the church he laid the foundation of "Cokesbury College" at Abingdon. For the erection of its building he collected money from house to house; he selected its teachers, and occasionally addressed its students, and was virtually its president. He was especially desirous of establishing seminaries in different districts of the country. The early destruction of the college at Abingdon by fire, and the like destruction of the one which succeeded it in Baltimore, led him to believe that Providence did not favor, at that time, the further prosecution of this branch of church work, and he gave himself chiefly to the duties of evangelism. He took a deep interest in the publication of Methodist literature, and with Mr. Dickins projected the founding of the "Methodist Book Concern," whose interests he carefully fostered as long as he lived. He was a model of personal economy; though neat and careful in his personal appearance, he was exceedingly plain and simple. That he might give himself wholly to the work, he refrained from marriage, but sent part of his salary—which was only sixty-four dollars a year—to his widowed mother. He was supported by gifts and donations from benevolent friends, but all he received, except what barely sustained him, he divided among the suffering preachers, especially in the Western Conferences. In some cases he parted with much of his own clothing to help his fellow-laborers. To him the Methodist Episcopal Church is largely indebted for its discipline and organization. Under his supervision it grew from a small band to a strong, compact, and numerous church. When he came to America there were 14 itinerant preachers, with a few local preachers, and 371 members. At his death there were nearly 700 itinerants, 2000 local preachers, and 214,000 members.

Asbury Manual Labor School is located near the town of Eufaula, in the Creek Nation, Indian Territory. It was established in the year 1847 by an act of the Creek Council, and was put under the charge of the Foreign Board of Missions of the M. E. Church South. Rev. John Harrell, legal representative and superintendent of the Indian Mission Conference in behalf of said board, agreed to take charge of the school buildings, farm, and other property connected therewith, and to furnish a competent superintendent and suitable teachers, and to receive, clothe, feed, and take care of eighty scholars, male and female, of suitable ages. The trustees, in behalf of the Creek Nation, stipulated that for such service payments should be made at the rate of $70 per year for each pupil so educated, making an aggregate not exceeding $5600 in any one year. In addition to the amount received from the Nation, the Board of Missions of the M. E. Church South has contributed annually from $1200 to $1500. The school buildings, farm, and property connected therewith are estimated as worth $15,000.

Ashcom, Charles W., a resident of Huntingdon Co., Pa., at the time of his election as second lay delegate from the Central Pennsylvania Conference to the General Conference of 1872. Previous to, and at that time he was United States Internal Revenue Assessor. He has long been a devoted member of the M. E. Church, and active in the promotion of its interests.

Ashland, Pa. (pop. 5714), a flourishing town in Schuylkill County. It has one M. E. church, with 363 members, 385 Sunday-school scholars, and a church and parsonage valued at $20,000.

Ashville College, Harrogate, England, is an educational establishment of the United Methodist Free Churches. It is designed for the sons of both ministers and laymen, the sons of ministers being admitted on special terms, in the proportion of one to every two sons of laymen.

After preliminary inquiries and reports the matter was brought before the Annual Assembly of 1876, by Rev. Jos. Garside. The subject was taken up with considerable enthusiasm, and many handsome contributions were tendered, the ministers vying with the laity in offering liberal contributions. A committee was appointed to take preliminary steps, and a most eligible site presenting itself, Ashville estate, near Harrogate, Yorkshire, was purchased at a cost of nearly £6000. The estate consists of thirty acres, with a mansion-house, beautifully situated, and possessing a most commanding view. Five acres are occupied by the house and demesne, the remaining portion being let for farming purposes. The house has been enlarged so as to accommodate 60 pupils, all of whom are to be boarders, with teaching staff and domestics. A design for completing the building, by the addition of wings, has already been adopted. When these wings are added the college will accommodate more than one hundred pupils. The designs have been prepared by Edward Potts, Esq., of Oldham, who is himself a member of the body and a liberal contributor to the building fund.

The college is under the management of thirteen trustees, appointed by the Annual Assembly, to whom are added six other brethren, elected for three years by the Annual Assembly, two of whom retire annually, but are subject to re-election.

The legal estate is vested solely in trustees, but, to keep the college in close connection with the Annual Assembly, the four connectional officers and six brethren, as aforesaid, are joined with the trustees in the management of the college. It is also provided in the trust deed that all rules and regulations for the government of the college must have the sanction of the Annual Assembly.

At present the head-master is Mr. W. Richardson, LL.D., of Dublin University. The second master is Mr. A. Halstead.

Ashworth, John, author of "Strange Tales from Humble Life," was born at Cutgate, a small village near Rochdale, England, July 8, 1813. He found peace in believing October 3, 1836. He had previously commenced to meet in class with the Wesleyan Methodist Association, now merged in the United Methodist Free Churches. He retained through his life his attachment to the church of his early choice, and at the time of his death was a local preacher and class-leader in connection with it. It was not, however, till 1858, that he commenced those efforts to gather the outcasts in, with which his name will ever be identified. He opened a "chapel for the destitute," and continued, till heart and flesh failed, his philanthropic efforts to rescue the perishing. Mr. Ashworth's education had been limited. A true tale from his pen, entitled "The Dark Hour," appeared in the *Free Methodist Magazine* in 1861. Its great success led to the publication of a series of true tales, which have been widely circulated. The tales are in quite an original vein. He issued another series of tales entitled "Simple Records." It is a shorter series, but possesses the same characteristics as "Strange Tales from Humble Life." Mr. Ashworth visited Palestine in 1868, and on his return published a little work entitled "Walks in Canaan." He also published a companion volume, entitled "Back from Canaan." He often lectured on Palestine, subsequent to his visit, and computed that he secured more than £2000 for Free Methodist objects by this lecture alone. In 1873, he represented his denomination at the great gathering of the Evangelical Alliance at New York, and greatly delighted in the assembling of saints from all quarters of the globe. In the following year his health failed. He had to abandon his public efforts. His disease proved to be cancer of the stomach. He suffered much, but suffered patiently. On January 26, 1875, he entered into rest.

Asia is the most populous portion of the globe, and has been frequently styled "the cradle of the human race, of nations, and of arts." Its area, excluding Australia and the Polynesian Islands, is about 16,500,000 square miles; its inhabitants are estimated at from 700,000,000 to 800,000,000; of these, about 600,000,000 are pagans of various classes. From 60,000,000 to 70,000,000 profess Mohammedanism; from 10,000,000 to 15,000,000, chiefly in Russia, adhere to the Greek Church. In Asia Minor several Christian denominations are found, such as the Armenians, Nestorians, Jacobites, etc. The number of Protestant communicants in affiliation with the European and American churches, as the result of missionary labors, is about half a million.

Methodism was introduced into Asia in 1814, the first point being the island of Ceylon. Five missionaries led by Dr. Coke sailed from England for the East Indies December 31, 1813. Their apostolic leader died on the voyage before reaching his destination. The missionaries landed in Ceylon and commenced their labors; the difficulties were very great, but they persevered until success crowned their efforts. They carefully studied the language, published grammars and dictionaries, founded schools, and gained influence among the people. There are now in Ceylon 51 stations, with over 2400 members. Subsequently the Wesleyans established missions in Madras, Calcutta, and the adjacent regions, and have since established themselves in China and Japan. In 1856, the M. E. Church sent Dr. William Butler with other missionaries to India, occupying the northwest portion as their special mission-field. Scarcely had they arrived and commenced their labors before the Sepoy rebellion occurred. Their lives were in great danger, but they succeeded in escaping to the mountains, where they found refuge; and after that frightful rebellion was crushed they successfully prosecuted their work. Missions were also established by American Methodists in China; they occupying Foo-Chow, Shanghai, and Pekin, while the Wesleyans occupied Canton and Hankow. The Methodist Episcopal Church South has also a mission in China, with headquarters in Foo-Chow. More recently missions have been established both in China and Japan, by various branches of Methodists both in England and America. The number of communicants in the different branches of the Methodist Church in Asia is, Wesleyan Methodists, 3795, M. E. Church, 5400, M. E. Church South, 107, United Free Methodists, 125, New Connection, 276. These numbers, it will be observed, represent only the actual communicants, and not the attendants on worship, or the members of families represented by the communicants. In all the stations much work has been done in translating the Bible and works of a religious character into the various languages and dialects; schools have been established and orphanages both for boys and girls, and the literature of the church is now published in the principal dialects in India and China. Public opinion has become more tolerant, and the doors for missionary labor are opening widely in every direction. In India and China, generally, the "Woman's Foreign Missionary Society" of the M. E. Church has accomplished a great work in sending forth educated young women, some of whom, trained in medical schools, are practicing as physicians in families where men could have no access; and, either as physicians or visitors, are telling the story of the Cross to the women who have been kept in almost perfect seclusion. Native ministers have been raised up who are preaching the gospel successfully to their brethren, and schools have been established wherein they can obtain the training essential to their work. Though in proportion to the population the communicants are few in number, yet the indications are favorable for a large and rapid increase.

Assistant.—In the large minutes of Mr. Wesley, which formed the early discipline of the Methodists, the question is asked, "Who is the assistant?" The answer is given, "That preacher in each circuit who is appointed from time to time to take charge of the societies and the other preachers therein." Another question was, "What is the office of an assistant?" The answer was, "To see that the other preachers in his circuit behave well and consistently; to visit the classes quarterly, regulate the bands, and deliver tickets, and take in and put out of the society or the bands; to keep the watch-nights and love-feasts," etc. In the early history of the Methodist societies in the United States this term remained in use. It was afterwards substituted by the phrase, "preacher in charge," whose duties are of a similar character. The term among the Wesleyan Methodists is now Superintendent. In the United States, the preacher to whom Mr. Wesley assigned the general superintendence of the societies prior to the organization of the church was called the general assistant. Prior to 1769 the societies were managed by the local preachers, by whom they had been formed. In that year Richard Boardman and Joseph Pilmoor were sent by Mr. Wesley, at the request of these societies, to act as pastors, and Mr. Wesley constituted Richard Boardman his general assistant. In 1771, Francis Asbury came to America, and in the following year Mr. Wesley made him temporarily assistant; but in less than a year he was superseded by Thomas Rankin, who had been sent out by Mr. Wesley, and who was Mr. Asbury's senior. The preachers from England, after the commencement of the Revolutionary War, returned to that country, and in 1779 the ministers requested Mr. Asbury to act as the general assistant. This position he held by the request of the Conference until 1784, when at the organization of the church he was elected general superintendent or bishop. The term then dropped out of use. Jesse Lee says, "The general assistant was the preacher who had the charge of all the circuits and of all the preachers, and appointed all the preachers, and their several circuits, and changed them. His being called a general assistant signified that he was to assist Mr. Wesley in carrying on the work of God in a general way."

Assurance, Christian, is a firm persuasion or conviction of our being in a state of salvation. The early Methodists strongly insisted upon this conviction as essential to a Christian experience, and maintained it was the privilege of every true believer. In his later writings, Mr. Wesley admitted that, perhaps, his early expressions were too strong, and that he believed one might be a Christian without having so positive a conviction as would exclude all doubt and fear; and yet at the same time, he vigorously maintained that such was the privilege and duty of every believer. In no other point did the early Methodists differ so widely from those around them as in insisting upon this experience. And it was this which gave life and power to their ministrations. They had personally experienced this gracious state, and were living in its constant enjoyment, and they testified frequently and forcibly of the peace and joy which accompanied it. At that period of time, the doctrine of assurance was not generally preached in other pulpits, and many ministers, as well as private Christians, denied the possibility of its attainment; yet it was by no means a new doctrine. Mr. Wesley remarks: "I apprehend that the whole Christian church in the first centuries enjoyed it, for though we have few points of doctrine explicitly taught in the small remains of the anti-Nicene fathers, yet I think none that carefully read Clemens, Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians; and I readily conceive, both from the 'Harmonia Confessionum,' and whatever else I have occasionally read, that all Reformed churches in Europe did once believe 'every true Christian has the divine evidence of his being in favor with God.'" I know likewise that Luther, Melanchthon, and many others, if not all, of the Reformers, frequently and strongly asserted, that every believer is conscious of his own acceptance with God, and that by a supernatural evidence." Thomas Aquinas taught that God sometimes gave to Christians direct knowledge on this subject, but that such cases were but few, and that Christians generally had not a satisfactory assurance. In the Reformation, Luther strongly asserted the privilege of this personal knowledge, and it is taught in the Augsburg Confession as involved in saving faith. The Westminster Confession, in its eighteenth article, says, "Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favor of God, and state of salvation (which hope of theirs shall perish), yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces upon which these promises are made, the testimony of the spirit of adoption witnessing with our spirit that we are the children of God, which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, in conflict with many difficulties, before he can be a partaker of it; yet being enabled by the spirit to know the things that are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto; and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance, so far is it from inclining men to looseness. True believers may have the assurance of their salvation in divers ways shaken, diminished, and interrupted, as by negligence in preserving it, by falling into some special sin which woundeth the conscience and grieveth the spirit, by some sudden and vehement temptation, by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and have no light; yet are they never utterly destitute of that fear of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the spirit this assurance may in due time be revived, and by which in the mean time they are supported from utter despair." Sir William Hamilton, in his "Discussions on Philosophy," says, "Personal assurance, the feeling of certainty that God is propitious to me, that my sins are forgiven, *fiducia*, *plerophoria fidei*, was long universally held in the Protestant communities to be the criterion or condition of a true or saving faith. Luther declares that he who hath not assurance wipes faith out; and Melanchthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin, nay, even by Arminius, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly."

Some Calvinistic writers who teach the doctrine of assurance, maintain that it is an assurance, not only of *personal* salvation, but of *final* salvation also: their theory very naturally follows from the doctrine of predestination. But Wesley and the Methodist writers generally, advocate the doctrine of assurance as confined to a personal salvation, and as connected with the witness of the spirit. This assurance arises, first, from an observation upon our conduct as compared with the word of God. St. John declares, "hereby we know that we do know him, if we keep his commandments." "Whosoever keepeth his word, in him is, verily, the love of God perfected: hereby know we that we are in him." "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Secondly, it proceeds more directly from an examination of our thoughts, tempers, and impulses. The believer feels in his own consciousness that he loves God, that he loves his brethren, and that he loves the exercises of holy worship. The Apostle says, "We know that we have passed from death unto life, because we love the brethren." And, "Hereby we know that we are of the truth, and shall assure our hearts before him." Because we "love one another, not in word, neither in tongue, but in deed and in truth." So, also, we are conscious whether we are moved by impulses of pride, envy, and selfishness: or whether we have abiding faith and love. All these evidences we have from the testimony of our own spirits.

Thirdly, in addition to those marks, God gives by his Spirit a clear, inward conviction, whereby we feel that we are the sons of God. (See WITNESS OF THE SPIRIT.) The assurance which arises from the examination of our conduct and of our inward emotions is the result of careful reflection; and it depends for its steadfastness upon a conscious conviction that our walk and spirit are in perfect harmony with the word of God. The assurance that comes from the witness of the spirit brings with it calmness and peace; not the result of reasoning, but a state of joyous consciousness that we are walking in the light, and that a gracious, divine influence rests sweetly upon us. It is accompanied by emotions of gratitude, and by simple, filial trust, which relies upon God as a gracious, forgiving, and indulgent father. It is strengthened and confirmed by the self-examination and reasoning to which we have referred. It exalts the scriptural characteristics, and the believer realizes that the Spirit of God bears witness with his spirit, that he is born of him.

Astoria, N. Y. (pop. 5204), is situated on the East River, and is now a beautiful suburb of the city. There are churches of several denominations, and a female seminary. The Methodist Episcopal Church has 107 members, 150 Sunday-school scholars, and church property valued at $10,000.

Atchison, Kan. (pop. 7054), is the capital of a county of the same name, 25 miles above Leavenworth. In its early history, it was the scene of much contention between two rival emigrant companies, one from South Carolina, and the other from New England. Methodist services were introduced in 1857. At first they worshiped in a small store-room, where the Otis House now stands. A class of ten persons was organized during the year. A subscription was also raised of about $2000 for the building of a church. It was completed during the pastorate of Rev. I. F. Collins, in 1858 and 1859. The building cost about $3000, and was situated on Parallel Street, between Fifth and Sixth. In 1861 the Kansas Conference met in the city, and Atchison became a station. A parsonage was built during the pastorate of R. L. Harford. During the pastorate of H. D. Fisher, from 1868 to 1870, the old church was sold, and a new one on Kansas Avenue was commenced. This was completed by Rev. T. J. Leak, and cost about $22,000.

The first services by the M. E. Church South, were held in 1857, by Rev. F. M. Williams. The place of worship was a school-house in the western part of the city. The Conference assembled in 1861, but the political excitement was so strong, that it left the city the next day. The society was disorganized during the war, and was re-organized in 1866. Between 1868 and 1870, a church was erected on the corner of Sixth and Park Streets, which was dedicated in 1871. In 1873 the Western Annual Conference of the M. E. Church South was held in this place. The present statistics are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1869	M. E. Church............	155	130	$22,500
1870	M. E. Church South...	98	......	....
	African M. E. Church	90	95	1,200

Athens, Ga. (pop. 4251), is a prosperous town, the seat of Franklin College, and has a number of churches. It is first mentioned in the minutes of the church in 1819 as a district in the South Carolina Conference. As a separate appointment it is first mentioned in 1826, when Rev. Lovick Pierce was sent to Athens and Greensboro'. The following year he was returned, with Stephen Olin as supernumerary, and reported 142 members. The minutes of the Church South show Athens station, 374 members; Oconee Street, 132 members; Factory Mission, 205 members. The African M. E. Church reports 190 members, 275 Sunday-school scholars, and a church valued at $4000.

Atherton, Wm., commenced his ministry among the British Wesleyans in 1797, and faithfully fulfilled his duties in the ministry for fifty-three years. His discourses were logical in arrangement, well-studied throughout, and full-fraught with evangelical theology, and were delivered with readiness, earnestness, and power. Their results were found in the conversion of sinners and the edification of believers. He died in 1850.

Atkins, Hercules, a merchant of Philadelphia, is a member of the Board of Church Extension, appointed in 1876. He is earnestly interested in general church movements, and is a local preacher in the Green Street church.

Atkinson, George W., was born in Kanawha Co., W. Va., in 1846; was converted and joined the M. E. Church in his early manhood; educated at an academy in Charleston, W. Va., and at the Ohio Wesleyan University, and spent some time in teaching. He studied law two years, and then became part owner of the *West Virginia Journal.* In 1871 he was appointed postmaster at Charleston, and reappointed in 1875. For a number of years he has been a local preacher. He was elected lay delegate from West Virginia Conference to the General Conference of 1876.

Atlanta, Ga. (pop. 21,789), is one of the most important cities in the State, being second only to Savannah. It was laid out in circular form in 1845. After the close of the Civil War it became the capital of the State and increased rapidly. Methodist services were introduced in 1847 by the M. E. Church South, and in 1848 the first church was erected. This is now being rebuilt, and when completed will be worth $60,000. There are now six churches of that denomination.

Shortly after the close of the war, worship was established by the M. E. Church, and in 1868 Lloyd Street church was built. In the same year, by authority of the General Conference, the *Methodist Advocate* was commenced at Atlanta, Dr. E. Q. Fuller being the first editor. In 1872, it was selected as one of the cities for episcopal residence, and Bishop Haven fixed his official residence there. In the same year the Freedman's Aid Society established Clark University, for the education of colored youth. The African M. E. Church has also established services. The following are the present statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	M. E. CHURCH SOUTH.			
1848	First Church*.........	606	305	$60,000
1856	Trinity †................	501	585	60,000
1860	Payne's Chapel ‡......	416	200	2,500
1868	Evan's Chapel..........	423	225	2,500
1871	St. Paul's................	375	333	2,500
1875	Sixth Church...........	83	110	2,500
	M. E. CHURCH.			
1868	Lloyd Street............	132	150	20,000
1875	Marietta Street........	32	20	10,000
	Markham Street......	56	30	800
	West End..............	47	45	350
	AFRICAN M. E. CHURCH.			
	Bethel....................	1300	350	10,000
	Shiloh.....................	200	90	1,200

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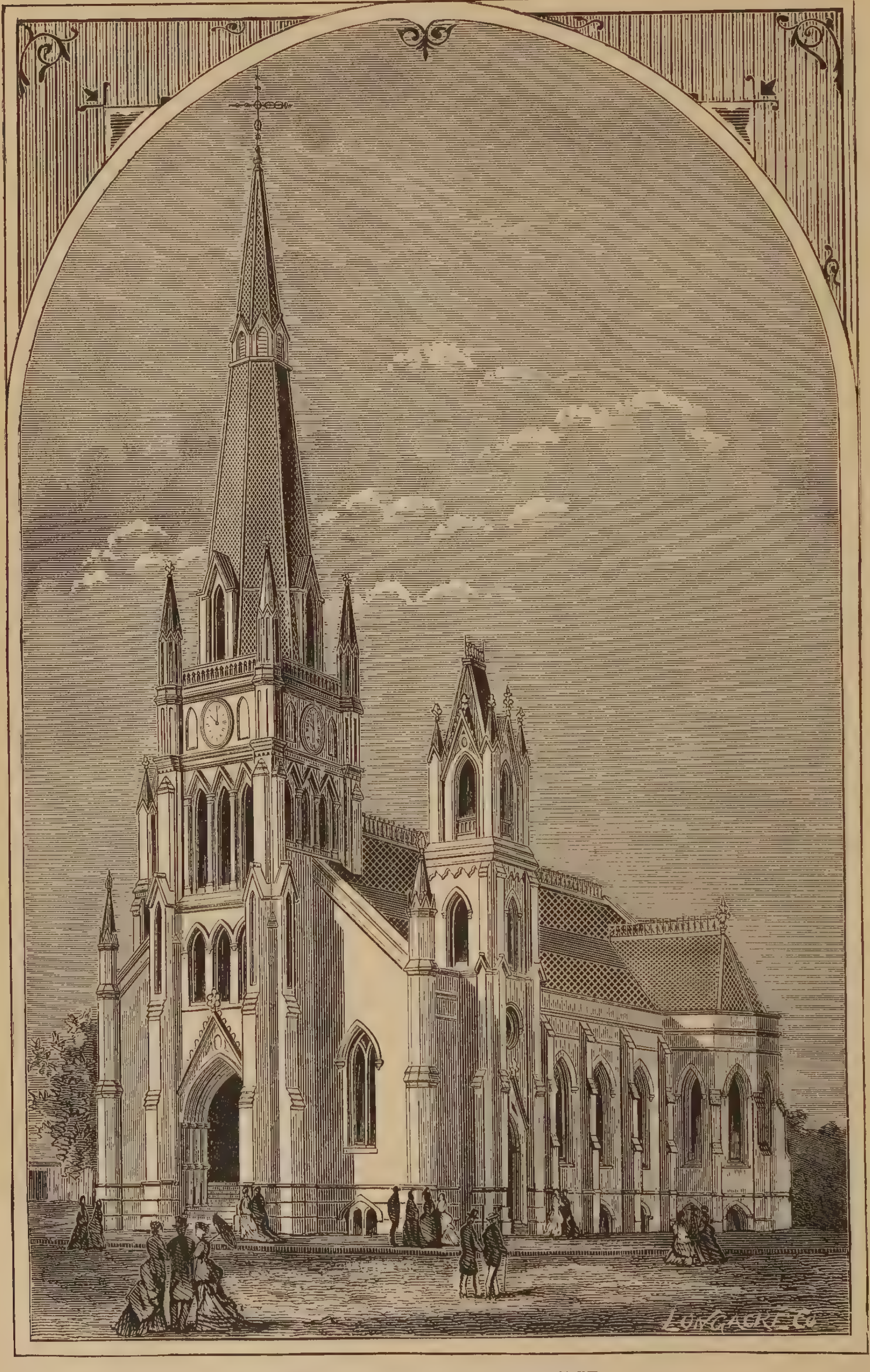
* Rebuilt 1876. † Rebuilt 1871. ‡ Rebuilt 1867.



ATLANTA FIRST M. E. CHURCH SOUTH.

Atlay, John, entered the traveling connection under Mr. Wesley in 1763, and continued in it until 1788. He was a man of respectable attainments as a preacher, and possessed capacity for business. Mr. Wesley selected him as book steward to superintend his publishing accounts. After Mr. Wesley had selected the preachers composing the legal hundred for his Conference, being dissatisfied that he was not placed in the number, Mr. Atlay left Mr. Wesley's connection, and took charge of an independent church.

Atmore, Charles, of the British Wesleyan Church, was sent into the ministry by the venerable Wesley in 1781. His piety was sincere, his preaching plain, sound, experimental, practical, and often accompanied by much divine unction. He was elected president of the Wesleyan Conference in 1811. His last affliction was long and severe; yet, full of faith and hope and love, he was enabled to rejoice with joy unspeakable and full of glory. He fell asleep in Jesus in his sixty-fifth year. In 1801 he published a memorial volume, containing a sketch of the lives and characters of the preachers who had died in the traveling connection. It is valuable for reference.

Atonement.—"The doctrine of the vicarious and sacrificial death of Christ is taught in many passages of the Holy Scriptures, and is the foundation of the gospel as contained in the teachings of Christ and his apostles. It is grounded upon man's liability to be eternally punished in the future life for sins committed in this. Atonement for sin, which was made by the death of Christ, is represented as being the only means by which men may be delivered from this impending ruin. This end it proposes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from mistake and maintain the authority of his government; and with respect to man, give him the strongest possible reason for hope, and render more favorable the condition of his earthly probation. How sin may be forgiven, without leading to such misconceptions of the divine character as would encourage disobedience, and thereby weaken the influence of the divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness would sink the guilty to despair; a government which never pardons offenses is a contradiction; it cannot exist. Not to pardon the guilty is to dissolve authority; to punish without mercy, is to destroy; and where all are guilty, to make the destruction universal. That we cannot sin with impunity, is a matter determined. The Ruler of the world is not careless of the conduct of his creatures: for that penal consequences are attached to the offenses is not a subject for argument, but is a matter of fact, evident by daily observation of the events and circumstances of the present life. If, then, the interests of the moral universe require that man's restoration to divine favor ought to be so granted that no license shall be given to offenses; that the holiness and justice of God shall be as clearly manifested as his mercy, and that the authority of his government may be maintained, we ask upon what scheme except that of the New Testament are these necessary conditions provided for? But may not sin be pardoned in the exercise of the divine prerogative? The reply is, That if this prerogative were exercised toward a part of mankind only, the passing by of others could not be reconciled to the character of God; but if the benefit were extended to all, government would be at an end. Nor is the scheme improved by confining the act of grace to repentant criminals. What offender, in the immediate view of danger, feeling the vanity of guilty pleasures now past forever, and believing the approach of delayed but threatened punishment, would not repent? Were this principle to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is this the principle on which the Divine Being governs man in the present state. Repentance does not restore health injured by intemperance, property wasted by profusion, or character once stained by dishonorable practices. If repentance alone can secure pardon then all must be pardoned, and government dissolved, as in the case of forgiving by mere prerogative; but if a selection be made, then different and discordant principles of government are introduced into the divine administration.

"To avoid the force of these obvious difficulties some have added reformation to repentance, and would restrain forgiveness to those only who to their penitence add a course of future obedience to the divine law. But a change of conduct does not, any more than repentance, repair the mischief of former misconduct. The sobriety of the reformed man does not always restore health; and the industry and economy, of the former negligent and wasteful, do not repair the losses of extravagance. This theory is in direct opposition to the principles and practice of human governments, which in flagrant cases never suspend punishment in anticipation of a change of conduct; but, in the infliction of the penalty, are looking to the crime actually committed, and the necessity of vindicating the majesty of the violated law.

"But we may go further, and show that the reformation anticipated is impracticable. To make this clear, it must be recollected that they who advocate this theory leave out of it not only the vicarious sacrifice of Christ, but also that agency of the Holy Spirit, which awakens the thoughtless to considering, and prompts and assists their efforts to attain a higher character. Man is therefore left, unassisted and uninfluenced, to his own endeavors, and in the unalleviated circumstances of his morally depraved state. How, then, is this supposed reformation to commence? If man is totally corrupt, the only principles from which reformation can proceed do not exist in his nature; and if so, his propensity to evil is stronger than it is to good, it would be absurd to suppose that the weaker propensity would resist the stronger; that the rivulet should force its way against the tides of the ocean. The *reformation*, therefore, which is to atone for his vices is impracticable.

"How, then, can mercy be extended to our guilty race, consistently with the character and government of God, and with the highest interests of his moral creatures? The only answer is found in the Holy Scriptures. They alone show, and indeed they alone profess to show, how God may be *just*, and yet the justifier of the ungodly. Other schemes show how he may be *merciful;* but the difficulty lies not there. This meets it, by declaring 'the righteousness of God' at the same time that it proclaims his mercy. The voluntary sufferings of an incarnate divine person 'for us' in our room and stead, magnified the justice of God, displayed his hatred to sin, proclaimed the 'exceeding sinfulness' of transgression by the deep and painful agonies of the substitute, warned the persevering offender of the terribleness and certainty of his punishment, and opened the gates of salvation to every true penitent.

"The same divine plan secures the influence of the Holy Spirit to awaken the wanderer to repentance, and to lead him back to God; to renew his fallen nature in righteousness at the moment he is justified through faith, and to qualify him to 'walk not after the flesh but after the Spirit.' *All the ends of government are here answered.* No license is given to sin, the moral law is unrepealed, the day of judgment is still appointed, future and eternal punishment still display their awful sanctions, a new and singular manifestation of the divine purity is afforded, pardon is offered to all who seek it, and the whole world may be saved."—Watson, *Institutes.*

The doctrine of vicarious sacrifice is typified by many of the sacrifices of the Jewish system. To atone for sin, and to make expiation possible, the lamb was sacrificed; and to this fact John the Baptist referred, when he said on the first public ministration of Christ, "Behold the Lamb of God which taketh away the sin of the world." In the prophetic imagery of Isaiah, the same type was employed when he exclaimed, "He was led as a sheep to the slaughter; and like a lamb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth." And afterwards added, "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all." These passages Philip, the Evangelist, applied to Christ, and the truth of the application was sealed by the influence of the Holy Spirit in reaching the mind of the serious inquirer. So the apostle declares that "we are redeemed with the precious blood of Christ as of a lamb without blemish." And in the Book of Revelation, Christ is represented "as a lamb newly slain."

This doctrine was distinctly recognized by the principal fathers of the church, and at the time of the Reformation all the great divines agreed that the salvation of the sinner was owing to the mediatorial work of Christ. The Socinians, however, deny the vicarious atonement. They say, "The Lord God needs no reconciliation with man; that Christ suffered not to satisfy the divine justice, but as a martyr to his truth, and as an example to his followers." The Dutch Arminian divines presented very prominently the idea of sacrifice, and of Christ's vicarious atonement. Methodist theology asserts this doctrine strongly, and presents prominently the love of God as the source of redemption, and holds that the free manifestation of the divine love is under no law of necessity.

"*Extent of the Atonement.*—One of the important questions in the modern church, with regard to the atonement, is that of its extent, viz.: whether the benefits of Christ's death were intended by God to extend to the whole human race or only to a part. The former view is called universal or general atonement; the latter, particular or limited. What is called the strict school of Calvinists holds the latter doctrine, as stated in the Westminster Confession: "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Therefore they who are elect, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." The so-called moderate Calvinists, the Church of England chiefly, the Wesleyans, and the Methodist Episcopal Churches adopt the doctrine of general or universal atonement. The advocates of a limited atonement maintain that the atonement cannot properly be considered apart from its actual application, or from the intention of the author, in regard to its application; that in strictness of speech, the death of Christ is not an atonement to any until it be applied; that the sufferings of the Lamb of God are therefore truly vicarious, or, in other words, that Christ in suffering became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made a full and complete satisfaction to divine justice in behalf of all who should ever believe on him; that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his sovereignty has been pleased to declare its application.

"But they believe, that although the atonement is to be properly considered as exactly commensurate with its intended application, yet that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to expiate the sins of the whole world, and that if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that on the ground of the infinite value of the atonement, the offer of salvation can be, consistently and sincerely, made to all who hear the gospel, assuring them that if they will believe they shall be saved; whereas, if they willfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation. At the same time, as they believe, the Scriptures plainly teach that the will and disposition to comply with this condition depend upon the sovereign gift of God, and that the actual compliance is secured to those only for whom, in the divine counsels, the atonement was specifically intended.

"The doctrine, on the other hand, that Christ died for all men so as to make salvation attainable, is maintained, first and chiefly, on scriptural ground, to wit: that according to the whole tenor of Scripture 'the atonement of Christ was made "*for all men.*"' The advocates of this view adduce,—

"1. Passages which expressly declare the doctrine: (*a*) Those which say that Christ died 'for all men,' and speak of his death as an atonement for the sins of the whole world. (*b*) Those which attribute an equal extent to the death of Christ as to the effects of the fall.

"2. Passages which necessarily imply the doctrine, to wit: (*a*) Those which declare that Christ died, not only for those that are saved, but for those who do or may perish. (*b*) Those which make it the duty of men to believe the gospel, and place them under guilt and the penalty of death for rejecting it. (*c*) Those in which men's failure to obtain salvation is placed to the account of their own opposing wills, and made wholly their own fault. The Arminian doctrine is summed up in the declaration, that Christ 'obtained (*impetravit*) for all men by his death reconciliation and the forgiveness of sins; but upon the condition that none actually possess and enjoy this forgiveness of sins except believers.'"
—McClintock & Strong.

From their earliest history and in all their branches, Methodists have clearly and fully taught the doctrine of vicarious atonement, and, with the exception of the small Calvinistic societies, of its ultimate extent in behalf of the human family. Mr. Wesley, Mr. Fletcher, and the early Methodist writers were frequently assailed for holding and proclaiming the doctrine of a general atonement, and their opinions were denounced as injurious and heretical. At the present day, however, their views are held by a great proportion of Christians in many of the principal denominations.

Attributes of God are the qualities or perfections of the divine nature; in other words, different parts of his character. Rejecting all scholastic and mystic distinctions in these attributes, they may be divided into two classes: the natural and moral. Natural attributes are those which do not immediately include the idea of moral action, but simply refer to the divine nature; such are unity, trinity, omnipresence, omniscience, omnipotence, immutability, invisibility, and incomprehensibility. His unity is asserted in opposition to dualism, or the belief in two eternal and antagonistic deities, one good and the other evil, and also in opposition to polytheism, or a plurality of gods. We recognize in his omniscience not only the knowledge of all that has been, and that now is, but also of that which will be. This knowledge, however, of the future, or foreknowledge, does not interfere with man's free agency or responsibility. The spirituality of God is held in opposition to materialism and pantheism, both of which systems are destructive of his real personality and spirituality. The moral attributes are those which are related to his perfections, and involve the exercise of the will, such as wisdom, goodness, holiness, justice, mercy, truth, and love. Wisdom, which is partly a natural as well as a moral attribute, inheres essentially in his perfection as creator, upholder, and governor of all things; goodness or benevolence is his disposition to promote the highest happiness of his creatures and especially of man; holiness and justice relate to each other, so that justice is but the expression of his holiness in action; mercy is shown in compassion to the fallen and wretched, and in forgiveness to the erring and sinful; truth is his perfect veracity, so that man may not doubt that one word which he has uttered shall fail of fulfillment; while love is the outbeaming of all his glorious attributes exercised for the forgiveness, regeneration, sanctification, and ultimate salvation of all his people. The trinity of the divine nature is taught as in no wise interfering with or contravening the idea of unity. Rejecting the mysticism, taught by many German theologians in reference to scientific discriminations in the attributes of God, the church prefers to accept the plain statement and declaration contained in the Holy Scriptures.

Atwood, Anthony, a minister of the Philadelphia Conference of the M. E. Church, was born June 27, 1801, in Burlington Co., N. J. He was converted in 1818, and having served as a supply in Salem circuit, he was received into the Conference in 1825. He has been active in his ministerial work, filling many prominent appointments. He has written the "Abiding Comforter," and has contributed largely to the church periodicals.

Auburn, Me. (pop. 6169), in Androscoggin County, is a town of considerable enterprise and natural advantages for prosperity. It is in part a branch from Lewiston. The Methodists here first worshiped in a hall, having withdrawn from the Lewiston Park Street charge. They, however, erected a church edifice about 1865. There are now 144 members, 175 Sunday-school scholars, with a church and parsonage valued at $11,000.

Auburn, N. Y. (pop. 17,225), the capital of Cayuga County, is one of the most prosperous cities in the State. The leading denominations have for many years been organized, and the Presbyterians have had superior advantages by reason of the "Auburn Theological Seminary," founded in 1821. Methodism was not introduced till the year 1816, when the Rev. James Kelsey organized a small society. The church was incorporated in 1817 or 1818. In 1820 the society had increased to 80 members. A local authority says, "Methodism had a severe struggle for existence in this growing town, which was the Presbyterian headquarters from an early period. Auburn appears first in the minutes as a station in 1820, and with difficulty they erected a frame church on Chapel Street in 1821." In 1826, Rev. Manly Tooker says, "The society had suffered much in consequence of the apostasy of some of its prominent members and from the embarrassed and unfinished state of the edifice." Through his efforts the chapel was completed and dedicated in 1827. In 1832 a lot was purchased on the corner of North and Water Streets, and a larger edifice was dedicated in 1833. It was, however, embarrassed with debt. After having been greatly improved it was destroyed by fire in 1867. After worshiping in "Corning Hall" a lot was purchased on Exchange Street, and the building was dedicated in 1870. It now has 426 members, 350 Sunday-school scholars, and church property valued at $44,000. In 1856 the Wall Street M. E. church was organized, and was dedicated in 1859. It has 273 members, 180 Sunday-school scholars, and church property valued at $12,500.

Augusta, Me. (pop. 7808), the capital of the State, is situated on the Kennebec River, and was first settled in 1754. When Methodism was introduced, this section was in the Upper Canada district of the New York Conference, and was embraced in the Oswegatchie circuit. In 1808, the name was changed to Augusta. It reported 347 members. In 1810, in the change of boundaries, it was included in the Genesee Conference. It subsequently became a station, and is now one of the leading appointments in the Maine Conference. It has 350 members, 150 Sunday-school scholars, and church property valued at $14,000.

Augusta College was located at Augusta, Ky., and was the first Methodist college organized after Cokesbury had been destroyed. A county academy had been in operation for several years, when, learning that the Ohio and Kentucky Conferences desired to found an institution of learning, the citizens of Augusta tendered it for the purpose of organizing a college. In 1822, Rev. John P. Finley was appointed as principal, in which office he remained until 1825. In 1823, Jonathan Stamper was appointed missionary to collect funds for Augusta College. In 1825, John P. Durbin was appointed Professor of Languages and Joseph S. Tomlinson Professor of Mathematics, in which chairs they remained until the spring of 1832. In 1827, Mr. Akers was appointed agent, and, in 1828, Martin Ruter, who had been book agent in Cincinnati, was elected president. In 1829, Dr. Durbin added to the duties of Professor of Languages those of the agency. In 1831, H. B. Bascom and Burr H. McKown were added as professors. In 1832, Dr. Ruter resigned the presidency and took charge of a church in Pittsburgh, and Dr. Durbin was elected editor of the *Christian Advocate*, New York. Dr. Tomlinson was then elected president and J. H. Fielding Professor of Mathematics. Dr. Tomlinson remained president until in 1844, when a proposition was made to place the Transylvania University, at Lexington, under the care of the Kentucky Conference, and to accomplish that purpose Augusta College was abandoned. The enterprise, however, at Lexington was unsuccessful, and in a few years an attempt was made to resuscitate Augusta College. Owing to the division which had taken place in the church, and the difficulties in the border States, and the Ohio Conference having transferred its patronage to the Ohio University, at Delaware, but little was accomplished, and the institution was for the second time abandoned. During the period of its existence this college was of great service in the West. In its halls were educated many young men who became prominent both in the ministry and in the various professions of life. The impulse which it gave to the cause of education led, directly or indirectly, to the establishment of other institutions which are still enjoying prosperity.

Auld, James C., was a lay delegate from the

Kansas Conference to the General Conference of 1876. He has been largely engaged in developing the railroad interests of that sturdy State.

Aultman, Cornelius, a distinguished inventor and manufacturer of agricultural implements,—a native of Greentown, Starke Co., Ohio, and now fifty years of age; joined the M. E. Church in his seventeenth year, and for over a score of years has held important official positions in it. He founded the Professorship of Mathematics and Civil Engineering in Mount Union College by the gift of $30,000, and for many years has been an officer of the board of trustees of that institution. His generous benefactions to the church at Canton have contributed to give Methodism its present commanding influence in that community. He was chosen a lay delegate from the Pittsburgh Conference to the General Conference of 1876. The highest civil positions in the State have been tendered to him.

Aurora, Ill. (pop. 11,162), a beautiful town in Kane County. It has had a most wonderful growth. The census of 1850 gives no report of this town, and in 1860 it reported 6011. The first M. E. Church was organized in 1837, and the first church was built in 1843. In 1851 it became a station, and in 1852 reported 142 members. In 1860 it had two charges with an aggregate membership of 284. Its present statistics are:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1843	First Church*................	335	425	$43,000
1869	Galena Street...............	140	175	23,000
	German M. E. Church...	95	115	5,000
	Free Methodist............	50	35	12,000

Aurora, Ind. (pop. 3304), is a town of considerable importance in Dearborn County. The M. E. Church has 340 members, 300 Sunday-school scholars, and a church and parsonage valued at $23,000.

Austin, Texas (pop. 4428), was chosen as the capital of the State of Texas in 1844, and is located at the head of navigation on the Colorado River. It was named after Col. Stephen F. Austin, who took the first American colony into Texas in 1821. Rev. Henry Stephenson visited it as a preacher as early as 1824. In 1839 the name first appeared on the minutes of the church, and Rev. John Haynie was appointed pastor, and the same year he was elected chaplain to Congress. In 1840 the Texas Conference was organized. At that time the statistics in the whole State showed only 1853 members and 25 preachers. In 1845 the Methodist societies in Texas adhered to the Church South. At the close of the Civil War, services were again established by the M. E. Church. The present statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Wesley Chapel....................	678	215	$13,800
Janes Chapel........................	12	......	12,000
German Church..................	27	85	4,000
M. E. Church South............	310	......	....
Swedish Mission.................	28	......	....
African M. E. Church.........	86	44	600

Austin Conference M. E. Church.—The General Conference of 1876 passed the following resolution: "That whenever it should be requested by the majority of the white members, and also a majority of the colored members, of any Annual Conference that it be divided, then it is the opinion of this General Conference that such division should be made, and in that case the bishop presiding is hereby authorized to organize the new Conference or Conferences." Under this provision, a majority of both white and colored members in the West Texas Conference having so voted, the Austin Conference was constituted by Bishop Peck, to embrace the white membership of the West Texas Conference, other than the Germans, in the State of Texas. It has not yet held a separate session. The place of first meeting is Dallas, Texas.

Austin, James B., was born in North Carolina in 1806, and joined the Ohio Conference in 1828. After traveling for twenty-five years with diligence and usefulness in some of the largest and most important charges his health became impaired and he was obliged to desist from labor. "He suffered greatly in his last illness, but was calm and triumphant. His last words were, 'Precious Christ!'"

Australasia.—One of the large divisions of the globe, embracing Australia, Van Diemen's Land, New Zealand, New Guinea, and groups of smaller islands. It extends from the equator to latitude 47 degrees south, and from longitude 111 to 183 degrees east. The land area is estimated at 3,500,000 square miles. The islands were inhabited until recently by aboriginal tribes, but a European population, especially in Australia, is rapidly increasing.

Methodism was introduced first into Australia (see AUSTRALIA), and has since spread not only over the provinces of that island, but into the adjacent ones, and into Fiji and the Friendly Islands. The work in these various places was for many years directed by the Wesleyan Missionary Society, and was managed and controlled as other foreign missions. In 1854, Rev. W. Young was sent on a tour of inspection, and under his advice an affiliated Conference was organized. The discovery of gold and the large increase of population gave a greater impulse to the work, and many of the churches developed into strong self-supporting churches. In 1873 the British Wesleyan Conference authorized the churches in Australasia, if they saw fit, to organize an independent branch of Methodism. This measure was hailed with delight by the various Methodist organizations, and according to the plan proposed an Australasian Wesleyan Methodist Church was organized, which see.

Australasian Wesleyan Methodist Church.—The first Methodist missionary reached Australia in 1815, and as the work enlarged other missionaries were from time to time added. (See AUSTRALIA.)

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* Rebuilt in 1871.

In January, 1855, the churches were organized into a separate Conference, and population having increased, literary institutions were founded, papers and books were published, and improvements were made in every department. In 1873, the Wesleyan Methodist Conference in England adopted measures looking toward the organization of an independent church for Australasia, and the plan was favorably received and adopted by the various church organizations, and delegates were elected to form a General Conference. In May, 1875, "about forty assembled in Melbourne as representatives from the Methodist Church, in all the Australasian colonies and Polynesian missions, to constitute the first General Conference." Under the new arrangement this body, after full deliberation, organized a separate church, adopting without alterations the doctrines, usages, and general regulations of English Wesleyanism. The economy was, however, in some respects changed; the territory was divided into four Annual Conferences: 1. New South Wales and Queensland. 2. Victoria and Tasmania. 3. South Australia; and, 4. New Zealand, which see. These Conferences meet annually, and exercise the general functions of Annual Conferences in the examination and approval of ministerial character, in all arrangements for preparing the appointments, and for the general oversight of the working of the church. Delegates from these Conferences, elected by them, constitute the General Conference, which meets once in four years, and which elects the various general officers of the church, and which has, under certain restrictions, the whole legislative power of the church. The general officers of the church are *ex-officio* members of the next ensuing Conference. A plan of lay representation was also adopted to enable the membership to exert a more direct influence on the legislature and government. This lay representation extends in a limited degree not only to the General but also to the Annual Conferences. At the time of its full organization the Australasian church reported, including probationers, 67,912 members, with 312 ministers in full connection and 50 on probation. Though but little time has elapsed since the organization of the church, the reports show general satisfaction and considerable prosperity. At the sessions of the Annual Conference in 1876 lay delegates were present for the first time. The results of the experiment were declared to be "satisfactory and most encouraging."

Australia, a large island in the Southern Ocean, lying south of the East Indian Archipelago. It is about 2500 miles long by 1900 miles wide, and has an area of about 3,000,000 square miles. Its present population of European origin is about 1,835,450, and, since the island embraces some of the most flourishing English colonies, is increasing very fast. The aboriginal population is disappearing. In 1854, it was variously estimated at from 6000 to 50,000, and must now be very small. The natives have traits which distinguish them from all other tribes. They are in a low, savage condition, and have only the most indefinite idea of religion, and no knowledge of arts or order. Australia was discovered by Spanish or Dutch navigators about the beginning of the seventeenth century. After it was visited by Captain Cook, it was occupied by the English, who established a penal colony at Port Jackson, in 1788. A settlement was made at Sidney in the same year, and another settlement on the Swan River in 1829. The transportation of convicted offenders to the penal stations was discontinued by the British government several years ago. The Australian colonies have since enjoyed a wonderful growth and prosperity. A Wesleyan mission was established in New South Wales, which was then a penal settlement. In 1815, some settlers who had been Methodists, being surrounded by criminals on one side and savage heathens on the other, asked the Wesleyan missionary committee to send them help. They had already formed a class and begun to hold meetings. Mr. Leigh was sent out by the committee as the first missionary. He reached Australia in August, 1815. Soon three chapels were erected, four Sunday-schools were organized, and a circuit was formed, with fifteen preaching stations. Mr. Lawry, who followed Mr. Leigh, made the instruction of the heathen one of the objects of his mission, and began the work among them in 1818. In 1820, Mr. Walker was appointed to labor exclusively among the aboriginal population. An institution for the children of natives had been established at Paramatta under the governor's auspices, and an allotment of land made for cultivation by the pupils. Mr. Walker began his work with a tribe who knew English. Two youths were converted, who soon afterwards died. Otherwise but little impression was made upon this tribe. Mr. Walker sought another field at Wellington Bay, where there were six tribes. No progress was made there, and the work was suspended. Missions were begun again in 1836 at Port Philip and Swan River, where considerable success attended the effort. Another mission was established at Buntingdale, now Geelong, in 1838, which prospered. Schools were opened, a printing-press was established, and catechisms, school books, and Scriptures were printed for the use of the mission. The reports of the Wesleyan Missionary Society do not distinguish between the work done among the natives and that done among the British settlers. The former work, however, is comparatively small, for the natives do not take readily to civilization, and are fast dying out. The latter work has assumed great importance.

The Australian churches were organized into a Conference, affiliated with the British Conference, the first session of which was held in January, 1855. In the next year there were returned in this Conference 21,141 members, with 2219 on trial. In 1874, Australia and Tasmania were divided into three Annual Conferences, connected with the Australasian *General Conference*, which was formed at the same time. They were New South Wales and Queensland, the Victoria and Tasmania, and the South Australia Conferences. The reports of the Wesleyan Missionary Society for 1876 show that there are connected with the missions in Australia 219 missionaries and assistant missionaries, 1213 local preachers, 21,520 full members, 2380 on trial, 770 Sunday-schools, with 7392 teachers and 63,044 Sunday-school scholars, and 158,747 attendants on public worship. The mission to the Chinese in the colony of Victoria includes two stations, which are served by two Chinese missionaries, and return 25 members.

The Wesleyan missions in Polynesia, including the Friendly Islands, Fiji, and Samoa districts, and the newly-established missions in New Guinea, New Britain, New Ireland, and the Duke of York's Island, are now under the care of the New South Wales and Queensland Conference. The reports of these missions returned, in 1876, 17 missionaries, 63 native ministers and assistant missionaries, 1639 local preachers, 879 catechists and head teachers, 26,389 full members, 5659 on trial, 1322 Sunday-schools, with 3880 teachers and 58,475 scholars in the same, and 113,861 attendants on public worship. Since this report was made the Fiji Islands have been devastated by measles, which were very fatal among the Wesleyan population; consequently, the numbers in that district have been reduced, and a corresponding reduction may be expected to appear in the footings of the next returns from the missions.

The Primitive Methodist Missionary Society in 1849 had in Australia 7 missionaries and 240 members. In 1876 it reported 84 ministers and 6849 members. The society of the Methodist New Connection had in 1874–75, 3 stations, 2 ministers, 8 lay agents, and 177 members. The United Methodist Free Churches had in the same year 21 stations, 21 ministers, 49 lay agents, and 951 members, and the Bible Christians have 31 principal stations, 38 ministers, 170 lay agents, and 2442 members.

The Moravians conduct a native mission in Gipps Land, and the Free Church of Scotland and the Hermannsburg Missionary Society have native missions in South Australia. Most of the denominational organizations of Great Britain are represented in the general missionary work of the colonies, which they regard as one of great importance.

Authors. — The active life of the Methodist itinerant ministry is not very favorable to authorship. The early preachers were compelled to travel almost every day; they could be at home but little, and were but scantily furnished with libraries. The character of their work, also, being connected with revival efforts, necessarily deeply enlisted the feelings and turned the whole attention chiefly to one line of thought. Under these circumstances it is surprising that so much has been accomplished in authorship. As the records will show, their great leader, Mr. Wesley, was exceedingly systematic in the arrangement of his hours. He read when on horseback or in a carriage, and wrote at moments of intervals which are usually wasted, yet his writings were exceedingly voluminous. His followers partook of his spirit, and of the Wesleyan ministers in England, a very large number have issued publications larger or smaller. Rev. Dr. Osborn has prepared a Wesleyan bibliography, which, while almost necessarily imperfect as being the first attempt, shows that prior to 1869 there were "more than 620 preachers who have aspired to the honors of authorship, or have those honors thrust upon them." Of these, he says, "A vast amount of intellectual energy has been created and developed, by Methodist influence, to the incalculable advantage of these realms. Many of these writers were originally laborers, mechanics, or handicraftsmen, who, on becoming religious, began to cultivate their minds in earnest, and by self-education qualified themselves to become public instructors, both in the pulpit and through the press; but who, without that stimulus to mental activity which their religion supplied, would probably have remained to their lives' end on the same intellectual level as they were at first. But very few of the whole number had a liberal education; and it is impossible to examine their record without admiring the grace of God, which in so many cases has raised up children to Abraham out of the very stones, and enabled them to contribute so largely, both in English and in other languages, to the instruction and edification of their brethren." The larger number of educated men who have more recently entered the ministry, and the demands for translation and publication which the various missions have created, have largely added in a few years to the number of authors. In America, the fathers, having a wider field and greater inconveniences in travel, wrote but little. Mr. Asbury prepared his journals, which to the student of Methodist history are invaluable; and small works were written by a few of the traveling preachers. At as late a period as 1830 the publications were comparatively few; since that time they have regularly and constantly increased, and the Methodist writers in the United States now exceed the number of those in England. Literary in-

John Wesley
London, Feb. 4, 1790.

Thomas Coke
July 6, 1789.

Phil. Embury
September 16, 1769.

T Webb
January 17, 1771.

Robt Williams.
October 1, 1769.

Jos. Pilmoor
January 17, 1771.

Francis Asbury
Wesley Chapel, 1771.

Jno. Dickins

F Garrettson
1789. First Presiding Elder of New York District.

Thomas Morrell
Wesley Chapel, 1789.

Wm Phoebus
Wesley Chapel, 1789.

E Cooper
1794.

Joshua Wells
1797.

George Roberts
1796.

Wm Beauchamp
1797.

Paul Heck
Written September 29, 1769.

Philip I Arcularius
1795.

Israel Disosway
1795.

Andrew Mercein
1795.

stitutions have given facilities and opportunities to professors, many of whom are not ministers, to prepare literary works for the press. A full and accurate list cannot now be given. We refer the reader to the Appendix for an approximate list of Methodist writers in our own country as well as in other lands.

Autographs.—A desire is generally felt to see the handwriting of men who are admired and loved. To gratify that feeling, on the opposite page will be found the autographs of a number of the distinguished men in early Methodism. The handwriting of Mr. Wesley was in early age and middle life very precise and clear, but the tremor of age is plainly visible in the autograph which is given.

Auxiliary Fund of the British Wesleyan Church, as its name imports, is AUXILIARY to the Ministers' Own Life Assurance Society. It is what the connection supplements to the sum to which the ministers, on their retirement from active work, are entitled. It was raised from different sources,—by annual subscriptions from friends, and by legacies and donations on annuity.

The administration of this fund had for a series of years been intrusted to eleven ministers chosen annually, and usually known as the "committee of eleven;" but in the year 1835 it was placed in the hands of a mixed committee of eleven ministers and eleven laymen, by whom all claims are considered and all grants determined.

Until the centenary year (1839), this fund was supported by a small portion only of the Methodist connection, and being distressingly inadequate to its intended objects, it was placed on a new basis and under new regulations, and was called THE NEW AUXILIARY FUND.

In agreement with the recommendation of large and influential committees, which approved the principle, the plan makes provision for supernumerary ministers on a graduated scale, according to the number of years in which they have been engaged in the work of the ministry; and for each widow according to the years in which her husband had been so engaged. These suggested that an appeal should be made to the members of every class in the month of September of each year; every circuit being held responsible for an average of 6*d.* per member, according to the members published by the Conference for the March previous.

This plan was first submitted to the several district meetings, when financial matters were specially under consideration, and received the cordial concurrence of the Conference, which granted a sum of £9000 to the new fund, which, in conjunction with the private donations collected as usual in the first week in June, would enable the committee to begin their operations without delay.

The sums given to supernumeraries and widows were divided into seven classes, thus:

Supernumeraries.—First class, 39 years and upwards, £50; second class, 34 years to 39 years, £45; third class, 29 years to 34 years, £40; fourth class, 24 years to 29 years, £35; fifth class, 18 years to 24 years, £25; sixth class, 12 years to 18 years, £20; seventh class, under 12 years, £15.

The same classes for widows give: first, £18; second, £15; third, £15; fourth, £15; fifth, £15; sixth, £12; seventh, £10.

In 1863 the Conference added to the first four classes of the senior widows the following augmentation:

First, from £18 to £24; second, from £15 to £20; third, from £15 to £18; fourth, from £15 to £16.

The rate of 6*d.* per member is sustained, and the subscriptions are increasing.

At the Conference of 1873, the Rev. J. Rattenbury was separated from circuit work that he might promote more largely the interests of this fund, his object being to raise a sum of £100,000, so that apart from the ordinary income the allowances might be proportionally increased. Subscriptions to the amount of £70,000 have been already paid and invested. At the Conference of 1876, the scale of payments was considered, and it was resolved, that "the sum of £1 per annum being allowed for each year a minister has traveled, a further sum of £12 shall be added in every instance to the amount so calculated. To all widows an increase of £3 per annum on the old scale shall be given.'"

At the Conference of 1872 it was enacted, "That in future all ministers, whether members of the Methodist Preachers' Annuitant Society or not, shall be equally entitled to the benefits of the 'Auxiliary Fund.'"

Avery, Charles, a merchant and manufacturer in Pittsburgh, and one of the earliest and most active members of the Methodist Protestant Church, was born in Westchester Co., N. Y., in 1784. He was converted when a youth, and united with the M. E. Church, and labored zealously and successfully for several years as a local preacher. In 1828 he withdrew to take part in the organization of the Methodist Protestant Church, in the interests of which he labored until his death. In 1812 he commenced business in Pittsburgh, Pa., and gave the first five dollars he made to assist some poor people in building a church. This "first fruit offering" God honored by giving him great success in business, and he devoted a large part of his means to benevolent purposes. He early espoused the cause of the suffering African race, and was among the most earnest and efficient anti-slavery men. He built an institution in Allegheny City for the education and elevation of the negro race, and at his death left a large portion of his wealth to sustain it and to extend missionary and educational work in Africa and Canada. He also aided most liberally in erecting several Methodist Protestant churches, and in his will he left to them liberal bequests. He died as he lived, full of faith in God and love to man, at the age of 71 years. He was a man of fine personal appearance, with a frank and genial manner, and was eminently the poor man's friend.

Axe, W. W., is engaged in the printing business in Philadelphia, and is an official member of the church in Frankford. He has served on the Board of Church Extension since 1876.

Axley, James, entered the traveling connection in 1804, and, after having spent nineteen years in the active ministry, he located in 1823. As a local preacher he was remarkably diligent and useful. He was an earnest, devoted, and successful minister, with but little culture and with marked eccentricities.

Ayliff, John, of the British Wesleyan Church, was early converted, and, filled with missionary zeal, went out to South Africa, hoping to find opportunities for evangelical labor; nor was he disappointed. In 1827 he entered the ministry, and gave himself entirely to the South African mission, and his labors were abundantly blessed. In his final affliction his mind was kept in peace,—stayed on God. One of his latest sayings was, "O glorious work! if I had ten thousand lives I would devote them all to thy mission work." With great tranquillity he passed away into the presence of the Saviour.

B.

Bachelder, George W., was born in Philadelphia, Pa., June 15, 1836. He pursued his studies for a time in Pennington Seminary, and afterwards acted as classical teacher. In 1857 he was admitted into the New Jersey Conference of the M. E. Church, and was appointed to Princeton. Such was his influence upon society, and such was his power in the pulpit, that Princeton College conferred upon him the degree of A.M. His health was always delicate, and after a struggle with pulmonary disease he died, March 30, 1865. He was remarkable for his purity of character, as well as for his clearness of intellect, and few young men gave greater promise of usefulness to the church. Such was his pulpit ability that, had he lived, he must have been extensively useful, and must have taken high rank in the church.

Bacon, Jarvis C., was a young member of the Allegheny Wesleyan Conference. In 1848 he was appointed one of several missionaries to the South, in Grayson Co., Va. His field of labor was where many were converted by his labors, and a church of 18 members the first year increased to 111. But the uncompromising hostility to slavery, which refused slave-holders admission to the church, developed malignant antagonism and mob violence. Three hundred armed men at one time met to drive him from the State. But other armed men said nay, very positively, and the first party were content to resolve his expulsion, and offer a reward for his arrest, if found in Virginia after Aug. 5, 1848. After three years of arduous labor, under great privations, he returned North, to die peacefully at home.

ISAAC N. BAIRD, D.D.

Baird, Isaac N., D.D., was born in Frederick County, Va., in 1818; converted in his fifteenth year, in Loudon circuit, Baltimore Conference; educated in a private grammar school, Prof. John Edgar, principal; entered the Ohio Conference in 1838, and became a member of the Pittsburgh Conference in 1840 by change of boundary. He managed the publishing interests of the *Pittsburgh Christian Advocate* from 1852 to 1856, and in May, 1856, was elected editor of that paper by the General Conference for the quadrennium ending 1860. Subsequently, in connection with ministerial work, he was editor of the *Salem* (Ohio) *Journal.* In 1858 he received the degree of Doctor of Divinity from Allegheny College. He was a trustee of Pittsburgh Female College for several years. Has spent nearly forty years in the Methodist itineracy, and occupied excellent appointments, and is now presiding elder of the Blairsville District, Pittsburgh Conference. He was a member of the General Conferences of 1856 and 1864.

Baird, William S., a member of the Baltimore Conference of the M. E. Church South, was born at New Liberty, Lycoming Co., Pa., Nov. 4, 1815, and died in Baltimore, Md., Aug. 13, 1874. He was converted in early life, and graduated from Allegheny College, Pa., in 1841. He was received on trial in the Baltimore Conference of the M. E. Church, March, 1842. He filled a number of appointments with great acceptability. From September, 1860, to July, 1866, he had charge of the Wesleyan Female Institute, at Staunton, Va. From 1867 to 1871 he was presiding elder of Winchester district. In March, 1872, he took charge of the Baltimore *Episcopal Methodist*, in connection with which he died. "In these various positions of responsibility and trust he discharged his duty with that conscientious fidelity which characterized him in every relation of life. In his last hours he talked freely of his hope and assurance in Christ, and of the blissful home which he was soon to enter."

Baker, Charles J., was born in Baltimore, May 28, 1821. He entered Dickinson College in 1835, and graduated in 1841, under the presidency of John P. Durbin, D.D. During his stay in Carlisle, in 1836, he was converted, and united with the M. E. Church. Mr. Baker has been prominently and successfully identified with various mercantile, commercial, and manufacturing interests in the city of Baltimore. In 1867 he was chosen president of the Franklin Bank, and in 1870 was elected president of the Canton Company, both of which positions he yet fills. In 1860 he was elected a member of the second branch of the City Council, and at its organization was chosen its president; which position he continued to fill during the memorable days of 1861,—and the period which followed,—acting as mayor of the city, *ex officio*, from September, 1861, to January, 1862.

Mr. Baker has long been officially and usefully identified with the Sunday-school and church interests of the city, especially in church building. He has for a number of years been a trustee of Dickinson College. He is a devoted friend to the cause of missions, and liberally aided with his means the Rev. Dr. Jacoby in his great work in Germany. Because of the "border" troubles in 1860, Mr. Baker withdrew his official relations from the church, and aided in the foundation and growth of several Independent Methodist churches. He and his family are members of the Bethany Independent Methodist church.

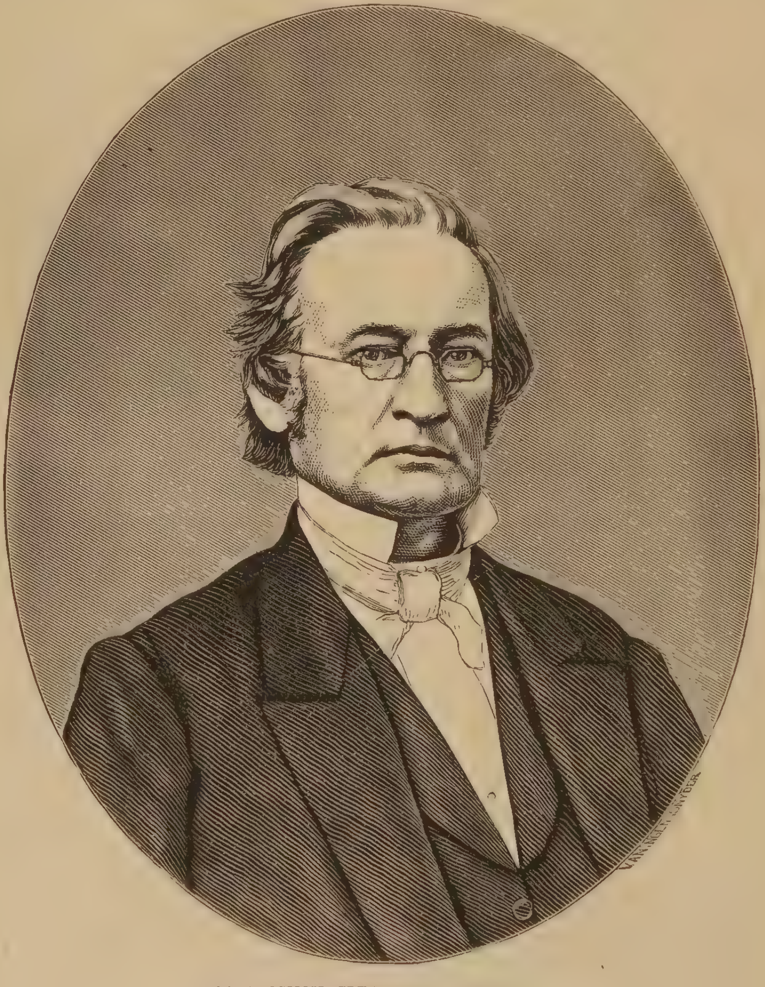
CHARLES J. BAKER, ESQ.

Baker, Gardiner, a delegate from the Northern New York Conference to the General Conference of the Methodist Episcopal Church in 1876, also a member of the General Conferences in 1840, 1844, 1852, 1856, 1860, and 1864, was born Sept. 11, 1802, and joined the Genesee Conference in 1824. Under appointment of the General Conference of 1860, he served as a fraternal delegate to the General Conference of the Methodist Episcopal Church of Canada in 1862. He was active in planting Methodism in Northern New York, was presiding elder thirty-one years, and was a wise counsellor and able preacher. He died in 1878.

Baker, Henry J., a native of Maryland, and for many years a merchant and manufacturer in Baltimore. He subsequently removed to New York, and engaged in manufacturing chemicals. He united with the M. E. Church in his youth, and was an active and liberal supporter of its interests. He was generous to the poor, contributed toward building many churches, and was for many years an active member of the Missionary Board. After months of patient suffering, he died in 1878.

Baker, Osmon Cleander, a bishop of the Methodist Episcopal Church, was born in Marlow, N.

H., July 30, 1812, and died in Concord, N. H., Dec. 20, 1871, aged fifty-nine years. He entered Wilbraham Academy at the age of fifteen, where soon after he was converted, and was received into the church by Dr. Fisk, then principal of the school. He was licensed to exhort in his seventeenth year, and in 1830 entered the Wesleyan University, and passed successfully through three years, when failing health compelled him to leave the institution. While at the university he was licensed as a local preacher, and he labored diligently in that office. In 1834 he became a teacher in the seminary at Newbury, Vt., and in 1839 was elected principal. In 1844, having resigned the principalship, he was appointed pastor of the church in Manchester, N. H. In 1846 he was appointed presiding elder of the Dover district; but during the next year he accepted a professorship in the Biblical Institute, at Concord, N. H., in which city he resided till his death. He was elected to the episcopal office in 1852; and he discharged its varied duties with diligence and success until 1866. He was attacked with partial paralysis while on his way to attend the Colorado Conference. He reached his destination, however, with great difficulty, and in his private room examined and ordained the preachers. He returned home, having suffered much pain and extreme exhaustion. His health became sufficiently restored to enable him to preside at a few Annual Conferences, and to attend the annual and semi-annual meetings of the Board of Bishops for two years longer, when his strength declined, and his voice was greatly affected. No longer able to take a public part in the church services, he nevertheless continued to attend and enjoy them until a short time before his death. Returning from service one Sabbath, he fell helpless at the threshold of his own home, but he regained his strength for



REV. OSMON CLEANDER BAKER, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

a time. The fatal stroke of paralysis came Dec. 8, 1871. He lingered but a few days afterwards. In his general character he was distinguished for regularity and symmetry. His temperament was even and quiet; he was possessed of sound judgment and retentive memory, and combined calmness with firm religious convictions. As a teacher, he was assiduous; as a preacher, he was persuasive in manner, chaste in style, and oftentimes his ministrations were attended with divine power. As a bishop, he was impartial and judicious, and his administration was marked by a clear understanding of the constitution and laws of the church. His published work on the Discipline indicates his thorough knowledge of the administration of the church.

Baker, Reuben, of the Methodist Protestant Church, was born in Trumbull Co., O., in 1829. His parents were among the first to organize the Wesleyan Methodist connection, at Unionville, Whiteside Co., Ill. In April, 1858, he was converted, and joined the Wesleyan Methodist connection. He received orders in 1860. In the winter of 1863 he raised a company of volunteers, in Jo Daviess County, for the 17th Illinois Cavalry. He was a Wesleyan delegate to the Cincinnati Convention of 1866, and labored in favor of bringing the Methodist Protestant and Wesleyan Churches together. In 1868–69 he served the North Illinois Conference as president. In the spring of 1870 he removed to Radical City, Kan. At his first appointment, April 10, 1870, his congregation was composed of whites and Indians. He is decidedly a "pioneer preacher," toiling also with his hands.

Baker University is located at Baldwin City, Kan. The institution was founded as a seminary shortly after the settlement of the difficulties connected with the admission of Kansas as a State. The town was laid out and lots were sold, from the proceeds of which it was supposed buildings could be erected. Owing to depression in business, and various causes, difficulties ensued, which retarded the progress of the institution, and involved it in debt. Recently its friends have made strenuous efforts to cancel the indebtedness, and to secure the foundation of an endowment. Their efforts have been to a good degree successful, and the institution has now fairer prospects than at any previous period. Rev. J. Dennison, D.D., is president, and is assisted by able professors. The institution is under the patronage of the Kansas and South Kansas Conferences.

Baldwin, John, was for many years a lay member of the M. E. Church in North Ohio. By a gift of land, and by erecting a building, he was the originator of Baldwin Seminary (now Baldwin University), at Berea, O. He removed to Louisiana, where he has founded a school on the Teche. He has lived exceedingly plain, and has given very largely in proportion to his means.

Baldwin, S. L., a missionary of the Methodist Episcopal Church in China, was born at Somerville, N. J., in 1835, was graduated from the Biblical Institute, at Concord, N. H., in 1858, and joined the Newark Conference, and was appointed a missionary to China in the same year. Here, being a practical printer, he has had charge of the mission press at Foo-Chow, and has made it very efficient. He has done much service in preparing books for publication in Chinese, mostly in the Foo-Chow colloquial, in the translation of parts of the Bible, in assisting in the translation of the Discipline of the Methodist Episcopal Church, and in other work of a similar character. He is conductor of a periodical published in the interests of the mission, the *Fokien Church Gazette.* Mrs. Baldwin has co-operated with him in the work of translations, giving attention especially to the Berean series of Sunday-school lessons.

Baldwin University is located at Berea, O. In 1846, Mr. John Baldwin gave a building which he had erected, together with valuable lands, to the North Ohio Conference of the M. E. Church, for educational purposes. It was commenced as a seminary for both sexes, and was quite prosperous. In 1856 the name of the institution was changed from Baldwin Institute to Baldwin University, and full university powers were conferred upon it. The course of study was enlarged, and several departments were added; among these was the department for teaching German, designed to assist chiefly German young men who were preparing for the ministry. In 1863 this department became independent. (See GERMAN WALLACE COLLEGE.) The institution has three large buildings; the north and south halls are three-story brick buildings, about 40 feet by 70. Hulet Hall is of stone, 56 by 90, having recitation-rooms in the lower story, and a fine audience-room in the upper. Baldwin Institute was opened April 9, 1846. At its first term 100 students were in attendance. In 1855 the number for the year had increased to 238, and in 1864 the university had in all departments upon its catalogue 383. A few years since, efforts were made to merge its property in the Ohio Wesleyan University, but the proposed arrangements failed, and the institution is continued, although somewhat limited.

Ball, David W., a layman of much influence in that portion of Wisconsin where he resides. He was honored as lay delegate from the West Wisconsin Conference to the General Conference of 1876.

Ball, Ephraim, Col., a man of extraordinary inventive genius, especially relating to agricultural implements. Mowing- and reaping-machines were a specialty, and his name will long be remembered in connection with these modern inventions. He closed a life of great energy in 1873, in Stark Co., O. He was a local preacher of a high grade, and a writer of some force. He acquired his military title for services during the Civil War. Methodism in Canton is largely indebted to his efforts and manly piety.

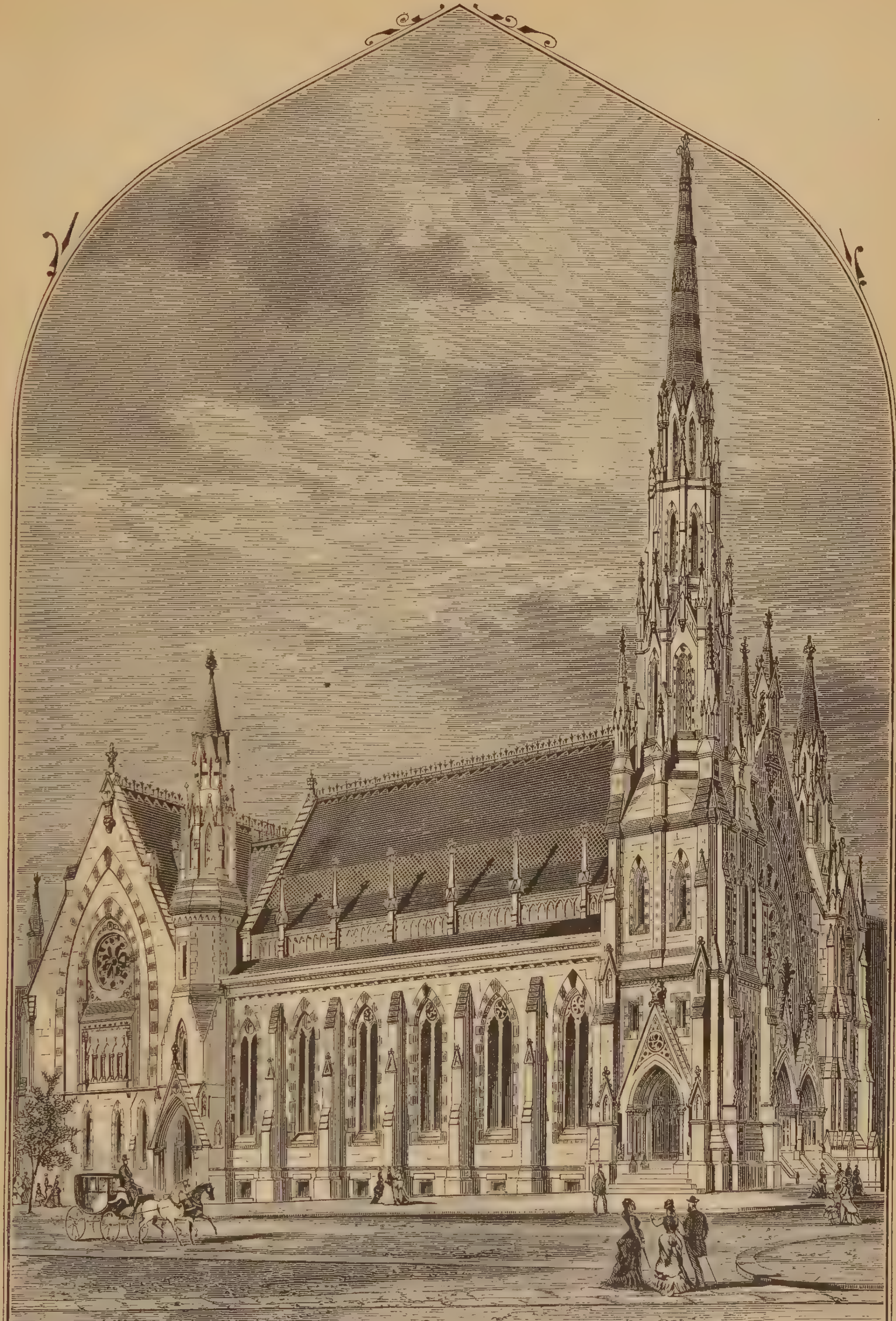
Ball, Hannah, was born at High Wycombe, England, in 1744. Through the preaching of the early Methodist ministers she was converted, and became a member of the Methodist society at that place. Being anxious to do good, in 1769, in the twenty-sixth year of her age, she organized a Methodist Sunday-school in that city. It is stated by Tyerman, that "Hannah Ball, a young Methodist lady, had a Methodist Sunday-school at High Wycombe fourteen years before Robert Raikes begun his at Gloucester." She became one of Wesley's favorite correspondents, and in the next year after opening her school, she wrote to him, saying, "The children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor among them earnestly desiring to promote the interests of the church of Christ." It seems that Wesley consulted her frequently upon the temporal interests of that city. In a letter to Miss Ball, March 13, 1777, he says, "It seems the time has come when you are to have two new commodious preaching-houses at High Wycombe. I will give you a plan of the building myself, and employ whom you please to build."

Baltimore, Md.—The first Methodist sermon preached in Baltimore was in 1770, by John King. He had for his pulpit a blacksmith's block, at the junction of Front and French Streets; and under these services, the deputy surveyor of the county was awakened. He preached his next sermon at the corner of Baltimore and Calvert, but being on the training-day for the militia, he was surrounded by a drunken rabble, and was considerably annoyed. Subsequently, he was invited to preach in St. Paul's church, but the invitation was not repeated. The same year Mr. Pilmoor preached on the sidewalk near St. Paul's. Little was accomplished, however, until, in November, 1772, Mr. Asbury visited Baltimore, and commenced preaching both at the Point and in the city; and early in 1773 he succeeded in organizing two classes. Mrs. Martha F. Allison was one of the earliest class-leaders for the women. In November, 1773, a lot was purchased on Strawberry Alley, where the Dallas Street church now stands. In 1774 two lots of ground were purchased, and a church was erected in Lovely Lane, in which the first Conference in Baltimore met, in 1776.

In 1784, in this chapel, the Methodist Episcopal Church was organized. The church was specially fitted up for this important Assembly. The seats, which were only common benches, had backs put to them. A gallery was erected, and for the first time a stove was put in it to warm it. In 1785 the Lovely Lane chapel was sold, and a site secured on Light Street, on which a larger church was erected. Baltimore being very centrally located in reference to the spread of Methodism, was soon recognized as its chief place. For many years the closing Annual Conference of the year sat in the city, and all the General Conferences before 1812. Bishop Asbury had a room in connection with the Light Street church, where he frequently rested, and in which he kept his books. The Methodist people of the city were intelligent, enterprising, and deeply devoted; and many of them were in very comfortable circumstances. The growth of the church was constant, and sometimes rapid, until the radical controversy, which prevailed from 1820 to 1828. Baltimore was one of its chief centres. There the "Mutual Rights" was published, and union societies were early organized. At one time it was supposed the majority of the churches were affected with radical opinions.

In 1827 a convention was held preparatory to organizing independent societies, in case the ensuing General Conference did not change the Discipline; and, in 1828, the associated Methodist Churches were organized, which were ultimately merged in the Methodist Protestant Church. When the secession took place, a number of the strong and influential members took part in the new organization, but the number was much less than had been anticipated; and, after a few years of agitation, the churches settled down in peace. A portion of the colored people had previously seceded, in 1816, following the lead of the church in Philadelphia, which organized the African Methodist Episcopal Church. From 1830 until the excitement in reference to the subject of slavery became intense, the growth of the church was uninterrupted. A large proportion of the citizens of Baltimore sympathized with the South, although slavery was never so strong in that city as in other parts of the slaveholding States.

At the separation of the South, in 1845, Baltimore Methodism remained intact, although there were not a few who sympathized with their Southern brethren. At the breaking out of the Civil War there was much excitement in the churches, and several organizations of a Southern character were formed, and also one or two independent congregations were organized. At the close of the war the churches which were Southern in their sympathies united with the M. E. Church South, while the independent churches have remained distinct and separate. The controversy and agitation retarded the progress of the work, and for several



MOUNT VERNON PLACE METHODIST EPISCOPAL CHURCH.

years there was but little increase in the membership, and but little was done in the erection of churches. Since that period peace has been restored to the churches, and the progress of the Methodist Episcopal Church has been quite satisfactory. The M. E. Church South has also a number of congregations established, and there are five or six independent Methodist churches. A female college was organized in Baltimore by Rev. N. C. Brooks in 1849, which has been of service in educating many young women of the church under religious influences. (See BALTIMORE FEMALE COLLEGE.) A few years since the ladies of the city formed an association, and erected a beautiful and commodious building as a home for the aged (which see). A large and beautiful property has been purchased on Baltimore Street, which is occupied as a Methodist Book Depository, under the control of an association, and commodious rooms for preachers' meetings and church purposes are also furnished. The old Light Street, so long the headquarters of Methodism, was removed by improvements of the city; and the congregation purchased the Charles Street church, when that organganization removed to their new church in Mount Vernon Place. This new edifice is the most beautiful Methodist church in Baltimore, and is not excelled by any in Methodism, unless it be by one in Toronto. It was built under the pastorate of Rev. Dr. Eddy, and is an honor to the church and to the city. The statistics in 1876 are as follows:

METHODIST EPISCOPAL CHURCHES.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1801	Exeter Street *a*	311	256	$28,500
1802	East Baltimore *b*	644	727	37,500
1808	Eutaw Street	452	265	60,000
1819	Caroline Street	518	257	47,000
1833	Whatcoat Chapel *c*	236	343	67,000
1833	Wesley Chapel *d*	260	308	25,000
1834	Fayette Street	652	684	60,000
1834	Monument Street	644	727	37,000
1834	South Baltimore *e*	520	320	23,000
1840	Columbia Street *f*	428	377	20,000
1842	Fell's Point Chapel	.....	.....	....
1844	First Church *g*	260	250	110,000
1844	High Street	221	248	25,000
1844	Franklin Street *h*	522	298	20,000
1845	Emory Chapel	300	177	27,000
1848	Penna. Av. German	103	130	43,000
1848	Strawbridge	364	256	32,500
1848	Broadway	361	475	69,500
1851	Harford Avenue	351	250	29,500
1851	Hanover Street	120	118	5,000
1853	Causeway Mission	.....	.....	....
1853	Union Square	585	571	38,500
1855	Broadway German	201	225	21,000
1858	Madison Avenue	504	282	65,000
1860	Greenmount Avenue	96	114	6,500
1862	Jefferson Street	251	273	10,000
1862	Huntington Avenue	114	179	30,000
1866	Jackson Square	221	328	30,000
1866	Madison Square	484	410	29,500
1868	Cross Street	121	290	....
1868	Grace *i*	328	400	115,000
1868	Sailors' City Bethel	174	96	10,500
1872	Mount Vernon Place	522	400	350,000
1873	Light Street, German	56	75	11,000
1874	Harford Avenue German Mission	24	65	 5,000
1875	Gilmore Street	.....	.....	....
1875	Parlett Chapel	.....	.....	....
1774	Dallas Street *j*	535	150	$10,000
1802	Sharp Street *k*	1615	600	97,500
1839	Orchard Street *l*	1331	380	34,000
1824	Asbury *m*	1476	654	23,750
1834	John Wesley *n*	805	500	12,700
	Baltimore Mission	298	272	4,500
1877	Centennial	.....	.....	20,000

METHODIST EPISCOPAL CHURCHES SOUTH.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	Central	163	158	17,500
1869	St. Paul's	462	379	45,000
	Immanuel	202	150	5,000
	Frederick Avenue	62	100	....
1875	Calvary	154	214	17,000
1864	Trinity	357	335	35,000
	E. Baltimore Mission	105	72	16,000
	North Baltimore	169	100	4,000

INDEPENDENT METHODISTS.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	Bethany	150	.....	80,000
1864	Chatsworth	250	.....	35,000
1874	Mount Lebanon	200	.....	15,000
 1876	St. John's St. John's Chapel	300	.....	80,000
1875	Free Methodist	.....	.....	....

AFRICAN M. E. CHURCHES.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1854	Ebenezer	.....	.....	40,000
1860	Allen Station *o*	200	.....	6,000
1798	Bethel *p*	1793	.....	70,009
	Saratoga	.....	.....	....
	Canton	.....	.....	....
1869	St. John's	406	.....	10,000
1859	Waters Chapel *q*	240	.....	20,000

ZION CHURCH.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1874	Zion	100	.....	3,000

In addition to these, there are several Methodist Protestant Churches; but detailed statistics have not been received.

Baltimore Conference M. E. Church.—The history of Methodism in the United States is intimately associated with that of the Baltimore Conference. Within its bounds some of the earliest societies were formed. By some it has been contended that Strawbridge preceded Embury, and that the society on Sam's Creek was organized before the society in New York. There is, however, no proof of this; the probabilities are strongly on the other side. Mr. Strawbridge located on his farm, and preaching on Sunday, was the means of awakening several who became active and zealous Christians, and some of them entered the ministry. In 1769, Robert Williams, who preceded Boardman and Pilmoor to New York, after their arrival passed into Maryland, and there co-operated with Strawbridge, and extended the work beyond the bounds formerly occupied. The following year they were joined by John King, an earnest and zealous young man, whose whole soul was in the work of revival. Shortly after Mr. Asbury arrived he visited Maryland, and gave form, compactness, and energy to the movement. Unfortunately, in a few years Mr. Strawbridge, who was impatient of restraint, rejected the authority of Mr. Rankin, who was Mr. Wesley's assistant, and, in 1776, became the pastor of a separate congregation. The Annual Conferences of 1773, 1774, and 1775, were held in Philadelphia; but from that period onward, until the organization of the M. E. Church,

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a Formerly Green Street, rebuilt 1854.
b Formerly Wilks Street.
c Rebuilt 1870.
d Rebuilt 1870.
e Formerly Williams Street.
f Rebuilt 1843.
g Formerly Charles Street.
h Rebuilt 1854.
i Rebuilt 1872-76.

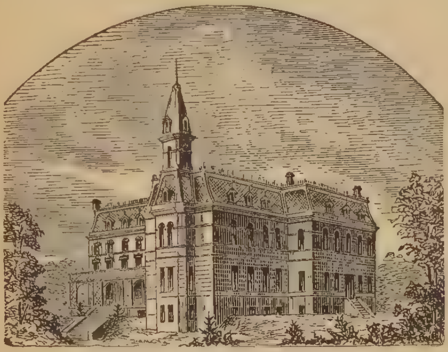
j Formerly Strawberry Alley.
k Rebuilt 1860.
l Rebuilt 1857.
m Rebuilt 1867.
n Rebuilt 1843.
o Rebuilt 1876.
p Rebuilt 1816.
q Rebuilt 1873.

the Conferences were held in Baltimore, and it was recognized as the central point of Methodism, the work having spread southward more rapidly than north of that point. The General Christmas Conference of 1784, which organized the church, met in Baltimore, and every General Conference from that period until 1812. Bishop Asbury made it his headquarters. Cokesbury College was established within its bounds, and, after its burning, a new effort was made at Baltimore. The presence of leading preachers, and the influence of the literary institutions, gave an impulse to early Methodism in Baltimore and its vicinity, which it received nowhere else, and which has not ceased to this day. From 1784 to 1792 the Baltimore Conference was regarded as of chief authority in the church. After that time, the boundaries of the Conferences being fixed by the General Conference, the six Annual Conferences were equal in ecclesiastical position and authority; but, by its numbers, its culture, and its central position, Baltimore still retained a high prestige. Its boundaries embraced the Virginia Valley, the District of Columbia, Western Maryland, and all of Pennsylvania west of the Susquehanna, with Western Virginia, and the settled portions of Eastern Ohio. In the progress of time Ohio, Western Virginia, and Western Pennsylvania were separated into other Conferences; but for many years that part of Pennsylvania lying between the Susquehanna and the Allegheny Mountains remained in the Baltimore Conference. Its present boundaries embrace only Western Maryland, the District of Columbia, and the Winchester district in Virginia. It was greatly affected by the contest on the subject of slavery in the church, as in part of its territory the Church South established congregations after 1845; but it was more deeply affected by the events which preceded and accompanied the breaking out of the Civil War. The churches in Virginia north of the Rappahannock, and in some parts of Maryland, declared themselves independent of the General Conference early in 1861, and during the progress of the war many societies were broken up, and several churches were destroyed. After the close of the war the ministers and churches which had declared themselves independent of the General Conference united with the M. E. Church South, and established congregations, not only in Virginia but also in many parts of Maryland, organizing several churches in the city of Baltimore and one in the city of Washington. The old Baltimore Conference, however, retained a large proportion of its strength, with its former vigor and vitality; and, notwithstanding all the difficulties, it has continued to improve. A book depository has been established in Baltimore, under the sanction of the Conference, which serves as a centre for the spread of religious intelligence. Baltimore Conference is one of the patronizing bodies of Dickinson College, in which it has always taken a deep interest. Its present statistics are 193 traveling preachers, 191 local preachers, 33,607 members, 34,588 Sunday-school scholars, 354 churches, valued at $2,792,200, and 74 parsonages, valued at $295,500.

Baltimore Conference M. E. Church South.—A large portion of the members of the Baltimore Conference of the M. E. Church, in 1861, declared themselves independent of the authority of the General Conference. This action was taken in consequence of the General Conference of 1860 having taken strong anti-slavery ground. The journals of the Conference were held by those members who claimed to be the majority. The Civil War commencing shortly after, and much of the territory being traversed by the armies, but little advance was made. At the close of the war these members adhered to the M. E. Church South, and were organized as the Baltimore Conference, of that church, at Alexandria, Va., February 7, 1866, Bishop Early presiding. It then reported 11,189 white members and 627 colored. The larger proportion of this membership was in Virginia. The statistical report for 1877 is as follows: 25,165 white members and 89 colored, 103 local preachers, 407 Sunday-schools, and 21,417 scholars.

Their General Conference of 1874 fixed the boundaries of the Conference, so as to "embrace all that part of the State of Maryland which lies north and west of the Great Choptank River, and also the part of Caroline County, in said State, lying south and west of said river; Newcastle and Kent Counties in the State of Delaware, and so much of the States of Virginia and West Virginia as is included in the following boundary lines: beginning at the mouth of the Potomac River; thence up said river to the county line between Stafford and King George Counties; thence with said line to the Rappahannock River, and with said river, including Fredericksburg station, to the Blue Ridge Mountains; thence by that chain of mountains to Pilot Mountain, in Floyd County, Va., and thence with the top of said mountain to the crossing of the Jacksonville and Christiansburg Turnpike; and thence on a direct line to New River, at Pepper's Ferry, and by that river westward to the line of Greenbrier County, West Va., so as to include all the pastoral charges in that locality embraced in the Lewisburg district; thence with the line between Pocahontas and Randolph Counties to the Allegheny Mountains; thence by said mountains northward, so as to include all the territory which may be now, or hereafter, under our jurisdiction, and not embraced in other Conferences."

Baltimore Female College was established in the city of Baltimore by N. C. Brooks, LL.D., and was chartered by the legislature of Maryland in 1849. It is under the patronage of the Baltimore Annual Conference, but the property is chiefly owned by Dr. Brooks. It has educated a large number of young ladies, and has trained and sent forth more than 150 teachers. It is beautifully situated in a grove, on a lofty eminence that commands a view of the country around the city, and the river and bay, for many miles. There are shady walks for exercise, and arrangements for recreation and amusement. The buildings embrace the modern improvements for heating and ventilation, with every convenience for boarding and day pupils. There is also a library of about 3000 volumes, with a valuable collection of minerals, metals, and ancient and modern coins, some of which are very rare. A chemical hall and lecture room has been fitted up with chemical and philosophical apparatus. There is also a painting-gallery, with a number of fine copies, and a collection of copies of ancient gems, procured at an expense of about $1000. In addition to the regular instructors, lectures are delivered by gentlemen of science not connected with the institution. For the advantage of young ladies who desire to prepare themselves for teachers, a normal class is conducted. In 1860 the legislature of Maryland gave to the institution a small endowment, on condition that one pupil should be admitted from each county in the State free of charge for tuition or books. Of 210 college graduates, 82 have become teachers, and are engaged in various positions of importance. In addition to degrees conferred, a silver medal is also given, and six honors are awarded to the graduating class. Dr. Brooks has associated with him a corps of able and successful teachers.


BALTIMORE FEMALE COLLEGE.

Band-Meetings.—In early Methodism, Mr. Wesley encouraged the system of bands. These consisted of not more than five or six persons of similar circumstances in life, and to some extent of similar taste, who met together to converse freely touching their Christian experience and their habits of life. Their conversation was more minute and particular than would be proper in a more promiscuous assembly. The examination of personal character was very strict, and the intention was to promote a more holy and useful life. Each band met weekly for its own religious services; but they also occasionally met in general band-meeting; for one of his directions was to hold a love-feast quarterly for the bands only. Band-meetings, however, were not enjoined as a rule of discipline, and they were not at any time generally observed. In 1812, the Wesleyan Conference, endeavoring to revive and extend their mission, directed the superintendents of the various churches to "form, out of their classes, as many bands as possible from those believers who do not at present meet in bands, and who are willing so to do, putting into each band those who are most acquainted with each other." The questions proposed originally to each one before being admitted into the band were as follows: "I. Have you the forgiveness of your sins? II. Have you peace with God through our Lord Jesus Christ? III. Have you the witness of God's Spirit with your spirit that you are a child of God? IV. Is the love of God shed abroad in your heart? V. Has no sin inward or outward dominion over you? VI. Do you desire to be told of your faults? VII. Do you desire to be told of all your faults, and that plain and home? VIII. Do you desire that every one of us shall tell you from time to time whatever is in his heart concerning you? IX. Consider, do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you? X. Do you desire that in doing this we should come as close as possible, that we shall cut to the quick and search your heart to the bottom? XI. Is it your desire and design to be on this and on all other occasions entirely open, so as to speak everything that is in your heart without exception, without disguise, and without reserve?" In 1744, Mr. Wesley gave to them specific directions as follows: "You are supposed to have the faith that overcometh the world; to you, therefore, it is not grievous, I. Carefully to abstain from doing evil in public. (1) Not to buy nor sell anything at all on the Lord's day. (2) To taste no spirituous liquors nor dram of any kind unless prescribed by a physician. (3) To be at a word both in buying and selling. (4) To pawn nothing, no, not to save life.* (5) Not to mention the fault of any behind his back, and to stop short those that do. (6) To wear no needless ornaments, such as rings, ear-rings, necklaces, lace ruffles. (7) To take no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician. II. Zealously to maintain good works in public. (1) To give alms of such things as you possess, and that to the utmost of your power. (2) To reprove all that sin in your sight, and that in love and meekness and wisdom. (3) To be patterns of diligence and frugality, of self-denial, and taking up the cross daily. III. Constantly to attend on all the ordinances of God in public. (1) To be at church and at the Lord's table every week and at every public meeting of the bands. (2) To attend the ministry of the word every morning unless distance, business, or sickness prevent. (3) To use private prayer every day, and family prayer if you are at the head of a family. (4) To read the Scriptures and meditate thereon at every vacant hour. (5) To observe as days of fasting or abstinence all Fridays in the year." In America these meetings were never organized to any great extent; they were held in a few of the cities and of the larger towns, but at present they are almost unknown. The article on the subject of bands has been recently omitted from the Discipline.

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* When this rule was made, giving or taking in pawn was illegal as well as highly injurious, as it ever has been to the morals of the people.

Bangor, Me. (pop. 18,289), is the capital of Penobscot County, situated on the Penobscot River, sixty miles from the ocean. Near it is located the Bangor Theological Seminary, under the control of the Congregational Church. Jesse Lee visited this region in 1793. He ascended the Penobscot River to Oldtown, and speaks of these villages as Indian settlements. He does not say, however, that he preached in this city. In 1795, Penobscot circuit was organized. The first Methodist sermon was preached in Bangor, by Joshua Hall, April 18, 1795.

As early as 1814, a Methodist class was organized in this city, but the church did not make much progress until 1826, when Bangor circuit was organized. In 1827, Moses Hill was appointed to that circuit, and immediately commenced to build a church. A great revival followed, during which Methodism took a position which it had not occupied before. Among other converts were Joseph Janne and Mark Trafton, who afterwards became ministers. The First church, situated on Summer Street, was dedicated in November, 1828. The Maine Conference held its session in Bangor, for the first time, in 1835, Bishop Emory presiding. In 1836, a brick church on Pine Street was commenced, and it was dedicated on the 12th of December, 1837, and the Summer Street church was abandoned. In 1842, the Millerite excitement did great damage to the church. In 1846, the question of forming a second church was agitated, and the Conference sent a second preacher, who reoccupied the old Summer Street church, it having been repaired for that purpose. The two pastors, however, in the city alternating between the two congregations, it was still considered as one pastoral charge. In 1847, the Summer Street congregation became a separate charge. The Union Street church was built in 1855, and again the old Summer Street church was abandoned, and was soon after sold. The present statistics are:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property
1828	First Church*............	255	270	$25,000
1846	Union Street†............	200	230	15,000

Bangs, Heman, an eminent minister in the M. E. Church, was born in Fairfield, Conn., April, 1790, and died Nov. 2, 1869, in New Haven, Conn. He united with the New York Conference in 1815, and remained in the work of the ministry fifty-four consecutive years; being thirty-three years in the pastorate, three years agent of the Wesleyan University, and eighteen years presiding elder. The most of his life was spent in and about New York City and New Haven. He was among the first who advocated and assisted in the organization of the Missionary Society. He was also an earnest friend of education in the church. The temperance reform and every benevolent and moral movement engaged his thoughts and efforts. "In every position he filled he was equal to the responsibilities imposed upon him. As a preacher he was peculiar to himself, he imitated no one; nobody could anticipate his sermons; they were original, always connected, short, and eminently practical. At times he would seem to bring the whole heavens down, overwhelming his audience with an emotion and power altogether superhuman. As a pastor he excelled." Bishop Janes remarked at his funeral, "No man ever came nearer to 'warning every man and teaching every man in all wisdom' than Brother Bangs." His death was one of great peace and triumph. Among his last utterances were, "I am saved! I am saved!" And again, "I am so unworthy. I see nothing but imperfection in myself; but, oh, the blood, the atoning blood, it meets my case!"

Bangs, Nathan, D.D., was born May 2, 1778, near Bridgeport, Conn., and died May 3, 1862. He was converted in 1800, and in 1802 was admitted into the New York Conference, which then embraced Canada. The next six years he spent in Canada, going from village to village as a missionary. In 1808, he was returned to the State of New York, and appointed to Delaware circuit. He was chosen as delegate to the General Conference of 1808, and was a delegate to every session after, with the exception of 1848, until 1856. After filling important positions both as pastor and presiding elder, he was, in 1820, elected book agent. Under his wise and skillful management previous embarrassments were removed, and the business was greatly extended. He was re-elected to the same position in 1824. The *Christian Advocate* having been established in 1826, he furnished most of the editorial matter from that time till 1828. He was also editor of the *Methodist Magazine*. In 1828 he was appointed by the General Conference editor of the *Advocate*, as well as of the *Magazine*. In 1832, the *Magazine* having been changed to a quarterly, he was elected its editor, as well as editor of the books. He was the chief founder of the Missionary Society, writing its constitution and its first address. For sixteen years he served as secretary, vice-president, and treasurer, gratuitously. The missionary work having enlarged, in 1836 the General Conference appointed him missionary secretary. In 1841 he accepted the presidency of the Wesleyan University, but resigned the chair in the following year, and returned to the pastoral work, in which he remained actively engaged until 1852. In 1812, the General Conference appointed him chairman of a committee to collect historical material. This work led him to the publication of his "History of the Methodist Episcopal Church," in four volumes. He published also several works defending the doctrines and usages of the church. He was always deeply devout, and in his advanced years he seemed to obtain a higher Christian experience. The Wesleyan doctrine of sanctification was to him peculiarly precious, and he delighted to attend services having special reference to this subject.

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* Rebuilt 1837.

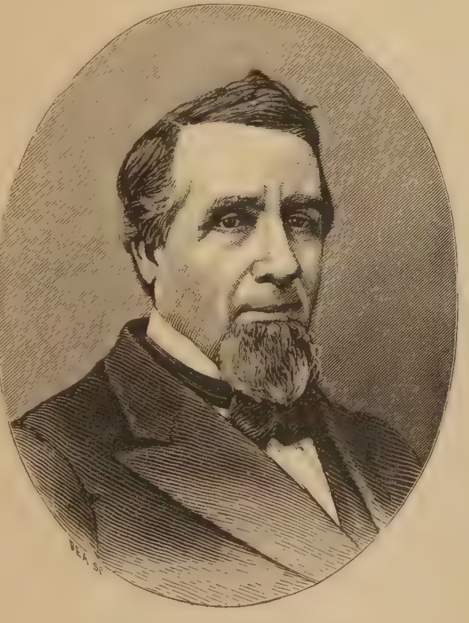
† Rebuilt 1855.

Bangs, Stephen Beekman, son of the Rev. Heman Bangs, was born in New York, 1823, and died March 20, 1846. He was converted in his thirteenth year. He graduated in the New York University with honor in 1843. He was licensed to preach in 1844, and was admitted on trial in the New York Conference. His style of preaching excited anticipations of great usefulness. The closing scene of his life was marked by the presence and power of God. Seeing the light of the evening sun, which fell upon the wall before him, he said, "The sun is setting, mine is rising." In a moment he said, "I go from this bed to a crown." Then folding his arms across his breast, his last words were, "Now I am going to glory."

Bangs, William McKendree, son of Dr. N. Bangs, was born in the city of New York, Dec. 15, 1810, and died in the same city, Sept. 5, 1852. His elementary classical training was obtained in Columbia College, but he graduated in the Ohio University, in 1829, with the highest honors. He accepted a professorship in Augusta College, Ky., but, impressed with the duty of entering the Christian ministry, he resigned, and, in 1831, entered the New York Conference, and continued until feeble health compelled him to desist. He was awakened under the preaching of Dr. Durbin, in 1827, and was converted while at the Ohio University. He was licensed to exhort in his seventeenth year, and to preach in his eighteenth year, and was but twenty-one years old when he entered the regular itineracy. He filled several important appointments in the New York Conference. As a controversial writer he excelled. His biographer says, "He was eminently fitted to be a theologian, and with good health and longer life he would have probably become a standard authority in divinity among his brethren." Bishop Hedding pronounced him "the ablest theological thinker in the denomination."

Bankruptcy or Insolvency.—One of Mr. Wesley's General Rules forbade his members "to borrow without a probability of paying, or to take goods without a probability of paying for them." One of the questions very early asked in his Conference was, "What shall we do to prevent scandal when any of our members becomes a bankrupt?" It was made the duty of the assistant or preacher in charge to talk with such a person freely, and if it was discovered that he had not kept fair accounts, or had been concerned in the practice of raising money by coining notes, commonly called then the Bill of Trade, he was to be expelled immediately. So much of this provision as was applicable to America was adopted by the M. E. General Conference of 1784. In 1787, if any members were found to have failed in business or contracted debts which they were not able to pay, it was made the duty of the elder or deacon to select two or three judicious members of the church to inspect the accounts of the supposed delinquent, and if it were discovered that he had behaved dishonestly, or borrowed money without a probability of paying, he should be suspended until his credit was restored. At the General Conference of 1796, one of the provisions of the present Discipline of the church was adopted, which made it the duty of the preachers having the oversight of circuits or stations to execute all the rules of the church, fully and strenuously, against all frauds, and particularly against dishonest insolvencies; suffering none to remain in the church on any account who were found guilty of any fraud. The General Conference of 1800 particularized the method of procedure in all such cases, by directing that two or three judicious members of the church should inspect the accounts, contracts, and circumstances of the case of the supposed delinquent. And it was added in 1860, if they judge that he had behaved dishonestly or borrowed money without a probability of paying, he was to be brought to trial, and if found guilty, expelled. The defendant, however, has in this case the right of appeal to the ensuing Quarterly Conference, which may more thoroughly investigate the case; the verdict of which body is final.

Bannister, Edward, D.D., late president of the University of the Pacific, was born in Phelps, N. Y., Dec. 14, 1814, and died in Marysville, Cal., Sept. 27, 1871. He was graduated from the Wesleyan University in 1838, and engaged in teaching at Vienna, N. Y. In the same year he joined the Genesee Conference of the M. E. Church, but afterwards studied medicine. In 1841 he was appointed teacher of natural science in the Gouverneur Wesleyan Seminary, N. Y., but afterwards engaged in pastoral work in the Black River Conference. In 1844 he was elected teacher of Natural Science in the Oneida Conference Seminary. In 1850, having been appointed by the Missionary Board to establish an institution of learning in California, he opened a classical school in San José, in that State, became principal of the same, and in 1852 opened the preparatory department of the University of the Pacific, at Santa Clara. In 1854 he became a stationed pastor in San Francisco. In 1855 he opened Oak Grove Institute, at Alameda, Cal. In 1856 he returned to pastoral work, and continued in it till 1860, when he was elected president of the University of the Pacific. He returned to the itinerant work in 1870. He was once a delegate to the General Conference.



REV. HENRY BANNISTER, D.D.

Bannister, Henry, D.D., professor in the Garrett Biblical Institute, was born in Conway, Mass., Oct. 5, 1812, was graduated from the Wesleyan University in 1836, and afterwards took a course in the Auburn Theological Seminary. In 1838 he was chosen teacher of Greek, Hebrew, and Latin in the Oneida Conference Seminary; in 1840, principal of Fairfield Academy, New York; in 1843, principal of the Oneida Conference Seminary; and in 1856, Professor of Exegetical Theology in the Garrett Biblical Institute, Evanston, Ill. Dr. Bannister was a delegate to the General Conferences of the M. E. Church of 1864, 1868, and 1872.

Baptism, Christian, is an ordinance established in the church by divine appointment, and consists in the application of water to the candidate in the name of the Holy Trinity. It is founded upon the command of Christ, given to the apostles, to baptize all nations, and also upon the practice of the apostles and that of the early Christian church. With but slight exceptions, the church in all its branches, from the earliest ages, has observed this ordinance. The Friends, or Quakers, however, are an exception; they assert that water baptism was not designed to be continued in the church of Christ any longer than Jewish prejudice made such an outward ceremony seemingly necessary. They argue from the first baptism spoken of in Ephesians iv. 5, that there must be only a baptism of the Spirit. It was administered, however, to Gentile converts and not confined to the Jews, as appears from Matt. xxviii. 19, 20, compared with Acts x. 47. That the baptism of the Spirit did not supersede water baptism was the judgment of Peter, and of those that were with him; so that the baptism spoken of seems to have embraced that of water,—the communication of the Holy Spirit being outward baptism only in a figurative sense. The Apostle Paul speaks of all Christians as baptized, and argues for the obligation of baptism in such a manner as to indicate its perpetuation in the church.

The mode of baptism has given rise to much controversy. It has been administered by sprinkling, pouring, and immersion; and the various bodies of Baptists contend for immersion as the only valid form. Mr. Wesley, in accordance with his broad and liberal views, believed it to be right to leave the choice of the mode to the individual, and directed that it should be administered either by immersion, sprinkling, or pouring. The various branches of the Methodist family adhere to the same view, and deny that immersion is essential to the validity of baptism, and accept either mode as valid; believing that the essential element is simply the application of water in the name of the blessed Trinity as an emblem or symbol, as well as an attestation of the faith of the party, or of the parents. The general practice of the Methodist Churches is to administer by sprinkling or pouring, as being in full harmony with the affusion of the Holy Spirit, and as being more convenient in its administration. At the same time, whenever the person to be baptized desires immersion, the church directs that his wishes shall be complied with.

As to the subjects of baptism, the Methodist

Churches from the beginning have adhered to the general views of the majority of the Christian churches. The ordinance is administered to all adult persons, who repent of their sins and renounce the world, and profess faith in Christ as their Saviour. It also recognizes the divine and ecclesiastical authority for infant baptism, and teaches that parents should consecrate their children in this way to the service of Christ, as an expression of their faith, and a covenant on their part to train the children in Christian knowledge and duties. (See INFANT BAPTISM.) These churches also teach that the administration of the ordinance of baptism is a function of the ministerial office, and it is only in extreme cases that it is proper for lay persons to baptize. The validity of lay baptism under extreme circumstances, and performed with a true intent, in the name of the Trinity, is recognized by the church, and it is not repeated. In the baptismal ceremony the Methodist Churches do not recognize sponsors or god-fathers, as is the custom in the Roman Catholic Church, and in the Church of England. Parents or guardians are considered the proper persons to present their children for baptism, and to take upon them the vows for their Christian education. While parents live, no persons can supersede them in these duties. As to the efficacy of water baptism, the Methodist Churches do not regard it, in itself alone, as a saving ordinance,—that is, they do not consider that sins are washed away by the application of water, nor is there any absolute or invariable relation between the performance of the ceremony and the spiritual cleansing, or regeneration of the soul; in other words, Methodists do not believe in baptismal regeneration. It is regarded as a command of the Scriptures, and, like other commands of the Saviour, is to be faithfully and fully obeyed. There are in it the elements of a sacrament which indicate on the part of God the pledge of divine love and grace, and on the part of the adult person the obligation of allegiance and obedience until death. In the case of children, the parents or guardians assume a solemn obligation to train their children in the fear of the Lord; and when the child has arrived at the years of responsibility, he is called upon before the church to ratify and confirm the baptismal covenant, and to consecrate himself to the full service of God. Baptism in ancient times was regarded by the Jews, when administered by them to converts from heathenism, as indicating the laying aside of the old form of faith and practice and entering into the covenant relations peculiar to Judaism. So Christian baptism indicates the renouncing of all evil practices, the commencement of a new and holy life, and is the ceremony of admission into the privileges and fellowship of the Christian church.

Baptized Children, their Relation to the M. E. Church.—One of the earliest inquiries of the American Methodist Conference was, "What shall we do for the rising generation?" As an answer to this question, they proposed plans for the moral and religious instruction of the young. Preachers were required, wherever ten children could be gathered together, to meet them at least an hour every week, or once in two weeks, to converse with them upon their religious duties. They were also especially enjoined to pay particular attention to the young children in every household in their pastoral visitations.

In 1787 the preachers were required to take a list of the names of the children, and if any of them through their instruction should become truly awakened, they were to admit them into the church. In 1824 this duty was made still more explicit: to obtain the names of the children belonging to the congregation; to form them into classes for the purpose of giving them religious instruction. In 1836 the nature of this instruction was specified with greater care: that it should embrace the nature of experimental religion, as also the nature, design, privileges, and obligations of their baptism; the preacher was directed, when absent, to appoint a leader for each class of the children thus to be instructed. After religious instruction had been imparted for a length of time, and signs of true awakening appeared, such children were to be received on trial, and the preacher was to leave a correct account of each class thus formed, with the name of its leader. Rev. Dr. Hibbard prepared and presented to the General Conference of 1856, a section in the Discipline bearing the title of this article, the design of which was to more clearly define the relation especially of baptized children to the church. In the ceremony of baptism the religious instruction of the child is specified, but nothing is said in that form concerning the relation of the baptized child to the church. The section as it now stands in the Discipline of the church is as follows:

"We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God; and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence. The preacher in charge shall organize the baptized children of the church at the age of ten years or younger into classes, and appoint suitable leaders (male and female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them 'wise unto salvation;' urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience; provided, that children unbaptized are not to be excluded from these classes. Whenever baptized children shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our church, on the recommendation of a leader with whom they have met at least six months in class, by publicly asserting before the church to the baptismal covenant, and also to the usual questions on doctrines and disciplines.

"Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the leaders' and stewards' meeting the facts in the case, and such provisions shall be made for the Christian training of the child as the circumstances of the case admit and require."

Bardsley, Samuel, was received as a preacher on trial in the British Wesleyan Church in 1768. During half a century he maintained an unblemished character both as a Christian and a minister. From divine love which filled his heart, flowed his unfeigned love of the brethren, and of all mankind. The unction of the Holy One accompanied all his ministrations; he was truly a man of God. He was suddenly called home August 19, 1818.

Barker, John, D.D., was born in England, March, 1813, but when he was three years of age his parents emigrated to America. He was early fond of study, and graduated at Geneva College in his twentieth year. Shortly afterwards he was converted and licensed to preach. His talents as an educator were early recognized, and he was appointed Professor of Mathematics in the Genesee Wesleyan Seminary. In 1839 he succeeded Bishop Simpson as vice-president, and Professor of Natural Philosophy and Chemistry, in Allegheny College. In 1846 he accepted the professorship of Ancient Languages in Transylvania University, Ky., and on the resignation of Dr. Clark, in 1848, was elected president of Allegheny College. During the same year he was admitted into the Pittsburgh Annual Conference of the M. E. Church, and he continued to fill the office of president until February 26, 1860, when he was suddenly stricken down with paralysis, and in a few hours passed away. Though he had never sustained the relation of pastor to any charge, he was a preacher of superior ability, lucid, strong, and oftentimes eloquent. He was a man of extensive and varied reading, of clear perception, of original thought, and withal exceedingly pleasant and genial. His conversational powers were highly developed, and his sallies of wit made him the life and centre of the social circle. As a preceptor, his great stores of varied learning and his clear and happy illustrations imparted unusual interest to the recitation-room, and greatly endeared him to the students who were under his care. His sudden death produced a profound sorrow not only in the circles of the college and the church, but of the whole community.

Barker, Stephen, resides in the vicinity of New York, where he has long been engaged in mercantile business, with connections in the West. He has been, from early life, an active member of the M. E. Church, and has liberally sustained its interests. He is a member of the General Missionary Board in New York.

Barnes, Samuel, a delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1872, joined the Baltimore Conference in 1853, and has served in itinerant pastoral work in connection with the Baltimore, East Baltimore, Central Pennsylvania, and Philadelphia Conferences.

Barr, Geo. R., D.D., of the Methodist Protestant Church, was born in Stokes Co., N. C., July 25, 1810; converted in 1823; licensed to preach, April, 1842; ordained deacon and elder, 1842; and was received into the Virginia Conference in Nov., 1842. He organized churches in Washington, Lee, Russell, and Scott Counties from 1842 to 1845. These were the beginnings of entire circuits. He was a representative to the General Conference of May, 1858, and also to the General Convention of 1867. A member of the General Conferences of 1870 and 1874, and a representative elect to the General Convention of May, 1877, for the completion of the union of the Methodist and Methodist Protestant Churches. He is a fraternal messenger elect to the M. E. Church South, May, 1878. He was president of the Holston Conference in 1867; re-elected, 1872 and 1873; president of the Virginia Conference, 1874 and 1876. He received the degree of Doctor of Divinity from Western Maryland College, June, 1872.

Barratt, Philip, was one of the prominent laymen of early Methodism in Delaware. He was judge of one of the courts, and is spoken of in history as "Judge Barratt." He was the intimate friend and defender of Bishop Asbury during the

Revolutionary War. He took an active part in all the enterprises of the growing society, and contributed liberally to the erection of the church in his neighborhood, which from him was called "Barratt's Chapel." He was a man of eminence and influence in his neighborhood, and was beloved by a large circle of friends. He died in 1784, before the arrival of Dr. Coke.

BARRATT'S CHAPEL.

Barratt's Chapel was one of the first churches built in Delaware. It is about a mile from Frederica, and the deed of the ground is dated May, 1780. The house was built of brick, 42 by 48 feet, two stories high, with a vestry. It was long considered the best country chapel in Methodism, though it was not finished until two generations passed away. In November, 1780, the floor being laid and rough seats arranged, the first quarterly meeting was held in it, and it was supposed that nearly a thousand people were present. Mr. Asbury, with Hartley and others who had suffered or been in exile during part of the war, was present and officiated. The church is specially memorable, as the place where Coke and Asbury first met, and where plans were laid for the organization of the Methodist Episcopal Church. Ezekiel Cooper says of this meeting, "While Coke was preaching, Asbury came into the congregation. A solemn pause and deep silence took place at the close of the sermon as an interval for introduction and salutation. Asbury and Coke, with hearts full of brotherly love, approached, embraced, and saluted each other. The other preachers at the same time were melted into sympathy and tears. The congregation caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared overflowing with love and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene." It being a quarterly meeting, the sacrament of the Lord's Supper was administered by Dr. Coke to several hundreds of people. It was the first time that the Lord's Supper was administered in America by a regularly ordained Methodist preacher. In 1815, Bishop Asbury for the last time, in great feebleness, preached in that chapel. Judge Andrew Barratt, the son of Philip, was present, and invited the bishop to dine, remarking, "Oh! I know that my father and mother thought more of him than of any man upon earth, and well does it become their son to respect him."

The seat on which Dr. Coke and Mr. Asbury had their first consultations is still preserved in the pulpit of the church. Mr. Asbury arranged the rules of this chapel when it was opened, appointed stewards, and made arrangements for the preachers to meet and instruct the children. It is said that when it was being built, a neighboring gentleman desired to know what use was to be made of it. Being informed that it was a place of worship for the Methodists, his reply was, "It is unnecessary to build such a house, for by the time that the war is over, a corn-crib will hold them all." The building of the chapel excited much opposition in the neighborhood, but in a few years that passed away.

Barrett, Alfred, was early converted, became a member of society when fifteen years of age, and used to engage very much in private prayer. The Holy Spirit wrought powerfully within him, and so penetrating were his views of the evil of sin and of the holiness and justice of God's law, that they led to an intense and long-protracted agony of soul. Experienced Christians were not slow to perceive that he was being prepared for eminent usefulness. He entered the British Wesleyan ministry in 1832, and for twenty-six years occupied a leading position as an able preacher and faithful pastor. He filled the office of governor of Richmond College to the lasting advantage of many ministers. He enriched Methodist literature with some valuable contributions. Failing health compelled him to retire from public life, and in the comparative seclusion of home he went down to "the river," which, being neither broad nor deep to him, he passed triumphantly over, "to be forever with the Lord."

Barrows, Lorenzo D., D.D., was born in Windham Co., Vt., July 1, 1817. He was converted in his fourteenth year. He was educated in the district schools, and in the Sanbornton and Newbury Seminaries, and in his seventeenth year commenced teaching. In 1835 he was licensed to preach, and in 1836 united with the New Hampshire Conference. He filled leading appointments in New England, and on account of impaired health was transferred farther south and filled stations in Newark and Cincinnati. He was for three years president of Pittsburgh Female College, and for six years president of New Hampshire Conference Seminary and Female College. He served also as presiding elder for several years. He was a member of the General Conferences of 1848, 1860, 1868, and 1876.

In impaired health he visited the South, and in connection with the Freedman's Aid Society had oversight of some sixty teachers, and aided in establishing the "Clark Theological School," at Atlanta. He was an early and active friend of the temperance cause, and in connection with other duties has edited temperance newspapers,—was Prohibition candidate for governor, and holds advanced views. He was also one of the earliest anti-slavery advocates, but remained firm to the church when many seceded. He was associated with Dr. Dempster, Bishop Baker, and others in establishing the first theological seminary, and wrote in its behalf in *Zion's Herald*. He was actively identified with the erection of a number of beautiful churches. At his death, Feb. 18, 1878, he was President, and Ladd Professor in the New Hampshire Conference Seminary and Female College.

Barry, James, a British Wesleyan minister, was for many years a faithful laborer in the Lord's vineyard. He labored much and suffered much, and all with unwearied patience. In his death he suffered nothing, stealing quietly away. His end was peace, quietness, and assurance forever. He died at Gainesborough, in Lincolnshire, England, 1783.

Barth, John H., a German minister of the M. E. Church, entered the Kentucky Conference in 1843, and was transferred to the Ohio Conference, and stationed in Columbus. He has traveled extensively in Ohio, Indiana, and Kentucky, filling a number of the most prominent charges. He represented the Southeast Indiana Conference in the General Conferences of 1860 and 1864. He has been constantly devoted to the work among the German people, and is at present stationed in Kentucky. For a number of years he served as presiding elder.

Bartine, David W., is a member of the Newark Conference of the M. E. Church. In 1832 he joined the Philadelphia Conference, in which his father had been a member. He filled a number of the largest stations in the Conference, and served as presiding elder. He has twice served as delegate to the General Conference. In 1867 he was transferred to the New Jersey Conference, and stationed in Trenton, and in 1870 he was transferred to the Newark Conference, where he has been stationed in Jersey City and Morristown.

Barton, John B., a minister of the M. E. Church, was born in Philadelphia, Aug. 27, 1806, and died in Liberia, March 19, 1839. He was converted in 1831, admitted into the Georgia Annual Conference in 1834, and appointed by Bishop Andrew missionary to Africa, where he arrived in August, 1835; he visited the United States in 1837, but returned to Liberia in 1838. His health failing soon after his return, he paid a visit to Cape Palmas, hoping it might prove beneficial. But he was seized with a violent ague, and rapidly sunk under the disease. He was a man much beloved and a faithful missionary.

Barton, Samuel Saxon, became an itinerant minister of the late Wesleyan Methodist Association, England, in 1846; was elected president of the United Methodist Free Churches in 1861. On the death of Rev. Robert Eckett, in 1862, Mr. Barton succeeded him as foreign missionary secretary. In 1864 he was set apart from circuit work, and appointed general missionary secretary. He held this office for seven years, and returned to circuit work in 1871, and is now laboring at Littleborough, in Lancashire.

Barwick, Joseph S., was born in Indiana, and pursued his studies in the Indiana Asbury University. After graduation he entered the Indiana Conference. He engaged in teaching for a time, and transferred to Missouri. He has filled a number of the leading appointments in that Conference.

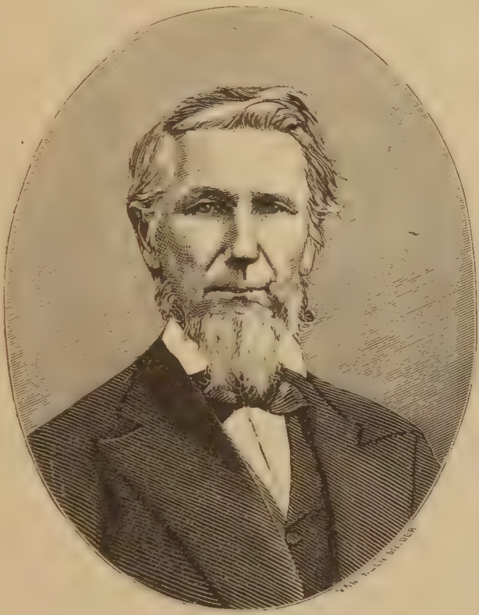
Bascom, Henry B., D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1796, and died at Louisville, Ky., Sept. 8, 1850. He united with the Methodist Episcopal Church in Western Pennsylvania in 1811, and was licensed to preach and received on trial in the Ohio Conference in 1813. He soon became famous as a pulpit orator. He was elected chaplain to Congress in 1823; in 1827 was elected President of Madison College, Pa., which position he filled until 1829, when he became the agent of the American Colonization Society. He was elected in 1832 as Professor of Moral Science, in Augusta College, Ky., and in 1842 he became the president of Transylvania University. He was a delegate to every General Conference from 1828 to 1844; and in 1845 he adhered to the Church South. He was editor of the *Southern Quarterly Review* from 1846 to 1850, when he was elected bishop, at the General Conference of the M. E. Church South at St. Louis. At one period he was perhaps the most popular pulpit orator in the United States. His sermons, though long, did not weary the people. They were evidently prepared with great care. As is often the case, in reading his sermons we miss the brilliancy and vivacity of the living speaker. He wrote the famous "protest of the minority" in the General Conference of 1844; and the "report on organization" at the formation of the Methodist Episcopal Church South, in 1845. Among other works, he published an elaborate volume in defense of the Southern Church, entitled "Methodism and Slavery." He was a man of remarkably fine personal appearance, and had a voice of great compass and power.

REV. HENRY B. BASCOM, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Basel, or **Basle** (pop. 40,000), is the largest manufacturing and commercial city of Switzerland; it is situated on both banks of the Rhine. The inhabitants are mostly of the Reformed Church; about one-fourth are Catholics. The mission was commenced in the spring of 1860. Rev. L. Nippert was the pioneer, who not only was successful in founding a good society, but also left a very nice chapel as a monument of his diligence. There is now a membership of 450, with nearly 800 Sunday-school scholars. The value of the church property is 76,500 marks, or $19,000.

Bassett, Ancel H., has been connected with the Ohio Annual Conference of the M. P. Church since the year 1830, and is now its senior member. He was born in Massachusetts, July 1, 1809. His early education was limited. In 1821, at twelve years of age he became a subject of salvation, and united with the M. E. Church. August 30, 1830, after a searching examination in Quarterly Conference, by his pastor, Rev. Asa Shinn, he received license to preach. Subsequently, for many years, he was placed in charge of various circuits and stations, and was one year a college agent. He was seven successive years secretary of his Annual Conference, when he was called from this position to the presidency of the Conference. He was five times elected to serve in this relation, and he retired from it in 1845, to take charge of the religious paper of the denomination, then called the *Western Recorder*, and which had been commenced several years before, by Rev. C. Springer, at Zanesville, O. For ten years Mr. Bassett conducted this journal as an individual enterprise, under the sanction and patronage of his Conference. In 1854–55 the publication was transferred to the church, and became its official organ for the entire North and West. A. H. Bassett was by a General Convention, held at Zanesville, unanimously elected to serve as editor and book agent under the new arrangement. He remained in close connection with the publishing interests, serving both as agent and editor, until 1860, and afterwards published most of the time, until 1872, when he voluntarily retired. He was elected a representative to all the General Conferences of his denomination for the last thirty-five years, save that in one instance he was called as alternate to fill a vacancy. He was also chosen as delegate to all the General Conventions, seven in number. He was one of the founders of the Book Concern, located at Springfield, O., and delivered the address at the laying of the corner-stone, in 1860. He has in possession entire files of the church periodicals, for over fifty years, beginning with the controversy in 1822.



REV. ANCEL H. BASSETT.

The last General Conference voted a request for Mr. Bassett to write a history of the denomination. The work is now accomplished, and is quite a valuable contribution to the literature of the church. He was a member of the Baltimore Union Convention, called in May, 1877, to consolidate the Methodist and Methodist Protestant Churches.

Bassett, Richard, of Dover, Del., was one among the early and prominent Methodists in that State. He first met Bishop Asbury in 1778, at Judge White's, and such was his prejudice that he was unwilling to converse with him; but after forming his acquaintance, invited him to his house. He was a man of large means and extensive business. After the conversion of his wife, he was so troubled that he purposed to sell his property and remove to a distant section of the country, but shortly afterwards, when absent from home, he was converted, and became a devoted member of the church. Wesley chapel, in Dover, was erected, chiefly by his means, in 1784. He was an excellent singer, an earnest exhorter, and loved to attend camp-meetings, two of which he had in a beautiful grove on his land. His house was ever open for Methodist preachers, and he formed among them an extensive acquaintance. In 1787, Mr. Bassett was a member of the convention which formed the Constitution of the United States. Shortly after he served as a member of Congress, and also as governor of the State of Delaware. In the latter part of his life he was judge of the United States District Court. He died of paralysis in 1815, leaving an only child, a daughter, who was married to Hon. James Bayard, who had studied law under Mr. Bassett. Governor Bassett owned six thousand acres of land in Bohemia Manor, which he had inherited. On it he built a log chapel, where many of the itinerants preached. Bishop Whatcoat died at his house in 1806. In his memoir it is said, "He lived a bright example of holiness, and left the world praising God."

Batavia, N. Y. (pop. 3890), the capital of Genesee County, an important railroad centre, is a beautiful and flourishing village. To this place the inhabitants of Buffalo fled during the devastations of the War of 1812. In its earliest Methodist history it was included in the Buffalo and Black River circuit. The first society was organized and incorporated in 1819. A stone chapel was erected on Main Street, in the west part of the village, in 1823. A more convenient house, called St. John's church, was built of wood on Jackson Street, in 1841, at a cost of between three and four thousand dollars. The present large and beautiful church was erected of brick on Main Street, in 1869, at a cost of about $28,000. There are 310 members and 150 Sunday-school scholars. The Evangelical Association has a small edifice, erected a few years since.

Bateman, Ebenezer B.—This well-known layman from the Pacific coast represented the California Conference as lay delegate to the General Conference of 1876.

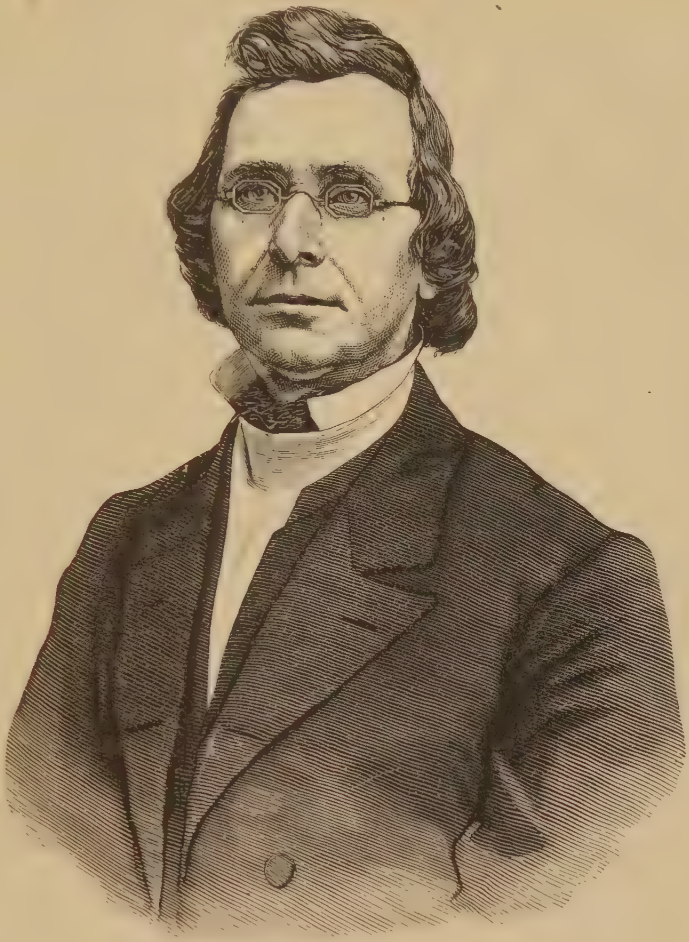
Bates, Daniel W., was born of Quaker parentage in the town of Medford, N. J., June 10, 1815. In his boyhood he became impressed with his religious responsibility, and under the ministry of Rev. Mr. Stewart he united with the M. E. Church, March 12, 1829. As his parents had but limited means, and no good schools were in their vicinity, his early education was very limited. In April, 1832, he was apprentice to a mechanic in Mount Holly, where he took an active part in church work. In 1835 he was licensed as an exhorter, and in 1836 appointed as a class-leader. In 1840 he joined the Methodist Protestant Church; and in 1842 was elected a delegate to the Annual Conference, with a recommendation to the itinerancy. In March of that year he received his first appointment. In 1865 he was elected as an alternate, and in 1874 a delegate, to the General Conference. In 1877 he was elected a representative to the General Convention which formed the union of the Methodist and the Methodist Protestant Churches. He was also elected as president of the Maryland Annual Conference, which office he now fills.

Bates, James Y., a delegate from the New York Conference to the General Conference of the M. E. Church, in 1876, was born in Delaware County, N. Y., about 1831, joined the New York Conference in 1855, and has since been in the active ministry. In 1873 he was appointed presiding elder of the Newburgh district. He is a member of the general missionary committee of the Methodist Episcopal Church, representing the second mission district in that body.

Bates, Lawrence Webster, D.D., of the Methodist Protestant Church, was born in Burlington Co., N. J., Nov. 10, 1819. Converted June, 1830; licensed to preach Jan. 18, 1840; joined the itinerancy of the Maryland Annual Conference of the Methodist Protestant Church in April, 1840; ordained deacon in 1842, and elder in 1844. He has filled all the prominent appointments in the gift of the Conference, and was its president in 1860–61. He is the author of a popular tract, "Old Moses," published by the Tract Society, and many editions have been circulated. He was editor of the *Methodist Protestant* in 1862 and 1863, and also in 1872 and 1873. Received the degree of Doctor of Divinity from Pennsylvania College, Gettysburg, Pa., in 1868. He was elected an alternate delegate to the General Conference of 1854, and a representative to the General Conferences of 1862, 1864, and 1866; also to the General Convention of 1867, and the General Conferences of 1870 and 1874. Of the last named he was the president, and also elected by that body one of the commissioners on church union, and was chairman of the commission of the Methodist Protestant and Methodist Churches. He was President of the General Convention which consummated the union of the Methodist and the Methodist Protestant Churches.

Bates, Lewis, a Methodist Episcopal minister, was born in Cohasset, Mass., March 20, 1780, and died March 24, 1865. He was a descendant of the martyr John Rogers. He united with the church in 1801, and with two others formed the first Methodist society in Springfield, Vt. In 1804 he was admitted on trial in the New York Conference, and in 1806 into full connection in the New England Conference, and was ordained deacon by Bishop Asbury. He spent sixty-one years as a minister, forty-six of which were effective. He was remarkable for his cheerfulness of spirit, frequently changing the line so as to sing, "*Now* I can read my title clear." His ministry was everywhere effective, and many were converted through his agency, some of whom became ministers of the gospel.

Bath, Me. (pop. 7371), is situated on the Kennebec River, twelve miles from the ocean, and is one of the oldest towns in the State. The French attempted to settle it in 1603 and in 1607, but, owing to the hostility of the natives, it was abandoned. In 1756 a permanent settlement was effected by the Americans, and the town was incorporated in 1780. This region was doubtless visited by Jesse Lee, in 1793, when he formed the first circuit, called Readfield, on the west side of the Kennebec River. In 1796 the fourth circuit in the State, called Bath, was organized near the mouth of the Kennebec. Lee says, "The preacher was to spend most of his time in the town of Bath, but was to travel as far as the town of Union. The first time that the



REV. LAWRENCE WEBSTER BATES, D.D.

Methodists preached in Bath was on the 15th day of September, 1793, and the first time in the town of Union was Sept. 22, 1793. We were not as successful in our labors in Bath as we were in many other places. The disputings about the settled minister ran high, and the contention was too severe on both sides. In Union there was a good work begun, and souls were awakened and brought to God, and religion has been prospering more or less in that place ever since. The first time the Methodists preached in Thomastown was June 11, 1795. Since that time we have raised a society there, and some souls have been brought to the knowledge of God. The prospect of religion in that part of the country was very small when we first went among them, and the people who enjoyed religion were pretty generally opposed to us, and were afraid that our plan would hurt the cause of religion; yet we had not labored among them long before the Lord gave us seals to our ministry, working by us in the conversion of many souls."

In 1797, Bath reported 31 members, and Richard Searls was appointed to Bath circuit. There are now two churches, both large and flourishing. The statistics are:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1819	Wesley Church*........	336	200	$13,000
1843	Beacon Street............	210	180	10,000

Baton Rouge, La. (pop. 6498), was formerly the capital of the State, and is situated on the east bank of the Mississippi River, 129 miles above the city of New Orleans. It is one of the earliest settlements made by the French colonists. Methodism was introduced into this city in the year 1805, by Rev. E. D. Bowman, who speaks of it as a Spanish garrison. The statistics at present are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. C., Baton Rouge........	327	112	$2500
M. E. C., West Baton Rouge.	105	60	900
M. E. Church South............	188	......	....
African M. E. Church..........	251	165	3500

Battelle, Gordon, D.D., was born in Newport,

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* Rebuilt 1870.

Ohio, Nov. 14, 1814. He pursued the early part of the course of his study in Marietta College, but graduated at Allegheny College in 1840, where he was recognized as one of its most talented students. He was a clear and effective speaker, and a ready and able debater. In 1842 he was admitted into the Pittsburgh Conference M. E. Church, and from 1843 to 1851 was principal of an academy in Clarksburg, Va. From 1851 to 1860 he was pastor of some of the largest churches, and was also an active and efficient presiding elder. He attended as a delegate the General Conferences of 1856 and 1860. At the commencement of the Civil War he took a very decided and active part in favor of the Union, and was selected as a visitor, in 1861, to the military camps. His talents and influence led the citizens of Western Virginia, without any desire on his part, to elect him as a delegate to the convention which framed the constitution of West Virginia. In that body he was exceedingly active, and to his efforts, as much, if not more, than any other, was due the abolition of slavery in that State. He was appointed chaplain to the 1st West Virginia regiment, and died of typhoid fever in Washington City, Jan. 7, 1864. He was a man of clear and strong intellect, quick perceptions, of superior education, of deep piety, and possessed more than ordinary power as a pulpit speaker.

Battersly, Charles, a minister in the M. E. Church, was born in Manchester, England, in 1836. He was converted while teaching near Saugerties, N. Y., and soon after entered the State Normal School at Albany, where he graduated in February, 1858. He resumed his profession as teacher at Gravesend, L. I., and was soon called to take charge of a vacant church in that vicinity. In 1864 he entered upon mission work in the city of New York, and joined the New York Conference in April, 1865. He received his first appointment to the Five Points mission, and his three subsequent were as chaplain to the city prison. His public labors were devoted to the City Mission and Tract Society work. He resided near the prison, and his life was one of incessant toil among the inmates, and in the abodes of poverty in the surrounding neighborhood. His system, overtaxed with labor, became affected by the pestilential atmosphere, and he fell a victim to typhoid fever and a martyr to the cause of suffering humanity.

Battle Creek, Mich. (pop. 5838), is situated on the Michigan Central Railroad and Kalamazoo River. It has a strong and growing Methodist Episcopal church, reporting 364 members, 403 Sunday-school scholars, a church valued at $25,000, and a parsonage at $2800.

Battle-Ground Collegiate Institute, Ind.—This institution was founded in 1857. It is located on the site of the famous Tippecanoe battle-ground. The beauty of the ground, its pleasant and convenient surroundings, and its historic memories, give it no ordinary importance. There are also chalybeate springs, which are considered valuable. The buildings and grounds were secured by subscriptions, and are estimated to be worth $100,000. The support of the institution is derived from tuition. There are five departments, with a president and five instructors. The last annual catalogue numbers 335 students. A full course is given in the sciences, and a partial course in the languages. Diplomas are given to those who finish the course, and degrees are conferred. There is a fair apparatus, and there are commodious rooms. The location, being in the midst of an intelligent and moral community, makes it a desirable place for parents sending their children from home. George W. Rice, A.M., is president of the institution.

Baughman, John H., a pioneer minister in the M. E. Church, was born in Harford Co., Md., in 1803, and in early life removed with his parents to Ohio. He was converted when nineteen years of age, and admitted on trial in the Ohio Conference in 1823. He labored twelve years in Ohio, and thirty-two in Michigan. He was truly a pioneer in both States. He received forty-three appointments from the bishop, and a number of them, both as stations and districts, among the best in the Conferences. He was a member of the General Conference of 1844. He died suddenly in Detroit, Mich., March 1, 1868. "As an advocate of abstinence from intoxicating drinks, as agent of the Bible Society, and as a preacher of the gospel he was known all over the State, and no man in it perhaps has contributed more to its genuine and solid prosperity."

Baxter, Matthew, a minister of the United Methodist Free Churches, England, has been recognized as an itinerant minister since 1836. He was president of the Annual Assembly of the late Wesleyan Methodist Association, in 1856. He labored nine years at Kingston, in Jamaica; was editor and book steward for five years, and superintendent of the mission in New Zealand for five years. In 1873 he became supernumerary, and since then has continued to reside in New Zealand. Mr. Baxter is the author of two books, "Memorials of Free Methodism" and "The Land of the Blessed."

Bay City, Mich. (pop. 7064), the county seat of Bay County, is situated on the Saginaw River. There are 3 churches, as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Washington Street	125	280	$12,500
Fremont Avenue	128	150	6,500
Woodside Avenue	71	100	2,000

Bayley, Thomas Adams, entered the itinerancy in 1836; was president of the late Wesleyan Methodist Association, England, in 1852. In 1862 he went to Australia, as representative of the missionary committee and to take a general oversight of the missions. Mr. Bayley still resides there.

Bayliss, J. H., D.D., a minister of the M. E. Church, of Southeast Indiana Conference, was born in Staffordshire, England, Dec. 20, 1835; came to the United States with his parents in 1837, locating in New York. He was converted in Wyoming Co., N. Y., in 1852. He was educated in Genesee College, at Lima; but failing health compelled him to leave before graduation. He was received on trial in the Genesee Conference in 1857, transferred to Rock River Conference in 1866, and in 1871 to the Southeastern Indiana Conference. He has been stationed in Chicago and Indianapolis, and was a delegate to the General Conference of 1876. He was appointed a member of the Hymn-Book committee, and has devoted much time to its labors.

Bay View is the name given to a tract of some 300 or 400 acres of land arranged for camp-meetings and for a summer resort. It is within one mile of Petrosky, Mich., and is at the present terminus of Grand Rapids and Indiana Railroad. It commands a beautiful view of the bay, and is considered as a sanitarium for those afflicted with hay-fever and similar diseases. The grounds are beautifully arranged, and large public assemblies have been held.

Beadle, Gen. W. H. H., a native of Parke Co., Ind., was born in 1838. At the time he was elected lay delegate to represent the Des Moines Conference, in 1872, he was engaged as a surveyor-general. He early became active in church interests, and especially as a Sunday-school worker—a graduate of Michigan University, and also of the law department of that institution. During the Civil War he gave five years of service, rising from the ranks to the grade of brigadier-general by brevet,—securing three brevets for gallant and meritorious services. His literary qualifications, as a writer, are worthily associated with his abilities as a speaker.

Beale, Charles, a lay delegate from the East Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Augusta, Me., in 1807. His parents were among the earliest Methodists in the State. He has served several terms in the House of Representatives, also in the Senate of the State legislature. He is engaged in the lumber and mercantile business near Bangor. Mr. Beale enjoys the distinction of having been the first lay delegate ever elected to the General Conference.

Bear, John, of the Baltimore Conference, was born in Virginia, Oct. 9, 1784, and died in Baltimore, March 11, 1878. He was an able preacher, a firm friend of the economy of the Church, was instrumental in many revivals, and was a member of several General Conferences.

Beard, Thomas, an earnest and useful British Wesleyan preacher, was arrested during the persecution of the Methodists at Newcastle, and was "torn from his trade and wife and children, and sent away as a soldier; that is, banished from all that was near and dear to him, and constrained to dwell among lions for no other crime, either committed or pretended, than that of calling sinners to repentance." His health gave way under the burdens laid upon him, when he was placed in the hospital, where he praised God continually, and in a few days was called to his eternal home. He has been styled "the first martyr of Methodism." A letter is extant, dated Sept. 17, 1744, and addressed to Rev. George Whitefield, in which he says, "I find I stand in need of the prayers of all the children of God. I was pressed for preaching, and was sent away as a soldier. I earnestly pray for them that were the occasion of it. . . . I have lately been on a command in Scotland, and met many that inquired concerning you. I preached at Cunningham. Some of your friends came to hear me at Cowpersmith. Many thought it strange to see a man in a red coat preaching." On the occasion of his death, Mr. Charles Wesley wrote two beautiful hymns, one of which commences with:

"Soldier of the Cross, adieu,
Thy conflicts here are passed;
The Lord hath brought thee safely through,
And given the crown at last."

Beauchamp, William, a Methodist Episcopal minister, was born in Kent Co., Del., April 26, 1772; united with the church in 1788, and, after teaching a year in Virginia, began to preach in 1791. After traveling a year under the presiding elder, he was admitted on trial in 1793, and was subsequently stationed in New York and Boston. In 1801, on account of impaired health, he located, and in 1807 settled on the Little Kanawha River, Virginia. In 1815 he removed to Chillicothe, Ohio, and acted as editor of the *Western Christian Monitor*, a monthly paper, which preceded in point of time either the *Advocates* or the *Methodist Magazine.* The General Conference of 1816 having resolved to establish a monthly magazine, he retired from the editorship of the *Monitor* in 1817, and removed to Mount Carmel, in Illinois. There he founded a settlement, in which he was pastor, teacher, lawyer, and engineer. In 1822, his health having improved, he re-entered the pastoral work, and in 1823 was appointed presiding elder of the Indiana district, which then embraced nearly the entire State. In 1824 he was a member of the General Conference in Baltimore, and lacked but two votes of being elected to the episcopacy. He died at Paoli, Orange Co., Ind., Oct. 7, 1824. He was an able preacher, and at times displayed superior eloquence. He possessed great and extensive abilities, and was also a diligent student. By faithful application he had mastered the Latin, Greek, and Hebrew languages. He was also a clear and forcible writer. He published a work of decided merit on "The Truth of the Christian Religion." He also prepared letters on itineracy, which were published after his death, and which were accompanied by an obituary sketch by Bishop Soule; also a volume on the eternal Sonship, an essay on salvation, and an essay on the divine law, an English grammar, etc. He was widely known throughout the West, and justly ranked among its ablest ministers.

Beaumont, Joseph, M.D., an eminent minister in the British Wesleyan Church, was the son of Rev. John Beaumont, and was born at Castle Downington, March 19, 1794. While receiving his education in Wesley's famous school at Kingswood, he was converted, and after some years spent in the study of medicine he entered the ministry. He could have been received into the Church of England, as the way was open, but he preferred to remain with the Wesleyan Methodists, and was received in 1813, on trial by the Conference. He was soon observed to be a minister of more than ordinary talent, but an impediment in his speech greatly hindered his success; but by his strong determination and severe exercise he overcame the difficulty and became a fluent and effective preacher. His pulpit discourses were characterized by brilliancy, earnestness, and impetuosity. For many years he was one of the most popular pulpit and platform speakers in Great Britain. He died suddenly in the pulpit at Hull, Jan. 21, 1855.

Beaver College and Musical Institute.—This institution is beautifully located on the bank of the Ohio River, in the town of Beaver, Pa., twenty-eight miles below Pittsburgh. It was projected in 1853. Among its originators were Hon. Daniel Agnew, chief justice of Pennsylvania, who has been for many years the president of the board of trustees, and Bishop Simpson, who at that time resided in Pittsburgh, and who took a deep interest in its plans. For a time it passed through severe financial difficulty, but it was relieved by the generous subscriptions of the members and friends of the Pittsburgh Conference. In 1859 it was placed under the direction of Rev. R. T. Taylor, a graduate of the Weslyan University, who is an experienced and successful teacher. Its number of students gradually increased until its halls were crowded, and additional facilities were demanded. In 1873, largely by the munificence of John F. Dravo, Esq., who had removed to Beaver for the education of his children, additions were made to the buildings, which gave to the institution extensive and excellent accommodations. The institution has given great attention to the cultivation of music, both vocal and instrumental, being well supplied with pianos and an excellent pipe organ. The officers were led to this measure, feeling that Protestants were often induced to send their daughters to Catholic convents, for the purpose of securing better musical advantages than could readily be obtained in ordinary seminaries. The results have demonstrated the wisdom of the officers in this respect. Many of the scholars attending are day pupils. The boarders have ranged from fifty to one hundred, and so healthy is the location, that for more than a score of years no case of fever has been known, nor any other serious illness, and no death has ever occurred in the institution.

BEAVER COLLEGE AND MUSICAL INSTITUTE.

Rev. Franklin Moore, D.D., who died in the Philadelphia Conference, was a native of Beaver, and in his poetical language thus described its beauty: "The skies which overhang the hill-girded plain are peculiarly rich and soft,—are in unison with the scenery, which is boldly beautiful rather than sublime; it seems as if, in carving the outline of my native village, God had cut an exquisite emerald brooch to nestle on the throbbing bosom of nature."

Beaver Dam, Wis. (pop. 3265), is situated in Dodge County, on the St. Paul and Milwaukee Railroad. The first Methodist society was organized in 1846. Worship was conducted for some time in a private building. A frame church was built 26 by 40 feet, and was enlarged in 1859. The present edifice was erected in 1871. The German Methodist Episcopal Church was organized in 1864, and held its services in the old church until the new building was erected. The Free Methodist Church was organized in 1871. Statistics as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1850	M. E. Church*............	226	185	$11,500
1871	German M. E. Church.	130	50	2,000
1872	Free Methodist...........	28	50	800

Beaver Falls, Pa. (pop. 3112), is a rapidly-growing town on the Beaver River, at the crossing of the Pittsburgh, Fort Wayne and Chicago Railroad. Since the Economites have established manufactures in the place it has rapidly increased, and has probably nearly doubled its population since the census was taken. A few Methodist members had resided in the village for several years, and were attached to New Brighton. In 1868 they were organized into a society, and a church was erected. The Methodist Protestants also have an organization and a church edifice. The statistics are as follows:

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* Rebuilt 1871.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1868	M. E. Church..........	258	163	$4000
1871	M. P. Church..........	150	120	3000

Bedford, John, was born in 1810. Converted in his youth, he entered the British Wesleyan ministry when twenty-one years of age. He labored with zeal and fidelity in various circuits until 1860, when he was appointed clerical secretary to the Chapel Building Fund; here his sagacity and prudence have proved of inestimable value to the connection. In 1862 failing health compelled him to resign this office, but he is still secretary of the Board of Trustees for Chapel Purposes, and by his counsels gives all the aid his strength allows. In 1867 his brethren marked their estimation of Mr. Bedford's value by choosing him as president of the Conference.

Beecham, John, D.D., sacrificed his prospects in early life to his convictions of duty. He entered the British Wesleyan ministry in 1815, and for sixteen years labored in several circuits with growing usefulness and esteem. In 1831 he was appointed one of the general secretaries of the Missionary Society. For twenty-four years he labored incessantly and devotedly in that office to promote the work of God, displaying great wisdom and integrity, combining kindness with firmness, and promptitude with caution. He filled the presidential office with skill and judgment during a year of great difficulty and trial. In the latter years of his life he was much occupied in constituting affiliated Conferences, with a view to the extension of the work of God in different parts of the world. His last days were eminently peaceful. All was quietness and assurance.

Belfast, Ireland (pop. 175,000), a flourishing city, with extensive trade, especially in linen goods. It has 11 Wesleyan Methodist churches, with 2700 members and 4810 Sunday-school scholars. A beautiful church, worth $125,000, has recently been presented by Mr. Carlisle. It is also the site of Belfast College, an institution of great value. The new connection has one charge, with about 200 members.

Belfast, Me. (pop. 5278), situated on Belfast Bay, on the west side of the Penobscot River, thirty miles from the ocean. Castine, nine miles distant, on the opposite side of the bay, was the most easterly point reached by Jesse Lee in his first visit, in 1793, to this Province. It was originally included in the Penobscot circuit, which was the third circuit organized in the State. The first sermon was preached in 1795, in a private dwelling-house, by Joshua Hall. In 1823, through the efforts of Rev. G. F. Cox, a small chapel was built, costing $1300. In 1858 the present brick church was erected through Rev. J. W. Wilson, and was dedicated in 1859. It reports 200 members, 300 Sunday-school scholars, and church property valued at $15,000.

Bell, George, was a native of Barningham, England. He was at one time corporal in the Life Guards. He was converted in 1758, and united with the Methodist Society. He professed to be sanctified in March, 1761. A few days afterwards he wrote an account of his new experience to Mr. Wesley. His views upon this subject were extravagant. He soon began to hold meetings in his own town, declaring that God had changed the order of his proceeding in the conversion of the world, and that all true preaching and sacraments were to be found nowhere else but in his assemblies and the assemblies of his friends. He declared that none could teach those who were renewed in life unless they were in that state themselves. His admirers believed themselves to be more holy than our first parents, and, moreover, incapable of falling. They professed to have the gift of healing, and indeed made attempts to give sight to the blind and to raise the dead. These extravagances arrested the attention of Wesley at once. He determined to know for himself what was the nature of Bell's teaching. He quietly one evening approached the place where a meeting was in progress, and stood where he could both hear and see without being discovered. He afterwards says that he told Bell what he thought right and wrong in his proceedings. He did not approve of his screaming every now and then in so strange a manner that one could scarce tell what he said; secondly, his thinking that he had a miraculous discernment of spirits; and, thirdly, his sharp condemnation of his opposers. After this Wesley sent to Mr. Bell and others a fuller statement of what he disapproved in their teaching. Among other things he declared his opposition to such doctrines as that any man may be as perfect as an angel; that he can be absolutely perfect; that he can be above being tempted; or that the moment he is pure in heart he cannot fall from it. He also disapproved of their depreciating justification. He disliked also their appearance of pride and their disposition of undervaluing others. He disapproved also of their enthusiasm, attaching so much importance to feelings and impressions, expecting the end without the means, and undervaluing reason, knowledge, and wisdom. In general, he did not believe that they magnified the law enough. He especially deplored their littleness of love to other brethren, and their want of union with them; their want of meekness; their impatience of contradiction, and their proneness to think hardly of all who did not agree with them. He also disapproved of their methods of holding their meetings; by slighting the rules of the society; by appointing meetings which hindered the people from attending public preaching; by their spending more time in their meetings than many of them could spare from the duties and callings of life; the speaking or praying of several of them at once; their praying to the Son of God only or more than to the Father; their using such bold, pompous, magnificent, and irreverent expressions in their prayer; their great desire to tell God what they were, not what they wanted.

But evidently Wesley had delayed his condemnation of their course too long, as already the spirit of division was abroad in the society, especially in London. Disregarding all these cautions of Mr. Wesley, Mr. Bell waxed worse and worse, until Wesley was compelled to exclude him from his society. In his letter, telling him that his services were no longer needed, he says, "The reproach of Christ I am willing to bear, but not the reproach of enthusiasm, if I can help it." Mr. Fletcher, at this time, also greatly deplored the religious state of the society at London, because of these extravagances of Mr. Bell. About this time he wrote to Charles Wesley a letter, in which he says, "Spiritual pride, presumption, arrogance, stubbornness, proud spirit, uncharitableness, private mistakes, in short, every sin of enthusiasm, is now at work among them." Mr. Bell, with a number of his followers, came to Wesley, and threw down their tickets at his feet, telling him to his face that he was a hypocrite, and that, for that reason, they had resolved to have no further fellowship with him. About thirty left the society. Mr. Bell, however, reached the height of his extravagance when he prophesied that the end of the world and the judgment would be Feb. 28, 1763. On the day previous to this predicted event, Bell and his followers ascended a mound near the site of St. Luke's Hospital, in order to take a last look at the city of London before its destruction. But the authorities of London, considering him perhaps insane, sent two constables, with a warrant, and arrested him and carried him before a magistrate in Long Acre, and then before another in Southwark. The magistrate committed him to prison, there to await the fulfillment of his own prediction.

On the evening of the world's last day, as predicted by Bell, Mr. Wesley preached at Spitalfields on "Prepare to meet thy God." The burden of his discourse was to show the great absurdities of Bell's predictions, and at its close he exhorted the people to retire to rest, assuring them that neither the end of the world nor any serious calamity was coming upon that city.

The injury done to Methodism by the extravagances of Bell, Maxfield, and others was a long time felt in the London society, and very frequently referred to with sorrow by Wesley himself. It so weighed upon the mind of Wesley, that he published a pamphlet, entitled "Cautions and Directions Given to the Greatest Professors in the Methodist Society," the aim of which tract was to teach his people humility, dependence, sobriety, and order. Long after this, John Pawson, referring to the state of the London society, said, "We have a very blessed work here, but the old people are so afraid of George Bell's work returning, that they can hardly be persuaded it is the work of God, because of the little disorder that attends it." In 1766, Wesley, visiting the London society, deplores its condition. It was then over $3000 in debt. The number of members had been reduced from 2800 to 2200. "Such," says Wesley, "is the fruit of George Bell's enthusiasm and Thomas Maxfield's gratitude."

Bell, Graham, was born in Mississippi in 1845. In 1852 he removed to Louisiana, and in 1865 was of that class who received the great boon of liberty by the Emancipation Proclamation. He was converted in 1868, and became active in official duties at Wesley chapel, New Orleans. He entered the Union Normal School soon after becoming a freedman, and received a fair education. He has been connected with the General and State governments. He was elected lay delegate from the Louisiana Conference to the General Conference of 1876.

Bellaire, O. (pop. 4033), below Wheeling, was formerly connected with West Wheeling circuit. The first class was organized by the Rev. C. D. Battelle. The first church edifice was erected in 1840; the present building was erected in 1860. It has 386 members, 380 Sunday-school scholars, and a church valued at $12,000. There is also a colored M. E. society reporting 80 members and 85 Sunday-school scholars. The African Methodist Church reports 42 members, 20 Sunday-school scholars, and a church building valued at $1250.

Bellefontaine, O. (pop. 3182), is the county seat of Logan County, and has a flourishing Methodist church. It reports 357 members, 190 Sunday-school scholars, a church valued at $15,000, and a parsonage at $3000. The African M. E. Church reports 53 members, 30 Sunday-school scholars, and a church edifice valued at $2000.

Belleville, Ill. (pop. 8146), is the capital of St. Clair County, fifteen miles southeast of St. Louis.

The population of the town and its vicinity is largely German. The services of the Methodist Episcopal Church were introduced at an early period, and the church has enjoyed fair prosperity. The statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	217	300	$13,000
German M. E. Church	148	160	15,000
African M. E. Church	53	30	2,000

Belleville, Ontario, Canada, lately incorporated as a city, is beautifully situated on the bay of Quinté. It is a prosperous commercial centre, and Methodistically ranks among the chief cities of the Dominion. The Methodist Church of Canada has two circuits, known as Belleville First and Belleville Second. The first circuit has three churches under its care. The largest and most important is on Bridge Street, and took the place of an humble edifice on Pinnacle Street, which for thirty years previously had been occupied. The present building is of stone, centrally situated, and will seat 1400. Its cost was $25,000, exclusive of the lot, worth $4000, and which was given by the Hon. B. Flint, Dominion Senator. The second church is on Hollaway Street, and was dedicated January, 1877. It cost without the ground $10,000, with seating capacity of 800, exclusive of lecture-room, etc. In the suburbs of the city is a third church, built of brick, costing $3000, seating 250. The ground was the gift of the Aris brothers. The second circuit has a church on Bleeker Street, originally built more than twenty years ago. In 1865 it was burned down, but was again rebuilt, and in 1875 it was enlarged by the addition of a school-room; it cost $5000, seating capacity about 400.

Beloit, Wis. (pop. 4396), in Rock County, was incorporated in 1845. It is the site of a prosperous college. The Methodist Episcopal Church has 90 members, 65 Sunday-school scholars, and a church edifice valued at $5000.

Belvidere, Ill. (pop. 3231), is the capital of Boone County, and is an important railroad town. It has two Methodist Episcopal churches and one Free Methodist. Statistics, as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	100	100	$3500
Second Church	178	217	9800
Free Methodist	46	50	2700

Benevolent Collections.—It has been the custom of the Methodist Churches, both in England and America, to make it the duty of the preacher in charge to take up various benevolent collections in the different congregations, and to report them to the ensuing Annual Conferences. Various methods have been suggested by the General and Annual Conferences for raising the collections; but the details of the methods are generally left to the option of the preacher in consultation with his official board. The first rule adopted, enjoined upon the preachers that collections should be made quarterly if needed. After the organization of the various benevolent agencies of the church, the General Conference required the preachers to take up yearly collections for the support of these enterprises. Chief among them at the first, authorized by the General Conference, was the cause of missions. Others have been added until collections, now authorized and required by the General Conference, are for missions, superannuated preachers, church extension, Sunday-schools, tracts, Freedman's Aid Society, and education. There are other benevolent agencies which the church encourages and fosters, but collections for which the preachers are not required to report to the Conference, such as the American Bible Society, Women's Foreign Missionary Society, etc. The total amount of benevolent collections raised by the Methodist Episcopal Church, not including those for ministerial support, nor for local missionary societies, nor for collections not required by the church, were, for 1876, $915,757.

Benham, John B., a missionary and minister in the M. E. Church, was born at Rome, N. Y., Sept. 20, 1806, and died in Newfield, N. Y., May 1, 1868. He was converted at the age of seventeen, and having spent a year at Cazenovia Seminary, he was appointed in 1828 as a missionary to the Indians of Upper Canada. Here he lived and labored for about five years. In 1834 he returned, and was received on trial in the Oneida Conference. Having filled several charges, a mission to Africa being opened, he offered his services to the Missionary Board, was accepted and appointed superintendent of the Liberia mission. Notwithstanding the vigor of his constitution, the unhealthiness of the climate compelled him to return after a labor of two years. His interest, however, in the missionary cause continued until his death, and in his will he made a handsome bequest to the Missionary Society. After his return from Africa he served several charges, the last of which was Newfield, where he died. His last words were, "Oh, how sweet it is to sleep!" He left two works ready for the press, one entitled "Mission Life in Western Africa," the other "Indian Missions."

Bennett, Charles Wesley, D.D., a professor in Syracuse University, was born at East Bethany, N. Y., July 18, 1828, was graduated from the Wesleyan University in 1852, and in the same year became principal of the Stanstead Seminary, Quebec. He was elected teacher of Natural Science in the Genesee Wesleyan Seminary in 1854, and principal of the seminary in 1856. He was afterwards associate principal of Fort Plain Seminary, N. Y., in 1859; superintendent of public schools in Schenectady, N. Y., in 1860; and principal of Louisville Academy, N. Y., in 1861. He took a pastoral charge in the East Genesee Conference of the Methodist Episcopal Church in 1862, and in 1869 was again appointed principal of the Genesee Wesleyan Seminary. From 1866 to 1869 he studied church history in the University of Berlin, and traveled in Italy, Egypt, Palestine, Greece, and other countries. In 1871 he was elected Professor of History and Logic in Syracuse University. He was a member of the General Conference in 1872. He has contributed various articles for the reviews and other publications.

Bennett, Ziba, a lay delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut in 1800. He removed to Wilkesbarre, Pa., when fifteen years old, and became a merchant in that place; joined the Methodist Episcopal Church at the age of twenty, and was actively devoted to its interests during his whole life. He was one of the first Trustees of the Wyoming Seminary, and was the founder of the Bennett Library. He served as associate judge of Luzerne County, and was also a member of the State Legislature. He died Nov. 4, 1878.

REV. HENRY C. BENSON, D.D.

Benson, Henry C., D.D., was born near Xenia, O., and was converted in his sixteenth year. In 1839 he entered the Indiana Asbury University, and graduated in 1842. He was admitted into the Indiana Conference M. E. Church, and appointed to Mooresville circuit. In the spring of 1843 he was transferred by Bishop Soule to the Arkansas Conference (with Rev. W. H. Goode), and appointed principal of Fort Coffee Academy, an institution established for the benefit of the Choctaw Indians. In 1845 he was transferred by Bishop Morris to North Indiana Conference, and served as pastor five years. In 1850 he was elected Professor of the Greek Language and Literature in the Indiana Asbury University. In 1852 he was transferred by Bishop Janes to California, and served as pastor at Stockton, Placerville, and Marysville, and on the Stockton and Marysville districts as presiding elder. He was a member of the General Conference in 1864, at which time he was elected editor of the *Pacific Christian Advocate*, and transferred by Bishop Clark to Oregon Conference. In 1866, in the absence of Bishop Baker, he presided over the session of the Oregon Conference. He was a member of the General Conference in Chicago in 1868; and was elected editor of the *California Christian Advocate*, and was re-elected by acclamation in 1872. He was a member of the General Conference in 1876, and was elected as editor the third time, by acclamation. In 1867 he was elected president of the Willamette University, but did not accept the position.

Benson, John, an eminent member of the United Methodist Free Churches, England, was born at Eggleston, in the county of Durham, Oct. 12, 1817. He was trained in the fear of God, and received a liberal education. When about sixteen years of age, he went to a situation in a bank, at Newcastle-on-Tyne, the town where he continued to reside till his death, and of which he became one of the most prominent and respected denizens. He was brought to the assurance of salvation after a sermon by Rev. R. Aitkin, Sept. 28, 1834. Mr. Benson soon entered on a course of Christian activity. He became a teacher in the Orphan House Sunday-school, and when only twenty-two years of age was elected superintendent of the school, and held that position eleven years. In 1843 he became a class-leader, and some years after a local preacher. In 1849, Mr. Benson identified himself with the Wesleyan Reformers, and was very active and prominent in the movement. He rejoiced in the amalgamation of the Reformers with the Wesleyan Methodist Association. He attended the Assembly of 1857, where the two bodies came together. It was on his motion that the new denomination received the title of the United Methodist Free Church. He died of fever, Feb. 19, 1866. Mr. Benson was universally beloved.

Benson, Joseph, one of the most eminent Methodist ministers in England, was born at Melmerby, Jan. 25, 1748. His father designed him for a minister of the Church of England, and for this purpose he was taught Greek and Latin. At sixteen he came in contact with the Methodists and was converted. In 1766, Mr. Wesley appointed him classical master at his Kingswood school. He devoted himself closely to philosophy and theology. In 1769 he was appointed the chief instructor in Lady Huntingdon's Theological College, at Trevecca, Wales, but in 1771 he left it because of its becoming a thoroughly Calvinistic school. In August, 1771, he was admitted into the Methodist Conference, and soon became one of its ablest preachers. He filled the largest stations, and multitudes attended his ministry. Dr. Clarke calls him "a sound scholar, a powerful and able preacher, and a profound theologian." He was elected president of the Conferences of 1798 and 1810. In 1803 he was elected editor of the *Methodist Magazine*. His "Commentary on the Scriptures" is regarded by the Wesleyans as one of their standard works. He also wrote other valuable works. He died in great peace Feb. 16, 1821, at London.

Benson, Michael, a fraternal delegate from the Methodist Episcopal Church of Canada to the General Conference of the Methodist Episcopal Church in 1876, was born in Canada. He entered the ministry about 1845, and was for more than ten years secretary of his Conference, and a member of the board of managers of Albert University and Alexandra College.

Benson, Stephen Allen, ex-president of Liberia, was born of free parents in Cambridge, Md., in March, 1816. He sailed with his parents for Liberia in 1822. He was captured, with six other children, by the native tribes in their attack on the infant colony, and was held by them for four months. He assisted his father and attended school until he was fourteen years of age. He then served as clerk and storekeeper in Monrovia for four years. After being successfully engaged in a temporary war with the natives, in which he served as a volunteer, he became secretary for Governor Buchanan. In March, 1838, he embraced religion, and united with the M. E. Church. In 1841 he was licensed as a local preacher. In 1842 he was chosen a member of the Colonial Council; and in 1848 he was appointed judge of the Admiralty Court, in which he served until 1853, when he was elected vice-president. In 1855 he was elevated to the presidency of the republic, being the highest office in the gift of the people.

Benton, Horace.—Born in Chardon, O., Feb. 27, 1827, and at the age of eighteen was converted. Entered Western Reserve College, Hudson, O., in class of 1850, but health failed before graduation. Subsequently pursued his studies, and was honored by that institution with the degree of A.B., and also A.M. He has held the office of class-leader, steward, and trustee. He has resided at Cleveland, O., his present residence, for twenty-six years, and for fifteen years has been superintendent of the Franklin Street M. E. church. He has been twenty-three years a trustee of Baldwin University, and part of that time its treasurer. For a quarter-century he has been an officer of the Bible Society and trustee of the Y. M. Christian Association. He has held for years civil positions. For many years has been in mercantile life. Was a delegate from the North Ohio Conference to the General Conference of 1872, and was a reserve delegate to that body in 1876.

Berean System, The, of Sunday-school instruction was suggested, as to its name, by the example of those Bereans spoken of by Paul, who "searched the Scriptures daily." So this plan provides for daily readings of the various portions of the word of God bearing upon the lesson for the following Sunday. It was developed by Rev. John H. Vincent, D.D., corresponding secretary of the Sunday-School Union and Tract Society of the M. E. Church. It has not only been adopted by the M. E. Church, but also, in a slightly modified form, by the principal religious bodies. No system of Sunday-school instruction has been so popular or efficient. These *Lesson Leaves* are now published in almost every language where there is a Sunday-school established. In the M. E. Church alone, there are placed in the hands of teachers and pupils weekly not less than *one million six hundred thousand copies* of the *Berean Lesson.*

Berkley, W. W.—Prominent in the church interests in the Old Dominion, he was chosen lay delegate from the Virginia Conference to the General Conference of 1872. He has long been an enterprising citizen in Alexandria, Va.

Berlin, Prussia (pop. 968,634), has a Protestant population, only 50,000 being Catholics, and 30,000 Jews. Rev. L. Nippert was the first Methodist missionary sent to Berlin, in 1858, who was succeeded in the spring of 1860 by Wm. Schwarz. The chapel, with parsonage, was dedicated October, 1866, in which English services are also held for the benefit of the American residents sojourners in the city. The American minister, Hon. Joseph A. Wright, took great interest in this enterprise, but died before the chapel was finished. The property is valued at 138,000 marks, or about $34,000; members, 97; and a Sunday-school of 300 children.

Berridge, John, an eminent and eccentric minister of the Calvinistic Methodist Church. The following sketch of his life is taken from the inscription on his tombstone, which he wrote himself, except the last sentence: "Here lies the earthly remains of John Berridge, late vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and his work, and after running his errands many years, was called up to wait on him above. Reader, art thou born again? No salvation without the new birth. I was born in sin, Feb. 1716; remained ignorant of my fallen state until 1730; lived proudly on faith and works for salvation, till 1754; admitted to Everton vicarage, 1755; fled to Jesus alone for refuge, 1756; fell asleep in Christ Jan. 22, 1793." He was graduated from the Cambridge University in 1749, and accepted the curacy of Stapleford, which he served for the next six years. He is said to have been equal to the most celebrated in science and literature in the university. He maintained his literary habits, often studying fifteen hours a day before he entered upon his evangelistic labors. For more than twenty years he traveled extensively, preaching ten or twelve sermons a week, and in some places addressing congregations numbering from ten to fifteen thousand. On Sabbath he usually preached four sermons. He was a man of great liberality, converting even his family plate into clothing for his itinerant preachers. For nearly thirty years, he spent about three months annually in London, preaching in Whitefield's tabernacle and other places. Wesley first had an interview with him Nov. 9, 1758. After this they were frequently together in their labors, but Wesley disapproved of many of the eccentricities attending his services.

Berry, Genl. J. Summerfield, is a leading citizen of Baltimore, and has been from his youth a member of the M. E. Church. He has been prominent in public matters, having been adjutant-general of the State, and having served in the legislature, where he was chosen as president of the body.

Berry, L. W., D.D., one of the distinguished educators in the West, was born at Alburg, Vt., 1815. In 1838 he was admitted into the Indiana Annual Conference of the M. E. Church. He filled, with great popularity and usefulness, a number of the most prominent appointments. In 1848 he was elected president of the Indiana Asbury University, where he continued about six years, when he was elected president of the Iowa Wesleyan University, at Mount Pleasant, where he remained about three years. In 1857 he resigned his presidency in Iowa to take charge of an incipient educational institution at Jefferson City, Mo. He was a profound divine, a good scholar, an orator of uncommon power, and eminently a holy man. In every department of the church he showed his devotion to all its interests, and was diligent and faithful in every trust. Among the last words which he ever wrote was a message to his brethren of the Missouri Conference, saying, "Tell my brethren of the Missouri Conference to push the battle to the gate, and God will be with them." He died in peace in Cincinnati, July 23, 1858.

Bethel Academy.—At the Conference held in North Carolina, in 1789, Dr. Coke, alluding to some letters from Kentucky, says, "Our friends in that country earnestly entreat us to have a college built for the education of their youth, offering to give or purchase three or four thousand acres of good land for its support. We debated the point, and sent them word, that if they would provide five thousand acres of fertile land, and settle it on such trustees as we should mention under the direction of the Conference, we will undertake to build a college for that part of our connection within ten years." This project was not carried out according to the plan of Dr. Coke. Subsequently, Mr. Lewis, of Jessamine County, donated 100 acres of land as the site of an academy. Collections were made on different circuits, and a building was erected 80 by 40 feet, three stories high; the lower part of the building was finished, and a school was commenced. The legislature of the State afterwards gave a donation of 6000 acres of land to Bethel Academy. The land was located in Christian County, south of Green River, and remained for a long time unproductive. In 1802 the academy was incorporated, with all the powers and privileges of a literary institution. In 1798, Rev. Valentine Cook was the first principal of the academical department, though a primary school had previously been kept, and a number of students entered its halls. Unfortunately, some difficulties occurred, and Mr. Cook resigned. The Conference of 1800 was held in this building, and Bishop Asbury makes the following entry: "Saturday, 4th, I came to Bethel with Bishops Whatcoat and William McKendree. I was so dejected I could say but little, and weep. Sabbath-day it rained, and I kept at home. Here is Bethel, Cokesbury in miniature, 80 by 30 feet, three stories, with a high roof, and finished below. Now we want a fund and an income of $300 per year to carry it on, without which it will be useless; but it is too distant from public places. Its being surrounded by the river in part we now find to be no benefit; thus all our excellencies are turned into defects. Perhaps Brother Poythress and myself were as much overpleased with this place as Dr. Coke was with the sight of Cokesbury; but all is right that works right, and all is wrong that works wrong, and we must be blamed by men of slender sense, for consequences impossible to foresee, for other people's misconduct. Sabbath-day, Monday, and Tuesday, we were shut up in Bethel with the traveling and local ministers and the trustees that could be called together; we ordained fourteen or fifteen local and traveling deacons. It was thought expedient to carry the first design into execution, and that we should employ a man of sterling qualifications, to be chosen by and under the direction of a select number of trustees and others, who should obligate themselves to see him paid and take the profits, if any, arising from the establishment. Dr. Jennings was thought of, talked of, and written to." Dr. Jennings was at that time teacher of an academy at New London, and was a local preacher in the church. His services, however, were not obtained, and Rev. John Metcalf taught in the institution for a time. He was succeeded by Rev. Nathaniel Harris, who occupied the building and kept a school for the neighborhood. The people were poor, and divisions having occurred, the building was suffered to fall into a dilapidated condition. The land on which it was built reverted to Mr. Lewis's heirs, and the proceeds of the property were transferred to Nicholasville, and incorporated into a county academy, in which the church ceased to have any special interest.

Bethel Ship.—When the Scandinavian emigration began to set rapidly on our American shores, the attention of the Rev. Mr. Hedstrom, of the New York Conference, himself a Scandinavian, was drawn toward them. He opened a room in his own house to hold a prayer-meeting with his countrymen. Afterwards he worshiped in a public school-room. When that was torn down he became despondent, until a vessel at the foot of Carlisle Street, Pier No. 11, North River, was opened to him. His first service was held in it as a watch-night, on New Year's eve preceding January, 1846. He continued to hold services in that vessel until it became too old and too small. A congregation had been organized, many had been converted, some of whom had returned as missionaries to Denmark and Norway. The trustees succeeded in procuring a larger vessel, which was opened for service in June, 1857. On that ship services were held, not only on the Sabbath but on week evenings, and it became a home for many a sick and weary emigrant. The converts from this ship are scattered over the Northwest, and through Denmark, Norway, and Sweden. With the increasing of improvements and demand for dock room, the ship has been abandoned.

GEN. JOHN L. BEVERIDGE.

Beveridge, Gen. John L., was born in Washington Co., N. Y., in 1824. In 1842 he removed to De Kalb Co., Ill., and afterward to Tennessee, where he studied law, and was admitted to practice. In 1855 he removed to Chicago, and established himself at the bar. In 1861 entered the service as major of 8th Illinois Cavalry. In 1863 returned, and organized 17th Illinois Cavalry, of which he was commissioned colonel, and was afterwards promoted to the rank of brigadier-general. In 1870 he was elected Senator from the Twenty-fifth district; in 1871 to Congress, to fill the unexpired term of Hon. John A. Logan; in 1872 elected lieutenant-governor, and, by the election of General Oglesby to the United States Senate, became governor of Illinois, inaugurated January 23, 1873. He has been for a number of years a member of the M. E. Church.

Bewley, Anthony, a member of the Arkansas Conference, and a martyr for his opposition to slavery, was born in Tennessee, May 22, 1804. In 1829 he was admitted into the Tennessee Conference, and in 1843 was transferred to Missouri. When the Southern Conferences, in 1845, separated from the M. E. Church, he refused to adhere to the South, and preached for several years independently, supporting himself and his family chiefly by the labor of his hands. A few other preachers gathered about him, regarding him as a presiding elder. When the M. E. Church, in 1848, re-organized its Conference in Missouri, Mr. Bewley entered the regular work; and when Arkansas and Northern Texas were separated from Missouri, he labored in those States. As the anti-slavery excitement increased, severe persecution assailed the ministers of the M. E. Church. In some localities they were not only ostracized, but they suffered from violence. In 1858, Mr. Bewley was appointed to Texas, but left his work on account of the dangers which everywhere assailed him. In 1860 he returned to that field of labor. His friends tried to dissuade him from going; but his reply was, "Let them hang, or burn me, on my return, if they choose; hundreds will rise up out of my ashes." Accordingly he and his family, including two sons-in-law, returned to Texas. The excitement against him became very intense, simply for preaching an earnest gospel, while he belonged to what was regarded as a Northern organization. Surrounded with dangers, he left the country. After his departure, charges without any foundation were alleged against him, and a reward of $1000 was offered for his capture. He was taken in Missouri, and carried back to Fort Worth, where he was hanged on a tree by a mob, September 13, 1860. He was a plain, earnest, fearless preacher of the gospel.

Bibb, B. S., of the Methodist Protestant Church, was born April 30, 1796, in Elbert Co., Ga., and removed to Alabama in 1822. A few months after locating in that State he united with the M. E. Church. In 1830 he joined the Methodist Protestant Church. He was a delegate to nearly every session of the Alabama Conference since its organization to the present. He was a member of the General Conferences of 1842, 1858, and 1874, and was a delegate to the General Convention of May, 1877, to complete the union of the Methodist and Methodist Protestant Churches. In 1825, he was elected judge of the probate court, and, after two years, re-elected, and served twelve years. In 1864, he was elected judge of the criminal court of the city and county of Montgomery, Ala. In 1828, he was elected to the representative branch of the legislature, and subsequently to the Senate, and has alternated frequently between the two.

Bible Christians, sometimes called Bryanites, compose an organization which is one of the branches of Methodism. It was founded by William O'Bryan, a local preacher in Cornwall, England, in 1815. In their general economy they strongly resemble the British Wesleyan Methodists. They hold precisely the same doctrines, and adopt chiefly the same usages. They manifest great plainness and simplicity in dress, and are very zealous in their mode of worship. They have class-meetings, love-feasts, circuits, districts, and an Annual Conference, into which they admit lay delegates, in equal numbers with the ministers. As it consisted chiefly of the laboring classes in England, its losses by emigration were large, but by this means it spread itself in other countries. In 1833 a missionary was sent to Prince Edward Island, and another to Ontario, Canada. Shortly afterward they organized in Cleveland, O., and in Yorkville, Wis. They have also established churches in Australia. In 1876, they reported in the whole connection 284 itinerant preachers, 1828 local preachers, 30,197 members, 896 churches, and 51,658 Sunday-school scholars. The growth in the United States has not been large; but in their work embraced in America they have eight districts united in one Conference, known as the Canada Conference. They report 85 ministers, 177 churches, 6943 members, and 9396 Sunday-school scholars. They have a book-room at Bowmanville, and they publish a weekly paper, called the *Observer*, and a Sunday-school paper, called the *Ensign*, issued monthly. The income of their Missionary Society last year was $20,419, which was expended chiefly on domestic missions. A few years since an effort was made to form a union, in Canada, with the Wesleyans and other branches of Methodists, but it was not successful.

Biddeford, Me. (pop. 10,282), a flourishing town on the Saco River. Previous to 1847, Biddeford and Saco (which lies directly across the river) were one charge. At that date they were separated, and a building committee was appointed in Biddeford, consisting not only of Methodists, but also of those who were friendly to the enterprise. The edifice was built of brick, and in just forty-seven days from the time the first brick was laid the house was dedicated by Rev. Dr. Pitman, who was then secretary of the Missionary Society. When the church was built it was found difficult to find trustees who would assume the cost, which was $6700. At last a brother, still living, said he would sacrifice all he had to build the house. Four others followed his example, and the church was transferred into their hands. The membership increased, and, in 1869, the house was sold, with a view of building a new one, and a beautiful edifice, costing $25,000, was completed and dedicated Aug. 31, 1871. It now has 511 members and 350 Sunday-school scholars.

Bidlack, Benjamin, a pioneer preacher of the Wyoming Valley, and a member of the Oneida Conference. He was born in New England in 1759, and died at Kingston, Pa., Nov. 27, 1854, in the eighty-seventh year of his age. He removed with his father to the valley of Wyoming in 1777. The entire family took an important part in the early trials and difficulties of that region. One son was made a prisoner on Long Island, and died by starvation. Another was captain of a company, in the great Indian battle in the Wyoming Valley, and fell at the head of his company. Benjamin was seven years in the Revolutionary War. He was at Boston when Washington assembled his forces to oppose Gage; at Trenton, at the taking of the Hessians; at Yorktown, at the surrender of Cornwallis; and in the camp at Newburgh, when the army was disbanded. Soon after this he was converted, and he entered the itinerant ministry in 1799. The last twenty-five years of his life he was superannuated, but was able to preach occasionally, and he took a lively interest in the enterprises of the church.

Bigelow, Noah, a Methodist Episcopal minister, was born in Conway, Mass., March 4, 1783, and died Aug. 2, 1850. He was converted in 1803, entered the New York Conference in 1810; was transferred to the New England Conference in 1813; re-admitted to the New York Conference in 1823; superannuated, 1827; made effective from 1828 to 1836; after which he was superannuated. As a minister and presiding elder he was abundant in labors, and much fruit attended his efforts. The last few months of his life were spent in extreme suffering. He was, however, peaceful, saying, "My only hope is in the atonement; on that I really lean; through that I expect to be saved."

Bigelow, Russell, one of the most distinguished and useful pioneer ministers of the M. E. Church. He was born in Chesterfield, N. H., in 1793, and died in Columbus, O., July 1, 1835, in the forty-third year of his age. He was converted in Vermont when nine years of age, and removed with his parents to Worthington, O., in 1812; and at nineteen received license to exhort. He was admitted on trial in the Ohio Conference, Sept. 8, 1814, and appointed to Hinkstone Circuit, Ky. He continued to fill important appointments as preacher and presiding elder until, in 1827, he was sent as a missionary to the Wyandotte Indians, at Upper Sandusky, O., where his labors were attended with great success. In 1828 he was appointed presiding elder of Portland district. In 1831 his health failed; but improving somewhat, in March, 1835, he was appointed chaplain to the Ohio State Prison, at Columbus. The work, however, proved to be too laborious for him, and his health rapidly declined until the following July, when he passed away. Bishop Thomson said of him, "As a preacher I have yet to hear his equal. Thousands of souls will rise up in judgment and call him blessed, and his name will ever be like precious ointment to the churches." A prominent chief justice once remarked concerning him, "It is one of the greatest regrets of my life that I did not know him better; had I never known him, I should have loved him for the effects of his apostolic labors and holy example. We were a wild people when he was among us, and we never duly appreciated him." Few men have ever wielded such power over a congregation.

Bignall, William P., was born in Philadelphia, June 6, 1826, and was trained in the Sunday-school of old St. George's church. He graduated with honor at the Philadelphia High School, in 1843, and for some time engaged in teaching. He was converted in his twentieth year, and entered the Erie Conference of the M. E. Church in 1851. After filling various stations, he became presiding elder of Meadville and of Franklin districts. He was a delegate to the General Conference in 1876.

Bingham, Hon. William, born in Annville, Lebanon Co., Pa., March 13, 1808, and died in Pittsburgh in 1873. He early became a Methodist, and was very useful, but quiet and staid in his methods of work. After various business changes he became identified with the canal transportation business and the public works of Pennsylvania, which gave him signal fame in commercial circles, until railroads superseded canals. In the spring of 1838 he removed to Pittsburgh, to manage the vast transportation interests of the Bingham's Line Transportation Company. He became active in Methodist circles, and held honored official positions; and largely through his efforts and liberal gifts Smithfield Street church was rebuilt. In 1855 he was elected mayor of Pittsburgh by a large majority, and held office but one term. He died in triumph, and his name is "like ointment poured forth."

Bingham, Isaac S., D.D., a member of the General Conference of the Methodist Episcopal Church in 1856, 1860, 1864, 1868, 1872, and 1876, joined the Black River Conference in 1843. In 1860 he was elected editor of the *Northern Christian Advocate*, and served in that position for four years. He afterwards served for three years as an agent of the American Bible Society. He has been an assistant secretary of the General Conference, and has served the church as a member of important general boards and committees.

Binghamton, N. Y. (pop. 12,690), the capital of Broome County, is situated on the Susquehanna and Chenango Rivers, and on the Erie Railroad. It was settled in 1787, by William Bingham, of Philadelphia. The first Methodist class was formed in 1818. Prior to that time it had been included in the Broome circuit, but no opening was found for regular worship. The first meetings were held in the third story of Mr. Manning's house. In 1821, a great revival occurred, which added several useful members. The society was then incorporated, and a lot containing two acres of ground was deeded to the trustees for $200. A chapel was opened upon it, afterwards called Henry Street church. It remained an appointment upon the Broome circuit until 1828. The present statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Centenary Church	452	700	$65,000
Main Street	280	297	14,000
High Street	146	227	2,000
Free Methodist	60	25	10,000
African M. E. Church	49	50	4,000

Birmingham, Eng. (pop. 334,000), is noted for its extensive manufactures. It was early visited by Mr. Wesley, and societies were organized under his supervision. There are now stationed in this city 13 Wesleyan ministers, besides 5 supernumeraries, who report 3536 members. The Methodist New Connection stations 4 ministers, and reports about 450 members. The United Methodist Free Churches report 3 ministers and 400 members.

Bishop, Hon. James, of New Brunswick, N. J., became a member of the M. E. Church in his youth and has been deeply devoted to all its interests. He was for a number of years extensively engaged in mercantile business. He was the principal founder of St. James' church, in New Brunswick, and was an early and ardent friend of lay delegation in the General Conference. He represented the New Jersey Conference, as lay delegate, in 1872; and was one of the Centenary Committee, which, under the direction of the General Conference, arranged for the exercises of 1866. He has held several important civil trusts, and has represented his district in Congress.

Bishops are the highest executive officers in the Methodist Episcopal Church. They are "constituted by the election of the General Conference and the laying on of the hands of three bishops, or at least of one bishop and two elders." "If by death, expulsion, or otherwise, there is no bishop in the Church, the General Conference shall elect a bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the ritual of the Church." The General Conference is also authorized to elect missionary bishops under certain circumstances. The duties of the bishops are to preside in the General and Annual Conferences, and when present in the district Conferences also. They arrange the districts for presiding elders, and fix the various appointments of the preachers. They are further required to travel through the church at large, and to oversee the spiritual and temporal interests of the church, to consecrate bishops, and ordain elders and deacons, and to decide all questions of law arising in the proceedings of the Annual Conferences; such decisions, however, being subject to an appeal to the ensuing General Conference, but in all cases the application of law is with the Conference. The bishops are also directed to prescribe a course of study on which those applying for admission on trial in the Annual Conferences shall be examined, and must be approved before admission, and also to prescribe a course of study, and of reading proper to be pursued by candidates for the ministry for the term of four years.

The bishops are strictly amenable for their moral and official conduct. Should a bishop be accused of imprudent conduct, a presiding elder "shall take with him two traveling elders, and shall admonish the bishop so offending, and in case of a second offense, one of the bishops, together with three of the traveling elders, shall call upon him and reprimand and admonish him; if he shall persist in his imprudence, he shall be tried in the manner of the order for immoral conduct. When he is accused of immoral conduct, the presiding elder within whose district his immorality is said to have been committed, shall call to his aid four traveling elders, which five ministers shall carefully inquire into the case, and if in their judgment there is reasonable ground for such accusation, they, or the majority of them, shall prepare and sign the proper charge in the case, and shall give notice thereof to one of the bishops; the bishop so notified shall convene a Judicial Conference, to be composed of the triers of appeals, thirty-five in number, in the five neighboring Conferences, and the said Judicial Conference shall have full power to try the accused bishop and to suspend him from the functions of his office, or expel him from the church, as they may deem his offense requires; one of the bishops of the church shall preside at his trial. The accused, however, shall have the right of peremptory challenge, yet he shall not reduce the number of the Judicial Conference below twenty-one. He shall have the right of appeal to the ensuing General Conference, if he signifies his intention to appeal at the time of his conviction, or when informed thereof." This full and specific mode of trial was provided only in 1872; originally the Discipline gave the General Conference the right "to expel him for improper conduct," without giving any specification as to the mode. It was thought, however, by the Conference of 1872, that bishops should have a preliminary trial and right of appeal as in the case of other ministers. It has been a gratifying fact to the church, however, that while from the beginning of its history the bishops have been held to a strict amenability by the General Conference, no charge of immoral conduct has ever been presented against any one of them.

In the rules of the early General Conferences, the bishops being members of the body in common with other ministers, took part in all the deliberations, making motions, presenting resolutions, and participating in the debates; but since the formation of the delegated Conference in 1808, they are no longer members of that body, but simply presiding officers; hence they take no active part in the deliberations or discussions of the Conference. In the Discipline of 1784, they were called superintendents. But their power was greater then than to-day, for they were authorized "to receive appeals from the preachers and people, and decide them." In the revision of the Discipline, which was adopted in 1787, the title of superintendents was changed to that of bishops, and the power of receiving and deciding appeals was taken away. Before 1796 they called together the preachers in Annual Conferences, within such boundaries as were deemed by them most convenient, and no permanent Conference boundaries were fixed before that period. In the early history of the church no specific mode was provided for the support of the bishops. Dr. Coke spent but little time in the United States, and being a man of large property, he not only supported himself, but contributed freely to the various objects of benevolence. Bishop Asbury was a single man, and was generally on horseback, traveling from place to place; and friends furnished him, from time to time, with what was necessary to meet his very simple wants and habits. When additional bishops were elected, the General Conference directed that their support should be provided by the different Annual Conferences. Subsequently, their salaries were fixed by a committee of the Annual Conference where they resided, and were paid by the Book Concern. In 1872, in the M. E. Church provision was made that a specific collection should be taken for their support, so as to relieve the Book Concern, and to bring the system in harmony with the general methods for ministerial support. This system was further changed at the General Conference of 1876. From the 1st of Jan., 1881, the book agents are prohibited from either giving or loaning any of their funds to meet either their salaries or traveling expenses. The bishops of the church are equal in authority, and have joint jurisdiction in every part of the church. There are no dioceses or districts within which they are confined. They usually meet semi-annually, and arrange for the times of holding the Annual Conferences, and for distributing the work among themselves. The General Conference of 1872, however, designated certain cities as proper locations for episcopal residences; the design being, to secure for each part of the church more certain and constant episcopal supervision. There is no bishop for any specific territory, except as assigned temporarily by his colleagues. In the case of a missionary bishop, his residence is permanent in the Conference where he is elected. This plan has been tried only in Liberia, and since the death of Bishop Roberts no one has been elected. The General Conference has supreme power over the bishops personally, both as to their moral and official conduct. Prior to 1808, they had also power to change the constitution of the church from its episcopal form; but when the great body of the ministry gave up their right to be present in the General Conference, and agreed to select a few delegates to represent them, they, by restrictive rule, prohibited the General Conference from doing away with the episcopacy, or from making any modification which should destroy the plan of itinerant general superintendency. The church as a whole has power to change any feature of church polity, but such fundamental changes can be made only by a concurrent vote of two-thirds of the General Conference, and of three-fourths of the members of the Annual Conferences. The constant and careful supervision which the bishops have been able to give to the church, have secured statistical reports more perfect and complete than are found in churches generally. The number of bishops has varied from time to time, according to the growth and necessities of the church. Excepting the occasional presence of Dr. Coke, Bishop Asbury was alone in his office for nearly sixteen years. The number of bishops in active work in the M. E. Church is now twelve. The following table presents a statistical view of their birth, entrance into the ministry, Conference relation, election as bishops, and residence:

BORN.	NAMES.	ENTERED MINISTRY.		ORDAINED BISHOPS.	REMARKS.
		CONFERENCE.	YEAR.		
September 9, 1747	Thomas Coke	British Wesleyan	1778	1784	Died May 3, 1814.
August 20, 1745	Francis Asbury	British Wesleyan	1766	1784	Died March 31, 1816.
February 23, 1735	Richard Whatcoat	British Wesleyan	1769	1800	Died July 5, 1806.
July 6, 1757	William McKendree	M. E. Church	1788	1808	Died March 5, 1835.
——— —, 1768	Enoch George	M. E. Church	1790	1816	Died August 23, 1828.
August 2, 1778	Robert R. Roberts	Baltimore	1802	1816	Died March 26, 1843.
August 1, 1781	Joshua Soule*	New York	1799	1824	Died March 6, 1867.
June 7, 1780	Elijah Hedding	New England	1801	1824	Died April 9, 1852.
May 3, 1794	James O. Andrew*	South Carolina	1812	1832	Died March 2, 1871.
April 11, 1789	John Emory	Philadelphia	1810	1832	Died December 16, 1835.
October 25, 1789	Beverly Waugh	Baltimore	1809	1836	Died February 9, 1858.
April 28, 1794	Thomas A. Morris	Ohio	1816	1836	Died September 2, 1874.
May 10, 1797	Leonidas L. Hamline†	Ohio	1832	1844	Died February 22, 1865.
April 27, 1807	Edmund S. Janes	Philadelphia	1830	1844	Died September 18, 1876.
October 11, 1802	Levi Scott	Philadelphia	1826	1852	Residence, Odessa, Delaware.
June 21, 1811	Matthew Simpson	Pittsburgh	1833	1852	Residence, Philadelphia.
July 30, 1812	Osmon C. Baker	New Hampshire	1839	1852	Died December 20, 1871.
May 20, 1806	Edward R. Ames	Illinois	1830	1852	Died April 25, 1879.
December 5, 1809	Francis Burns‡	Liberia	1838	1858	Died April 18, 1863.
February 25, 1812	Davis W. Clark	New York	1843	1864	Died May 23, 1871.
October 12, 1810	Edward Thomson	Ohio	1832	1864	Died March 22, 1870.
September 8, 1812	Calvin Kingsley	Erie	1841	1864	Died April 6, 1870.
——— —, 1809	John W. Roberts‡	Liberia	1838	1866	Died January 30, 1875.
July 15, 1817	Thomas Bowman	Baltimore	1839	1872	Residence, St. Louis.
November 4, 1817	William L. Harris	Michigan	1837	1872	Residence, New York.
February 22, 1820	Randolph S. Foster	Ohio	1837	1872	Residence, Boston.
March 29, 1825	Isaac W. Wiley	East Genesee	1850	1872	Residence, Cincinnati.
September 16, 1825	Stephen M. Merrill	Ohio	1846	1872	Residence, Chicago.
August 7, 1825	Edward G. Andrews	Oneida	1848	1872	Residence, Washington, D. C.
September 19, 1821	Gilbert Haven	New England	1851	1872	Died January 3, 1880.
April 4, 1811	Jesse T. Peck	Oneida	1832	1872	Residence, Syracuse, N. Y.
——— —, 1831	Henry W. Warren	New England	1855	1880	Residence, Atlanta, Georgia.
January 17, 1834	Cyrus D. Foss	New York	1857	1880	Residence, Minneapolis, Minn.
August 17, 1834	John F. Hurst	Newark	1858	1880	Residence, Des Moines, Iowa.
November 1, 1820	Erastus O. Haven	New York	1848	1880	Residence, San Francisco, Cal.

* Entered M. E. Church South, 1845. † Resigned the office in 1852.

‡ Missionary bishops, their episcopal jurisdiction being restricted to the Liberia Conference.

The duties and responsibilities of the bishops in the M. E. Church South are similar to those just described. The General Conference of that church, however, have invested their bishops with a power over legislation which is not in the M. E. Church. If the General Conference in the M. E. Church South should pass a measure which, in the judgment of the bishops, is unconstitutional, and they, or the majority of them, so communicate in writing, the measure can then be adopted only by a vote of two-thirds of the General Conference, with a concurrent vote of three-fourths of the members of the Annual Conferences. They are supported directly by the contributions of the churches. Their names, Conference relations, date of election, residences, etc., are as follows:

METHODIST EPISCOPAL CHURCH SOUTH.

Born.	Names.	Entered Ministry.		Ordained Bishop.	Remarks.
		Conference.	Year.		
August 1, 1781	Joshua Soule	New York	1799	1824	Died March 6, 1867.
May 3, 1794	James O. Andrew	South Carolina	1812	1832	Died March 2, 1871.
January 26, 1790	William Capers	South Carolina	1808	1846	Died January 29, 1855.
November 12, 1799	Robert Paine	Tennessee	1818	1846	Residence, Aberdeen, Miss.
May 27, 1796	Henry B. Bascom	Ohio	1813	1850	Died September 8, 1850.
January 1, 1786	John Early	Virginia	1807	1854	Died November 5, 1873.
January 14, 1802	Hubbard H. Kavanaugh	Kentucky	1823	1854	Residence, Louisville, Ky.
February 3, 1811	George F. Pierce	Georgia	1831	1854	Residence, Sparta, Ga.
———— —, 1810	David S. Doggett	Virginia	1829	1866	Residence, Richmond, Va.
January 29, 1808	William M. Wightman	South Carolina	1828	1866	Residence, Charleston, S. C.
June 12, 1823	Enoch M. Marvin	Missouri	1841	1866	Died November 26, 1877.
July 28, 1824	Holland N. McTyeire	Virginia	1845	1866	Residence, Nashville, Tenn.
February 7, 1819	John C. Keener	Alabama	1843	1866	Residence, New Orleans, La.

The Canada M. E. Church has one bishop, Rev. Albert Carman, D.D., who was elected in 1874, and whose residence is in Belleville, Can. It previously had Bishops Reynolds, Alley, Smith, and Richardson, who have deceased.

The African M. E. Church had as bishops Richard Allen, elected in 1816; Morris Brown, 1828; Richard Waters, 1832; and Wm. Paul Quinn, 1844, who have deceased. The present bishops are D. A. Payne, Xenia, O.; A. W. Wayman, Baltimore; J. P. Campbell, Philadelphia; J. P. Shorter, Xenia; F. M. D. Ward, Atlanta; J. M. Brown, Washington, D. C.

The African M. E. Zion Church elects its bishops every four years. The present incumbents are Joseph J. Clinton, John J. Moore, James W. Wood, S. T. Jones, W. H. Hillery, J. P. Thompson, and Thomas H. Lomax.

The Colored Methodist Church of America has four bishops, viz.: W. H. Miles, Louisville, L. H. Halsey, J. B. Beebee, and Isaac Lane.

Black, Hon. James, was born Sept. 16, 1823, at Lewisburg, Pa., and labored on a farm until twelve years of age. In 1836 his parents removed to Lancaster, and in 1838 he entered the high school, where he studied at the head of his class. Subsequently he attended the academy at Lewisburg, where he acquired a fair knowledge of the ancient languages. Pursuing the study of law, he was admitted to the bar in 1846, where he has practiced successfully. He gave his first five-dollar fee to the cause of God. When nineteen years of age he connected himself with the M. E. Church, and has been ever since devoted to its interests. He has been trustee since 1846, and also a member of the board of stewards of the Philadelphia Conference. He has been a Sabbath-school teacher and superintendent since 1842. He very early connected himself with the temperance organization, and has devoted a large part of his time and means to the advancement of that cause. He has collected a large library, the temperance department of which is said to be the largest in the world.

HON. JAMES BLACK.

He was a chief originator of the National Temperance Publication House, which owes much of its success to his thought and labor. In 1872 he was nominated by the National Prohibition Convention, as their candidate for the office of President of the United States. He has written largely on the subject of temperance, and has been a representative of the Good Templars of Pennsylvania, not only at the conventions which have met at different points in this country, but also in England.

Black, William, "the apostle of Methodism" in the eastern British provinces, was born in Huddersfield, Yorkshire, England, in 1760. What Jesse Lee was to New England, and William Losse was to Upper Canada, William Black was to Nova Scotia, New Brunswick, and Prince Edward Island. His parents emigrated to Nova Scotia in 1775. About the same time, a number of earnest Yorkshire Methodists settled in various parts of that province, but remained for several years destitute of regular services by their own preachers. They supplied the lack of ministerial services by holding meetings for reading the Scriptures, prayer, and exhortation. Through these meetings and the reading of good books, Mr. Black was converted when nineteen years of age. By his efforts a great revival commenced in the surrounding settlements, and several large classes of from eighty to one hundred were organized. Unhappily, some Antinomian preachers injured his efforts and divided the societies. Frequent letters, however, from Mr. Wesley encouraged him to continue in the work. At one time he expected to attend Kingswood school, but he was disappointed in his arrangements. By diligent private study under the guidance of the Holy Spirit he became a good theologian; and he also acquired considerable knowledge of the Latin and Greek languages. As a preacher he excelled in power and in pathos. Thousands were brought to God through his instrumentality.

He visited the celebrated Christmas Conference held in Baltimore in 1784. In this journey he visited and preached in the city of Boston with considerable success. His return to his own country was the commencement of a deeper interest and of greater success, as several ministers accompanied him. In 1789, Dr. Coke appointed him superintendent of Nova Scotia and the other northeast provinces, which position he held while he remained an effective minister. He visited the United States in 1791, attended the Philadelphia and New York Conferences, and received ordination from the Rev. Dr. Coke. He also obtained six additional preachers for the provinces. He attended the General Conference at Baltimore in 1792, and accompanied Dr. Coke on a visit to the West Indies. In 1816 he was appointed with Mr. Bennett to attend the American General Conference, to adjust some difficulties arising out of the occupation of the same territory by missionaries from both England and America. He exercised a commanding influence over the Methodism of the provinces, and was in correspondence with the ablest men of the church. He died in Halifax, Nova Scotia, September 6, 1834, aged seventy-four years.

Blackman, Learner, one of the most eminent pioneers of American Methodism, was born in New Jersey about 1781. He entered the Philadelphia Conference in 1800, when about nineteen years of age. In 1802 he emigrated to the West, and became a member of the Western Conference. In 1805 he was sent as a missionary to Natchez. In order to reach his field of labor, he had to travel through a wilderness of nearly eight hundred miles, inhabited mostly by savages and beasts of prey. He was fourteen days and nights making this journey. Says his biographer, "At night he would tie his horse to a tree, and, taking his saddle-bags for a pillow and his blanket for a covering, and commending himself to God's gracious care, would lie down in the woods to seek the repose which nature demanded. When he reached the place of his destination, he found that Methodism had scarcely gained a footing, though there were a few who had been converted through the labors of the Rev. Tobias Gibson, and who were struggling to stem the current of prevailing wickedness." He had no associates in his missionary work. So marvelous was his success that, in 1806, a presiding elder's district was organized, and he was appointed to superintend it. He continued in that district during the year 1807. New laborers arrived, and the field extended. When he first entered upon his work there were but 74 white and 62 colored members; but after laboring for three years, there were five circuits and a large increase in the membership. He was appointed successively to Holston, Cumberland, and Nashville districts, and finally was re-appointed to Cumberland district. He was elected to the General Conferences in 1808 and 1816. His sad and sudden death spread a gloom over the church. Returning from a visit to his friends in Ohio, when crossing the river on a flatboat at Cincinnati, his horse becoming frightened plunged into the river, carrying Blackman with him, and he was instantly drowned. His biographer says, "By this fatal casualty the church was deprived of one of its most gifted and every way promising young ministers."

Blackmer, R. H., of Cleveland, Ohio, now deceased, was a prominent member of the M. E. Church until 1838; then he and others organized a Wesleyan Church in that city, which still continues. He was a devoted friend of the slave, a generous man, and an active Sabbath-school worker. He left a precious memory among the people, who knew him only to love and honor him as a genuine Christian.

Blackstock, Moses, a Methodist Episcopal minister, was born in Ireland, March 1, 1793, and died near Paxton, Ill., Aug. 31, 1873. He was converted when eighteen years of age, while attending college in the city of Dublin. One year after his conversion he was licensed to preach, and he returned to the college to prepare himself for the itinerancy. In 1818 he left Ireland for Canada, where he preached regularly for forty-two years, filling important positions in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and identified himself with the Northwest Indiana Conference; but because of impaired health he was not able to do regular work. He gave sixty years of faithful and successful service to the ministry. His death was calm and gentle.

Blain, John D., was a native of New Jersey, and entered the ministry, in New Jersey Conference M. E. Church, in 1842. He was transferred to California in 1852. He was a good preacher, a devoted pastor, an energetic business man, and wonderfully successful in his labors, no matter what his field might be. He traveled on districts several years, and served as a pastor in Sacramento, Marysville, and San Francisco. He was a member of the General Conference in 1856. His health having failed, he removed to New York in 1865, where he rested, rendering some service as a pastor. He returned to New Jersey, and labored according to his ability till June, 1876, when he passed from labor to reward. He did an excellent work in California.

Blair, Franklin Otis, late professor in Lawrence University and McKendree College, was born in Blandford, Mass., Nov. 30, 1822; was graduated from the Wesleyan University in 1848, and in the same year became a teacher in the Providence Conference Seminary, East Greenwich, R. I. He was elected, in 1856, Adjunct Professor of Intellectual and Moral Science in Lawrence University, and in 1858 Professor of Natural Science in McKendree College. He served, in 1870, as financial agent of McKendree College, and in 1873 as district agent of the American Bible Society. He joined the Wisconsin Conference of the M. E. Church in 1857.

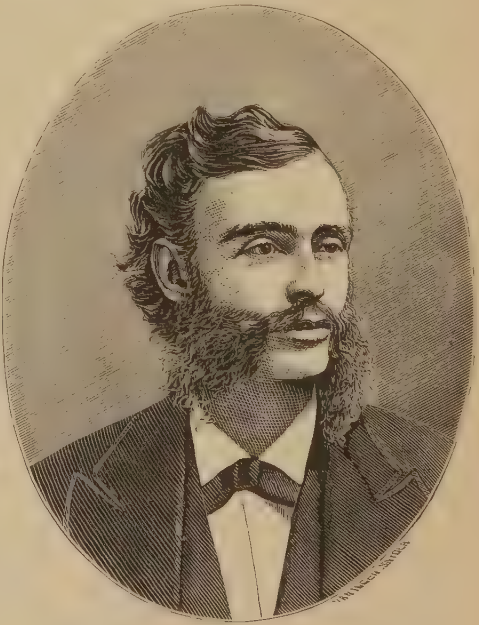
Blair, James Gilman, M.D., D.D., LL.D., of the West Virginia State Normal School, was born at Marcellus, N. Y., Sept. 18, 1816; was graduated from the Wesleyan University in 1841, and in the same year became principal of the Ohio Conference Seminary. He joined the Ohio Conference of the M. E. Church in 1842, and engaged in pastoral work. In 1845 he was elected principal of Greenfield Seminary, Ohio; in 1852, vice-president and Professor of Natural Science in Ohio University. In 1864 he became editor of the *Parkersburg Gazette*, W. Va. In 1871 he was appointed principal of the State Normal School at Fairmount, W. Va., where he served with great success until his death, which occurred Dec. 23, 1878. He was a man of superior scholarship, of pure and elevated taste, and of more than ordinary skill as an educator. His sermons were clear, systematic and instructive.

Blake, J. D., a merchant and active layman of the M. E. Church. He represented the Minnesota Conference as lay delegate to the General Conference of 1876.

Blake, Samuel V., a minister in the Methodist Episcopal Church, was born in Easton, Md., Jan. 15, 1814, and died in Baltimore, May 9, 1871. He was converted in his youth, and licensed to preach in 1834, and in 1835 was received on trial in the Baltimore Conference. He filled a number of important appointments, both as a circuit and station preacher, and as a presiding elder. He was a member of the General Conference in 1856 and in 1868. While preaching in Jefferson Street church, Baltimore, April 9, 1871, he was prostrated by disease, which proved fatal. He had the elements of sincerity, energy, and industry. His last word was, "Victory."

Blakely, John, a merchant of Philadelphia, was born in England. He united with the M. E. Church early in life, and has been an active official member as trustee and Sunday-school superintendent. He was one of the projectors of Christ church, West Philadelphia, and contributed very largely to its erection.

Blakemore, Wm., a native of England, a leading member of Bromfield Street church, Boston, was among the first, in 1842, to unite with the Wesleyans. He was very efficient in Sabbath-school and all church work. He returned to the Methodist Episcopal Church, and resumed his place in the confidence and esteem of his old brethren, and in active labor for the cause of Christ.



REV. FRANCIS DURBIN BLAKESLEE, A.M.

Blakeslee, Francis Durbin, A.M., principal of Greenwich Academy, was born Feb. 1, 1846, at

Vestal, Broome Co., N. Y. He was converted Jan. 16, 1857, and immediately joined the M. E. Church. He was licensed to exhort in 1863. From December, 1863, to June, 1865, he was clerk either in the army or in the Quartermaster-General's office. Prior to this time, he had been a student in the Wyoming Seminary, and after the war closed he returned to that institution, where he remained one year. He entered Genesee College in 1866, where he prepared for graduation. But as the college was about to be merged into Syracuse University, he preferred to graduate with its first class. He was licensed to preach in 1866, and joined the East Genesee Conference in 1871. He was appointed as a pastor to Groveland, Livingston Co., and in 1873 was elected principal of Greenwich Academy, the position which he now holds.

Bland, Adam, was born and reared in Virginia, and united with the Baltimore Conference M. E. Church in 1845, and was transferred to California in 1851. His time has been about equally divided between stations and districts. He has done good service as a pioneer. He has been an apostle to the churches in the southern portion of the State. He organized at least one-half of the societies now embraced in the Southern California Conference. He was a member of the General Conference in Chicago, in 1868.

Blasdel, H. G., Hon., is a prominent Methodist in Nevada. He was twice elected Governor of the State, and has been extensively engaged in business both in Nevada and San Francisco. He was a delegate to the General Conference in 1872.

Bloomington, Ill. (pop. 14,590), is the capital of McLean County, and is in the centre of one of the most beautiful parts of the State. It is the site of the Illinois Wesleyan University. Methodist services were introduced shortly after the settlement of the country, and the church has had a prosperous growth. The statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	935	525	$60,000
University Charge	247	219	....
German M E. Church	95	150	4,100
African M. E. Church	97	80	4,000

Bloomsburg, Pa. (pop. 3341), is the capital of Columbia County, and is situated in the anthracite coal region. In 1831, Rev. George Lane occasionally preached in Bloomsburg, which was then a small village. A few persons had attended services at a distant appointment and had united with the church, prominent among whom was Dr. Gearhart, who was a popular physician. They applied to be a regular appointment on the Berwick circuit, and so continued for some years. The first class, consisting of nine members, was organized Sept. 30, 1832. They worshiped, for a time, in the village schoolhouse, and then in a wagon-shop, fitted up for their accommodation. In 1837 a small frame church was erected at a cost of $575, and was paid for before dedication. This gave place, in 1857, to a large and more substantial edifice, dedicated by Bishop Scott. Bloomsburg became a separate charge in 1862. It has 372 members and 230 scholars. The church is valued at $10,000 and the parsonage at $2500. The African M. E. Church was organized in 1870, and a neat church was built.

Blue Ridge Conference was organized in 1880, embracing the State of North Carolina, and is designed especially for work among the white people.

Boardman, Richard, the first Methodist missionary in America, was born in 1738. He entered the itinerant ministry in 1763, and is noticed as "a man of great piety, of an amiable disposition, and possessed of a strong understanding." In one of his early circuits he had a remarkable escape. His journey lay upon the sea-coast, and he had been assured if he proceeded rapidly he could reach a point of safety before the tide would rise. But it began to snow and he could scarcely see his way. In this condition, the tide rose and surrounded him on every side, and he found himself hemmed in by perpendicular rocks. He commended his soul to God, not having any expectation of escaping death. But in his own words he says, "I perceived two men running down a hill on the other side of the water, and by some means they got a boat and came to my relief just as the water had reached my knees as I sat on my saddle. They took me into the boat, the mare swimming by our side until we reached the land. While we were in the boat, one of the men said, 'Surely, sir, God was with you.' I answered, 'I trust he is.' The man replied, 'I know he is; last night I dreamed that I must go to the top of such a hill. When I awoke, the dream had such an impression on my mind that I could not rest. I therefore went, and called upon this man to accompany me. When we came to this place, we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.'" He gave his deliverers all the money he had, which, he says, was about eighteen pence, and stopped all night at the hotel to which they had taken him. In the morning he urged the landlord to keep a pair of silver spurs till he could redeem them, but the landlord immediately answered, "The Lord bless you, sir, I would not take a farthing from you for the world." In 1769, when Mr. Wesley called for volunteers for America, Mr. Boardman at once responded. He had recently lost his wife, and had resolved to dedicate himself fully to pioneer labor. On his way to Bristol, he preached at the village of Moniash. A young woman who was in the congregation was awakened under his sermon, which was on the prayer of Jabez. Nearly ten years after that time she married William Bunting, and her first-born child was named Jabez, in honor of that sermon. He subsequently became the recognized leader of British Methodism. Mr. Boardman and Mr. Pilmoor, having received funds from Mr. Wesley, and a collection also having been taken for them at London and Bristol, embarked in the latter part of August, and arrived at Philadelphia Oct. 24, 1769, after a stormy passage of nine weeks. Mr. Boardman, being the elder minister, acted as Mr. Wesley's assistant until after the arrival of Mr. Asbury. In 1772, Mr. Boardman preached chiefly in New York and Philadelphia, but also made excursions southward to Baltimore, and northward as far as Boston. After Mr. Rankin's arrival, as superintendent, he attended the first Conference, in 1773, but did not receive any appointment, as he and Mr. Pilmoor had resolved to return to England. They embarked January 2, 1774, and Mr. Boardman, resuming his ministerial duties, labored in Ireland till 1780, when he was appointed for one year to London. In 1782 he was appointed to Cork, in Ireland, and immediately after his arrival he was affected with symptoms of apoplexy. He continued, however, to preach every evening until Friday, when, after praying with unusual fervor for the success of the gospel and for his brethren in the ministry, he lost the use of his speech and was released from his sufferings. A modest monument marks the place of his interment in St. Barry's church-yard.

Board Meetings are composed of the entire official members of any circuit or station. They are not prescribed or authorized by the Discipline of the M. E. Church; but in some places they are substituted for leaders' meetings. According to the Discipline the leaders' meetings are composed of the leaders and stewards of the charge, together with the minister, but the board meetings embrace the trustees and other official members. Where they are regularly held, the work assigned to the leaders' meetings is usually transacted by them, and they also attend to the general financial interests of the church.

Boehler, Peter, was born at Frankfort-on-the-Main, Germany, Dec. 31, 1712. He was educated in the University of Jena. When sixteen years of age he united with the Moravians. When twenty-five he was ordained by Count Zinzendorf. He was immediately sent on a mission to the negro population in Georgia and South Carolina, via London. On arriving at London, he had his first interview with John Wesley, Feb. 7, 1738. He remained in that city until the 4th of the following May, during which time the Wesleys had frequent interviews with him. They went in company from London to Oxford, and Mr. Boehler, afterwards giving an account of this journey, says, "I traveled with the two brothers, John and Charles Wesley, from London to Oxford; the elder, John, is a good-natured man. He knew he had not properly believed on the Saviour, and was willing to be taught. His brother, with whom you (Zinzendorf) often conversed, a year ago, is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour. Our mode of believing in the Saviour is so easy to any man that they cannot reconcile themselves to it. If it were a little more artful they would much sooner find their way into it." Charles Wesley began to teach him English. Questions were asked him, and he usually answered them by direct quotations from the Scriptures. His explanation of saving faith was new, even to many London Moravians.

Among other things which he taught the Wesleys was, that true faith in Christ was attended by dominion over sin; and also, that constant peace would arise from a sense of forgiveness; and again, that saving faith in Christ is given in a moment. To this last doctrine Wesley was at first decidedly opposed; but searching the Scriptures for himself, he became clearly convinced that Mr. Boehler's doctrine was true; yet he was inclined to believe that what occurred in the first ages of the Christian church, with respect to conversion, did not continue until these later times. Mr. Boehler removed his objections to this by bringing into his presence a number of the Moravian brethren, who testified from actual experience that in a moment they had been translated out of darkness into light. Wesley then said, "Here ended my disputing; I could now only cry out, 'Lord! help thou my unbelief.'" The Wesleys, however, did not experience assurance until after Mr. Boehler had left London, May 4, for South Carolina. Mr. Boehler, finding that his mission in South Carolina was not successful, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf and a number of elders, who were engaged in the visitation of the North American churches. His labors were successful at Bethlehem, Pa., where the Moravians had established a settlement. His episcopal visitations were extensive in England, Ireland, and Wales. A stone in the Moravian cemetery at Chelsea bears this inscription, "Petrus Boehler, a bishop of the Unitas Fratrum, departed April 27, 1775, in the sixty-third year of his age."

Boehm, Henry, was born June 8, 1775, in Lancaster Co., Pa., and died December 29, 1875, aged one hundred years six months and twenty-one days. He united with the Methodist Episcopal Church in 1798. In 1799, Bishop Asbury records of him as follows: "Martin Boehm, his father, is all upon wings and springs since the Lord has blessed his grandchildren. His son Henry is greatly led out in religious exercises." In 1800 he was licensed to preach, and in 1801 was received on trial in the Philadelphia Conference. After the General Conference held in Baltimore in 1808, he became the traveling companion of Bishop Asbury, who was then sixty-three years old. He was the bishop's friend, companion, and associate for five years. After he ceased to travel with the bishop, he was successively presiding elder of Schuylkill, Chesapeake, and Delaware districts. At the close of his service in this office, he returned to the pastorate, in which he labored earnestly and faithfully until his infirmities compelled him to take a supernumerary relation. After the division of the Philadelphia Conference he was connected with the New Jersey portion. At the organization of the Newark Conference he became a member of it, and remained connected with it until he died. On the 8th of June, 1875, by the direction of the Annual Conference, his centennial anniversary was celebrated in Trinity church, Jersey City. There was a large gathering of ministers and laymen from various parts of the country. He preached in John Street church, New York, on the 12th of July; and on the first Sabbath in October he preached at Woodrow, Staten Island, and administered the sacrament. His text was, "Behold, I stand at the door and knock." On the 16th day of December he met a company of ministers of the Newark Conference, and at the close of this pleasant interview, Father Boehm arose and formally addressed the company on the goodness of God, after which he led in prayer. He was remarkable for the gentleness of his spirit and his uniform courtesy to all whom he met. His intellectual powers were remarkably preserved to very advanced life. He had a vigorous and well-balanced mind. He preached fluently both in English and German. The first sermon in the German language preached in Cincinnati, O., was by him. Before 1810, he had preached the gospel in German in nearly fourteen States. He was requested by Bishop Asbury to superintend the translation of the Methodist Discipline in the German language. In 1807, the work was completed by Dr. Bomar and himself, and was largely circulated. On Sunday, the 12th of December, he read sixteen chapters of the book of Revelation, and laid it aside, intending to finish it on Monday. On the night of the 17th of December he was taken sick, and most of the time until he died his pain was very severe; yet his frequent expression was, "Precious Jesus!" Just as the sun went down, this centenarian of American Methodism was gathered to his fathers.

REV. HENRY BOEHM.

Bolton, James W. W., M.D., was born in Harrison Co., West Virginia, in 1834. Converted early in life, he joined the West Virginia Conference in 1857. When the war commenced, he was elected chaplain of the 2d West Virginia Infantry, and afterwards became chaplain of the 5th West Virginia Cavalry. He was present at the battles of Lloyd Mountain and Bull Run (second battle), and other engagements, and was seriously wounded in the first, May 9, 1864. He was confined to the hospital until March, 1865, and still gives evidence of the wound. Through these years he received special mention for bravery and services rendered as chaplain. He returned to the Conference in April, 1865, though using crutches. In 1867 he studied medicine and practiced, while holding a supernumerary relation, and also spent some time in teaching in West Virginia and Ohio. He re-entered the active work, and spent four years as presiding elder. In his early ministry, his debate, in 1858, on Campbellism gave him a great reputation as a polemic, and the debate was useful to the church. Though without a collegiate education, he is a fine Latin, Greek, and Hebrew scholar. He was a delegate to the General Conference of 1876.

Bombay (pop. 250,000), the capital of Bombay Presidency, in India, and one of the earliest British possessions. Methodism was introduced a few years since by Rev. William Taylor, especially among the Eurasians, or native-born descendants of Europeans. It now has a self-supporting church, and is the centre of a district. The work is spreading among the native population in several languages.

Bond, John Wesley, a minister in the M. E. Church, was born in Baltimore, Dec. 11, 1784, and died Jan. 22, 1819. He entered the Baltimore Conference in 1810, and was appointed to Calvert, Fairfax, and Great Falls circuits, after which he traveled as companion to Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn circuit, and in 1817 to Harford, during which year he contracted a fever, which was the cause of his death. He was a man of clear and sound judgment, and was faithful in his ministerial and Christian duties.

Bond, Thomas Emerson, a distinguished physician, editor, and local minister, was born in Baltimore, February, 1782, and died in New York, March 14, 1856. His parents early removed to Buckingham Co., Va. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practice, and received the degree of M.D. from the University of Maryland. He rose so rapidly in distinction, that he was called to a professorship in the university, which, however, because of impaired health, he did not occupy. From his early life he had been a diligent student of English and classical writers, and had acquired a chaste, strong, nervous style. He brought to the investigation of theological questions a mind of singular acuteness. At an early day he united with the M. E. Church in Harford Co., Md., and while practicing medicine in Baltimore was licensed as a local preacher. While the church was agitated by questions of reform in its government, from 1820 to 1830, Dr. Bond took a very active part. In 1827 he published a work, entitled "An Appeal to the Methodists," in which he opposed the changes proposed by the reformers. In 1828 he published another work, entitled "Narrative and Defense of the Methodist Episcopal Church." From 1830 to 1831 he edited *The Itinerant,* a paper published in Baltimore in defense of the church. In all of these publications he showed himself a master, and his writings had great influence in preserving the integrity of the church. In 1840 he was chosen editor of the *Christian Advocate and Journal,* which position he held until 1848. He was re-elected to the same place in 1852. He achieved during this time the greatest success of his life. In editorial skill he has rarely been surpassed.

Bonnell, John M., a minister and teacher in the M. E. Church South, was a native of Bucks Co., Pa. He graduated at Jefferson College, Pa., when about eighteen years of age, and emigrated to Georgia. He was converted in 1842, and in 1845 was admitted into the Georgia Conference. Having peculiar fitness as a teacher, he was soon called to that vocation. At the time of his death he had been eleven years the efficient president of the Wesleyan Female College, Macon, Ga. He died suddenly, from heart disease, at the latter place, Sept. 30, 1871. "He possessed a clear and highly-cultivated intellect. He was of versatile talent, and might have become eminent in any department of science, art, or literature. He was pure, gentle, and even-tempered."

Bonner, Hon. Benjamin R., a native of Illinois, born in 1831, early moved to St. Louis, and joined the M. E. Church in his twentieth year. His parents were Methodists, and he was faithful to the church in adverse times in that State, and has long been an active office-bearer in the same. He served several years in the legislature of Missouri, and held the position of chairman of the committee on Commerce. He was president of the Board of Trade in St. Louis, and has held government and other civil positions. As a lay delegate to the General Conference of 1872, he rendered valuable service as chairman of the special committee to investigate the Book Concern.

Bonney, Isaac, was born in Hardwick, Mass., Sept. 26, 1782, and died in Marlboro', Sept. 16, 1855, having been in the ministry of the M. E. Church fifty-three years. He was converted in 1800, and served as a local preacher until 1808, when he joined the New England Conference. He was a successful preacher, and was often the object of violent persecution. He was an able minister, a wise and prudent counselor, and was several times elected to the General Conference.

Book Agents is the title given to the persons selected to manage the publishing interests of the Methodist Churches in America. Mr. Wesley termed them book stewards, and that name they still retain in England and Canada. They supervise all matters pertaining to the publication of books and periodicals. They are elected every four years, and have always been ministers with the exception of Mr. Phillips, who was elected in 1872. The M. E. Church has an agent and assistant agent both at New York and Cincinnati. Those who have filled the office, with the date of appointment, are, in the East: Agents: 1789, John Dickins; 1798, Ezekiel Cooper; 1808, John Wilson; 1812, Daniel Hitt; 1816, Joshua Soule; 1820, Nathan Bangs; 1828, John Emory; 1832, Beverly Waugh; 1836, Thomas Mason; 1844, George Lane; 1852, Thomas Carlton; 1872, Reuben Nelson, John M. Phillips; 1879, Sanford Hunt. Assistant Agents: 1804, John Wilson; 1808, Daniel Hitt: 1812, Thomas Ware; 1816, Thomas Mason; 1824, John Emory; 1828, Beverly Waugh; 1832, Thomas Mason; 1836, George Lane; 1844, Charles B. Tippett; 1848, Levi Scott; 1852, Zebulon Phillips; 1856, James Porter; 1868, John Lanahan.

In Cincinnati, Agents: 1820, Martin Ruter; 1828, Charles Holliday; 1836, John F. Wright; 1844, Leroy Swormstadt; 1860, Adam Poe; 1864, Luke Hitchcock; 1872, Luke Hitchcock, John M. Walden; 1880, John M. Walden, William P. Stowe. Assistant Agents: 1832, John F. Wright; 1836, Leroy Swormstadt; 1844, John T. Mitchell; 1848, John H. Power; 1852, Adam Poe; 1860, Luke Hitchcock; 1864, John M. Walden.

BOOK CONCERN, NEW YORK.

Book Concern.—The publishing department of the Methodist Episcopal Church is known by this name, adopted at its organization. Its first regular establishment was in Philadelphia, when, in 1789, John Dickins's name appears as book steward. Prior to that time, however, books were published by the ministers, and circulated, and their profits applied to religious and charitable purposes. Robert Williams came to America as a local preacher, preceding by some two months Messrs. Boardman and Pilmoor, Mr. Wesley's first missionaries. He was a man of energy and well acquainted with business. In addition to preaching as an evangelist, he published several of Mr. Wesley's sermons, and appears to have realized some profits. It seems that complaint was made to Mr. Wesley, who, in 1772, wrote to Mr. Asbury, requesting that "Robert Williams should not republish his works without his consent." In March, 1773, Mr. Asbury, in his journal, states that he learned that Mr. Williams was publishing religious books for the sake of gain, and adds, "This will not do." When Mr. Rankin was appointed general assistant, he called the first Conference in Philadelphia, July, 1773, and one of its resolutions was, that "no one must republish Mr. Wesley's books without the consent of Mr. Wesley, if it could be obtained, and the consent of his brethren." Yet a minute was adopted, that "Robert Williams might sell the books he had already printed, but should print no more except under the above restrictions." From this it may be inferred that some plan was adopted by which the profits from the printing and sale of Methodist books were applied to the general interest. Long before that time, however, Benjamin Franklin had reprinted Mr. Wesley's sermon on "Free Grace," and also several of Mr. Whitefield's sermons. At the close of the Revolutionary War, John Dickins was requested by Mr. Asbury to take charge of New York, and one writer remarks it was "for the purpose of superintending our book business." As two preachers were stationed in New York in 1783, and the number of members amounted only to sixty, we infer that John Dickins, who was the junior preacher, must have engaged chiefly, if not wholly, in the book business. The following year he was in charge of New York, and by his side, on Long Island, was Philip Cox, with a membership of only twenty-four, who, in 1789, is named as book steward in Virginia, when Dickins took charge of Philadelphia. With the exception of the year 1785, John Dickins was stationed in New York from 1783 to 1789, when he was transferred to Philadelphia. In 1786, Mr. Asbury mentions in his journal that he was looking over the papers of the Book Concern; and in the Discipline of 1787, the following minute occurs: "As it has been frequently recommended by the preachers and people that such books as are wanted be printed in this country, we therefore propose: First, that the advice of the Conference be desired concerning any valuable impression, and their consent be obtained before any steps be taken for the printing thereof. And, second, that the profits of the books, after all necessary expenses are defrayed, shall be applied, according to the direction of Conference, toward the college, the preachers' fund, the deficiencies of our preachers, the district missions, or the debts of our churches." Jesse Lee, in his history, adds: "From that time we began to print more of our own books in the United States than we had ever done before, and the principal part of the printing business was carried on in New York." From these items we should infer that books had been printed for the church for several years before, and that the printing had been done where the best contracts could be obtained. When Mr. Dickins commenced publishing books in Philadelphia, there was little if any accumulated capital, for it is said that he lent from his private funds $600 to commence the business. The first publication was "The Christian's Pattern," by Thomas à Kempis, an edition of "The Discipline," and "The Saints' Everlasting Rest." This was the fifth edition of the Discipline which had been published. These books were followed by one volume of *The Arminian Magazine* and a part of "Fletcher's Checks." One of the duties which devolved upon the Council, which met in 1789, was "to direct and manage all the printing which may be done, from time to time, for the use and benefit of the Methodist Church in America." In 1790, it selected traveling book stewards, and directed what books should be published. Among these were four volumes of Mr. Wesley's sermons. In the proceedings of that Council we find the following question and answer:

"*Q.* Shall the bishop have power to draw any money out of the book business, for the partial supply of any church or preacher that may be in pressing need?

"*A.* By the recommendation of the elder of the district, the bishop may draw as far as three pounds per annum, but no further."

Unfortunately, the minutes of the General Conference of 1792 were not preserved. Mr. Lee says, "At this Conference we again employed John Dickins to superintend our printing interests in Philadelphia, for which he was to be allowed a house and $666.33 per year, to be paid out of the profits arising from the business." Conference also allowed to Cokesbury College $4000, to be paid in four years; $800 the first year, and the rest to be equally divided for the remaining three years. As the college was burned in 1795, the whole sum was not paid. The same Conference directed that the Book Fund should pay the distressed preachers $666.67 per annum, and to the bishops for the benefit of district schools $64 per annum. Mr. Lee adds: "It was supposed that the profits arising from our book business would amount to at least $2500 per year." The General Conference of 1796 directed the publication of a Methodist magazine. The first and second volumes appeared in 1797 and 1798, but at the death of Mr. Dickins it was discontinued. A further order was added, that "the proceeds of sales of our books, after authorship debts are paid, and a sufficient capital is provided for carrying on the business," should be regularly paid into the Charter Fund. In September, 1798, Mr. Dickins died of yellow fever, which then prevailed in Philadelphia as a terrible epidemic. Ezekiel Cooper was appointed to fill the vacancy, who remained a book agent until 1808. In his report, when he declined a re-election to the agency, he says, "When I engaged in this Concern in 1799, the whole amount of clear capital stock, including debts and all manner of property, was not worth more than $4000; and I had not a single dollar of cash in hand, belonging to the Concern, to carry on the work or to procure materials, or to pay a single demand against the Concern, which at that time was nearly $3000. At the General Conference of 1804, the Concern had so far prospered that I could show a capital of about $27,000."

In 1804, probably because of serious church difficulties, the book business was removed to New York, Mr. Cooper being retained in charge. At that General Conference, a rule had been adopted limiting the term of ministerial appointments to two years; the editor and general book steward and his assistant were made exceptions. In 1808, Mr. Cooper was succeeded by Joshua Wilson, the capital then being $45,000. In 1816, the capital was reported at $80,000; but by some means, the Concern had become considerably embarrassed. The Conference directed the publication of a periodical to be called *The Methodist Missionary Magazine*, and also declared it "improper for agents of the Book Concern to purchase or to sell grammars, or any other such books." The agents recommended the Conference to authorize the purchase of real estate, and to open a printing-office, but the subject was postponed to the following General Conference. In 1818 the *Methodist Magazine* was commenced, but the word "missionary" was omitted from its title. It has been continued to the present time, though, after the establishment of the *Advocate*, it was changed to the *Quarterly Review*. In early times the book business was conducted on the plan of issuing books on commission. They were sent to the presiding elders and preachers, who made a report of sales, and received a commission for their labor. It was found, however, that this plan worked badly; sometimes sales were neglected, and the books were injured; the capital of the Concern was scattered over the country, and collections were not promptly made. In 1820, Dr. Bangs, who had been elected agent, infused more energy into the business, by publishing Benson's Commentary, and also a revised edition of the Hymn-Book. In 1822 the agents rented the basement of the Wesleyan Seminary, in Crosby Street, and began binding their publications. This was the first attempt at performing mechanical labor under the superintendency of the agents. For nearly forty years the books had been printed and bound by contract, and were simply sold at the agency. Owing to the great difficulty in transportation in those early times, a depository was needed in the West. A few individuals made generous contributions, and grounds were secured and buildings were erected in Cincinnati, the General Conference having authorized the establishment of a depository. (See WESTERN BOOK CONCERN.) In 1824, Dr. Bangs and Emory being the agents, the seminary building was purchased, and in the following September the printing business was commenced. This period marks the rise of the extensive publishing interests as they now exist. On Sept. 9, 1826, was issued the first number of *The Christian Advocate*, which was the first weekly official publication of the church. A lot was purchased on Mulberry Street, where new and commodious buildings were erected in 1833, and where the manufacturing department is still located.

On Feb. 18, 1836, the buildings with the entire stock were consumed by fire; the estimated loss being $250,000. A large fire in New York had previously so embarrassed the insurance companies that but little insurance could be collected. Public sympathy was excited, and a collection was made amounting to $89,984.98, which, added to the insurance collected, the value of the ground, etc., left an amount of $281,650.77. At the General Conference which sat in May, liberal offers were made of suitable grounds both in Baltimore and Philadelphia, but these offers were not accepted; new buildings were commenced in New York, and the business became larger and more prosperous than before. The separation of the Church South, in 1845, gave rise to a suit in the United States Court, and under the decree of the court a *pro rata* division was ordered. In accordance with this decree, the agents at New York and Cincinnati paid the representatives of the Church South $270,000 in cash, and also transferred to them the presses and papers belonging to the Concern in the South, and all the debts due and payable in the bounds of the Southern Conferences. Notwithstanding these large payments, under the skillful management of the agents the business progressed without embarrassment, and was annually enlarged. It was deemed best to secure a more prominent site for the increasing business, and the General Conference having so authorized, a large building on the corner of Broadway and Eleventh Street was purchased jointly by the Book Concern and the Missionary Society. The church offices were removed to this large and beautiful edifice, but the manufacturing department, as stated above, is still retained in Mulberry Street.

Between 1868 and 1872, there were rumors of some irregularity and loss through some of the employees. A very earnest and somewhat painful discussion took place respecting the general management. The agents were divided in judgment, and the members of the book committee were unable to agree as to the facts involved. The matter was referred to the General Conference of 1872, and was carefully examined by a large committee, composed in part of men eminent for business ability as well as for integrity. The conclusion arrived at was, "That frauds had been practiced in the bindery by which the Book Concern has suffered loss, but in no other department of the Concern." That there had "been irregularities in the management of the business." But there were no "reasonable grounds to presume that any agent or assistant agent is or has been implicated or interested in any frauds." This report was adopted without debate, and with great unanimity, and the controversy was thus closed. To guard against future difficulties, the manner of constituting the book committee was changed, and skillful laymen were added as auditing committees. The Conference also elected, for the first time, a layman as assistant agent at New York.

Notwithstanding the general depression in business and the severe financial distress so universally felt, the credit of the Book Concern has remained unimpaired. Its business is increasing, and its issues are annually multiplying. The reports of 1876 show that the capital at New York amounts to $1,013,687.29, and at Cincinnati, to $503,285.73. While this capital has been accumulated, large amounts were paid for a number of years in dividends to the Annual Conferences, to assist the superannuated preachers, widows, and orphans; also in meeting the deficiencies of the expenses of delegates in the General Conferences; in establishing new papers in different sections of the country; and in paying the salaries and traveling expenses of the bishops, and of the allowance made to the widows of bishops. The dividends, however, were discontinued several years since; and the salaries of the bishops are now paid by collections from the churches.

The value of the Book Concern is not to be estimated simply or alone by its profits, but chiefly by the assistance which it has given to church periodicals and church agencies, and by the publication of standard theological works, which clearly and distinctly set forth the doctrines of the church. It has been an agency of great power, and thousands of youthful minds have been stirred by the earnest volumes it has issued. To facilitate the diffusion of its publications, depositories have been established in Boston, Pittsburgh, Buffalo, Chicago, St. Louis, and San Francisco (which see), and large book-stores, in appropriate buildings secured for the purpose, have been opened in Philadelphia and Baltimore under the church sanction, but not as the property of the publishing department. When it is remembered that this business has been transacted for the period of ninety years through ten thousand traveling preachers, many of whom were inexperienced and some of whom were employed by presiding elders without full knowledge of their habits, it is astonishing that so little loss should have been incurred, and that its prosperity should have been so great. It has never suffered during its entire history from a defaulting agent, and, with a single exception, it has not been shown that any fraud has been practiced by an employee. It has also competed with other organizations, which have endeavored to furnish their books at cost or nearly so; such as the American Tract Society, the American Sunday-School Union, and kindred associations. From an humble beginning, with the smallest possible means, it has grown to meet the wants of the church, until it has become the largest religious publishing house in the world.

Book Establishment, The (English Wesleyan), may be said to have had its commencement in the Foundry in 1739. It was founded by Mr. Wesley, who at an early period of his career printed, published, and sold his own and his brother's books, with those of the Rev. John Fletcher and others, for the defense of Methodism and the benefit of mankind. These publications were chiefly sold by superintendents of circuits (then called assistants), who were, of course, responsible to Mr. Wesley for sales and returns.

From the profit of these sales he helped the most needy of his preachers, and aided the spread of the gospel to the utmost of his power.

After his death, a codicil to his will, dated Oct. 5, 1790, was accepted in probate, conveying to seven ministers of the connection all the property of the Book Room, as it was then first called. This was to be held by them, *in trust*, for all ministers in connection with the Conference according to the Deed of Declaration of 1784. This property (held in trust) was sold by the trustees to George Whitefield and his assigns, to and for the sole use and benefit of the Conference and its successors forever. Thus it remained till the Conference of 1804, when two deeds were prepared; one, by which George Whitefield was to convey the property to fifteen members of the Conference, through an intermediate person, *in trust;* and another, by which the book steward for the time being should be obliged to account with the Conference from year to year for the business carried on, and all profits arising therefrom. These deeds were executed, and the property settled and secured *in trust.*

The management of the whole of the book affairs, as belonging to the Conference only, is purely ministerial. The property was willed to them, when in financial difficulty, through larger grants made from it than its return supplied; they relieved it, and furnished capital for carrying it on, and to them the concern has from the beginning been one of deep interest.

When the new chapel in City Road was opened, the Book Establishment was removed from the Foundry to premises adjoining.

In 1839 the premises purchased in 1808 were enlarged to meet the steadily increasing demands both at home and abroad. The entrance to this enlarged house of business is at No. 2 Castle St., City Road, and is now known as the "WESLEYAN CONFERENCE OFFICE AND BOOK ROOM." There is a branch city establishment at No. 66 Paternoster Row.

The venerable John Mason was the book steward for many years, and managed its affairs in times of financial difficulty with exquisite tact and skill. His successor is the Rev. F. J. Jobson, D.D., under whose administration the business has very largely increased.

The book committee usually meets on the first Monday of every month, and consists principally of the officials and superintendents of the London circuits, with six ministers chosen from the adjacent circuits. The Rev. Benjamin Gregory is editor, and at present Rev. T. Woolmer is the secretary of the committee. The official appointments are for a term of six years, renewable as deemed expedient.

As to its regular publications, first must be named *The Arminian Magazine*, commenced by Mr. Wesley in January, 1777; this, as a monthly publication, flourished for a century. It now bears the title of *The Wesleyan Methodist Magazine;* at the commencement of this year the *City Road Magazine* was incorporated with it, and it was reduced in price from one shilling to sixpence. *The London Quarterly Review*, *The Christian Miscellany*, *The Sunday-School Magazine*, *Early Days* (enlarged), *Our Boys and Girls* (illustrated), all have a very large circulation.

"The Wesleyan Hymn-Book and New Supplement," sanctioned and authorized by the Conference for use throughout the connection, was published in 1876, and within a year of its publication has been circulated to an extent of upwards of a million copies. It has been gratefully welcomed both at home and abroad. A "New Tune-Book," containing a tune for every hymn, is in the press, and will be published before the present work is completed.

The issues from the Conference office last year, before the publication of the Hymn-Book, were upwards of twelve millions, not reckoning newspapers, which are published elsewhere. The publications by the Conference office are acknowledged to be among the cheapest and best literary productions of the kingdom. Formerly they were circulated principally through ministers, but now they are sold as well by all publishers and booksellers. There is also a large and flourishing Tract Society connected with the establishment.

The book steward, by authority of the Conference, makes annual grants from the profits of the Book Room to "Home Mission Work in Ireland," to the "Home Mission and Contingent Fund," to the "Worn-out Ministers' and Widows' Fund," and of £3000 to the "Itinerant Methodist Preachers' Annuitant Society." These grants to be modified by the Conference according to circumstances.

Book Room, Canada.—See CANADA BOOK ROOM.

Book Room, The, of the United Methodist Free Churches, England, is situated in Salisbury Court, Fleet Street, London. It is managed by a book steward and committee, elected annually by the Assembly. The present book steward is Rev. Thomas Newton. The treasurer, who is also elected by the Annual Assembly, is Mr. John Cuthbertson. This office he has held for fifteen years.

The Book Room publishes the Hymn-Book appointed for congregational use, the Sunday-School Hymn-Book, Book of Services, monthly magazines, model or reference deeds for the settlement of chapels, class-books, and other church requisites. The magazines are three, the *United Methodist Free Churches Magazine*, *Sunday-School Hive*, and *Welcome Words*, the last being a juvenile missionary magazine. The Annual Assembly appoints the editors, who are responsible to the Assembly alone, the Book Room committee having control over the commercial transactions of the Book Room only. Until the Assembly of 1877, one minister edited the three magazines, and for many years the editor was free from circuit work. By a new arrangement the editing is distributed, and a minister appointed to a circuit edits each of the three magazines respectively.

The Book Room owns the copyright of many of Rev. James Everett's works, and has brought out new editions of them. It has also published other volumes, though its operations as a general publishing house are not extensive. It keeps other works besides on sale.

Its profits are yearly devoted to connectional objects by vote of the Annual Assembly; and as these profits are considerable, the Book Room has proved of essential service to several of the connectional funds. The profits on the year 1875–76, the last returns at the date of this writing, amounted to £1354.9.6. Since the Union of Wesleyan Reformers with the Wesleyan Methodist Association in 1857, the entire profits have reached nearly £16,000. The capital of the Book Room amounts to about £6000. The committee of the Book Room meets monthly. Its members are all, for convenience of attendance, chosen from the London district.

Booneville, Mo. (pop. 3506), the capital of Cooper County, on the Missouri River. It is in the midst of a rich agricultural region, and in the vicinity of valuable mineral deposits. In 1818, Rev. Justinian Williams, a local preacher, organized the first Methodist society in the county. It was composed of but four, but was shortly afterwards enlarged. Mr. Williams subsequently became a member of the Conference. The circuit was organized in 1834, and in 1840 it became a station. The church edifice was commenced in 1833, and dedicated by Bishop Soule in 1838, during the first session of the Annual Conference held in this place. The society, in common with the great majority of the churches in Missouri, adhered to the Church South. A German Methodist society was organized, and it erected a church in 1852. A small society of the Methodist Episcopal Church has been formed, but has no edifice. The statistics at present are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1833	M. E. Church South..	200	75	$6000
1852	German M. E. Church	90	120	4000
	M. E. Church...........	20	60	......
	African M. E. Church	103	75	1200

Booth, Thomas M., a minister of the United Methodist Free Churches, England, entered the itinerancy in 1857; was elected president of the Annual Assembly in 1876.

Boothby, Asa, Jr., a professor in the Wesleyan Academy, Wilbraham, Mass., was born in Limington, Me., Sept. 23, 1834, and was graduated from the Wesleyan University in 1859. In the same year he was appointed teacher of Mathematics, and subsequently teacher of Natural Sciences, in Falley Seminary. In 1867 he was elected teacher of Natural Sciences in the Wesleyan Academy, at Wilbraham, Mass. Mr. Boothby has published a pamphlet on the "Nomenclature of Chemistry" (1862).

Bordentown Female College was opened in Bordentown, N. J., in the year 1851, as a young ladies' boarding-school. It was originated by Rev. J. H. Brakeley, Ph.D., a local preacher in the M. E. Church, who had been Professor of Languages and Natural Sciences in the Wilmington Female College. The property was purchased by himself, and is not owned by the church, but the school has been under the patronage of the New Jersey Conference. It is located on a high point of ground overlooking the Delaware River, and is easy of access both from Philadelphia and New York. The institution was chartered in 1853. A library has been collected, together with philosophical apparatus and a cabinet and museum. For a number of years Mr. and Mrs. Brakeley, assisted by competent teachers, conducted the institution prosperously, and a large number of young ladies have graduated from its halls. After laboring for twenty-three years, Mr. Brakeley retired, and has been succeeded by Rev. W. C. Bowen, A.M., an experienced teacher from the State of New York. He has associated with him a corps of able instructors, and the institution is now pursuing a successful career.

Boston (pop. 250,526) is the centre of New England Methodism. In no city of the Union was the introduction of Methodism more strongly opposed than in this, with the possible exception of Savannah, Ga. It was visited by Charles Wesley, on his return voyage from Georgia, Sept. 24, 1736, the vessel having to put into that port because of a severe storm. He remained in the city about a month, preaching in Christ church, Salem Street, and in King's chapel, on Common, now Tremont, Street, and other places. This city was first visited by Whitefield, September, 1740, when he preached in Battle Street, Old South, New North, and Summer Street churches, and on the Common. He visited it again in 1745, 1756, 1764, and the last time in 1770.

Richard Boardman formed a small society in Boston in 1772, which, being left without pastoral care, soon expired. William Black, the founder of Methodism in Nova Scotia, preached six months, in 1784, in private houses and halls, and also in the Sandemanian chapel, to good congregations. Freeborn Garrettson, in the summer of 1790, preached several times in private houses, engaged a meeting-house and boarding for a preacher, but formed no society. Jesse Lee, traveling through New England to organize Methodist churches, came to Boston on July 9, 1790, after Mr. Garrettson had left, meeting each other on the way, and on the 11th of July preached his famous sermon under the elm-tree in the Common. The public were readily attracted by his fervor and eloquence, and his audience grew from four men at the beginning of his service to three thousand attentive listeners, who were gathered around him when he closed. Having gone east as far as Portsmouth, N. H., he again stopped at Boston on his return, and preached there several times, in the Common, in a private house, in a vacant Baptist meeting-house, and in Charlestown. He went to Boston again on the 13th of November, in the same year, by the appointment of the Conference in New York in October; and spent four weeks endeavoring to find a public place in which to preach. He preached, however, Sunday evening, Nov. 14, in a private house. He was unsuccessful, and went to Lynn, where more encouragement was offered him. In this town he organized the first Methodist society in Massachusetts, Feb. 20, 1791. Asbury visited Boston on the 23d of June of this year, and preached twice. He was coldly received, had small congregations, and went away discouraged.

At length Samuel Burrill opened his house for the Methodist meetings, and a society of twelve members was formed in July or August, 1792. Some of the names were Samuel Burrill, Elijah and Daniel Lewis, Abraham Ingersoll, Uriah Tufts, Jacob Hawkins, and Mrs. Green. Fifteen members were reported to the Conference held that year in

BORDENTOWN FEMALE COLLEGE.

the new church at Lynn, and Jeremiah Cosden was appointed pastor of the society. When the congregation had grown too large for Mr. Burrill's rooms, the use of a school-house was obtained. The services were held at five o'clock in the morning. Some persons complained that they were annoyed by the ringing of the bells at so early an hour, and had the school-house closed against the society. A room in a hotel was the next meeting-place, but that was soon shut against the unpopular Methodists. A chamber was at last found in the house of Mr. John Ruddock, in Ship Street, now Ann Street, which was dedicated by the Rev. James Martin, August 19, 1793.

In 1794, the society, now numbering about forty-two members, resolved to build a chapel. Five hundred and twenty dollars were subscribed, and a lot was bought on what is now Hanover Street, but was then called Methodist Alley. The corner-stone of the new building was laid by Jesse Lee, presiding elder, and John Harper, pastor, August 28, 1795, and the church was dedicated by Joseph Pickering, May 15, 1796. This church was occupied till 1828, when the congregation removed to North Bennett Street. In 1800 the church in Boston reported 66 white and 6 colored members.

The corner-stone of the Bromfield Street church was laid by the Rev. Peter Jayne, on the 15th of April, 1806, and the church was dedicated in November of the same year by the Rev. S. Merwin. In 1810 the Boston circuit reported 330 members, white and colored; in 1820, Boston and Charlestown returned 619 members. A colored society, known as the May Street chapel, was formed in 1818. The Bennett Street church was founded in 1828, and its chapel was dedicated in the same year by the Rev. Stephen Martindale. This church became eventually the strongest Methodist church in the city, and though it no longer exists in its identical organization, it is well represented in several churches which have originated more or less directly in colonies going out from it. In 1829 the Rev. E. T. Taylor received his first appointment to the Mariners' Bethel, an appointment to which, in marked exception to Methodist usage, he was regularly re-assigned for thirty-three years, till his death in 1872. During this period he preached to his congregation of seamen and strangers with remarkable vigor and eloquence, and gained a wide fame. This church continues to appear in the list of appointments, but makes no statistical returns. The first church organization in Dorchester was made in 1817; the first church building was erected in 1818, and was replaced by a second building in 1825. In 1830 there were in Boston, Dorchester, and Charlestown (now all included in the city of Boston) 899 members. The Church Street church was organized under the pastoral care of the Rev. Abel Stevens, and its house of worship was dedicated by him July 4, 1834. The Russell Street church was organized by the Rev. Moses L. Scudder in Blossom Street in 1837, and its chapel was dedicated in 1838. An attempt was made to form a church in South Boston in 1810, it being the first effort by any denomination to establish worship in that part of the city. It was unsuccessful, as was also the second attempt, in 1825. A third attempt, in 1836, resulted in the formation of the Centenary church, which was dedicated by the Rev. E. T. Taylor, June 17, 1840. The church in Roxbury was formed about this time, and appears on the minutes in 1840, with 103 members. The total number of members in this year, within the present limits of Boston, was 1907. The church at East Boston was organized in 1839, and was first recognized as a distinct charge in 1842. It is represented by the Meridian Street church. The Bethel chapel of the Boston Port Society was built about this time for the Rev. E. T. Taylor by the liberality of the citizens of Boston. With it were connected a seamen's boarding-house, Sunday- and week-day schools, a store for seamen, and other auxiliary means of usefulness. The number of members and probationers within the present limits of Boston was in 1850, 2495, and in 1860, 2875.

In 1871 the Boston Wesleyan Association, a corporation of twenty laymen, owning and publishing the *Zion's Herald*, erected a large building, of granite, on Bloomfield Street, which was called the "Wesleyan Association Building." Besides business-rooms for the association and the *Zion's Herald*, it contains rooms for the Depository of the Methodist Book Concern, for society and social meetings, and other appurtenances designed to render it suitable for use as a "General Methodist headquarters" for New England. It has been adapted for the purposes mentioned, and is appreciated as a valuable addition to the Methodist institutions of the city.

Most of the original Methodist churches in Old Boston have given way before the changes in population, and are now represented by mission churches or by new organizations under new names in the present residence quarters of the city. The following table exhibits the present condition of the churches. The column headed members includes local preachers and probationers, and that headed value of church property includes the parsonage, where there is one:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1806	Bromfield Street	350	350	$86,000
1829	Mariners' Church	......	......	....
1830	Dorchester	212	250	40,000
1834	Church Street	240	247	....
1839	Meridian Street	414	375	32,000
	Hanover Street	76	80	....
1852	German Church	92	85	15,700
1859	Jamaica Plain	51	60	24,000
1860	Revere Street	20	......	....
1861	Dorchester Street	215	217	25,000
1861	Tremont Street	380	210	164,000
1865	Saratoga Street	401	479	37,000
1866	First Ch., Temple St	545	437	50,000
1869	Highlands	217	190	22,000

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1870	Winthrop Street	310	365	50,000
1871	Appleton	101	102	6,000
1871	Broadway	495	550	65,000
1871	Roslindale	73	172	19,000
1872	Allston	87	96	12,000
1872	Egleston Square	51	124	16,500
1872	Washington Village	54	118	7,000
	Harrison Square	89	150	....
	Mattapan	28	105	35,000
	Mount Pleasant	19	168	2,500
	Ruggles Street	80	75	1,500
	African M. E. Ch	303	175	700

Boston University was incorporated in 1869. Its founders were Isaac Rich, Lee Claflin, and Jacob Sleeper. Mr. Rich bequeathed for this purpose his large estate. The chief organs of curatorial and academic administration are the following: the University Corporation, the University Council, the University Senate, the University Convocation, the Faculties of the Colleges, and the Faculties of the Schools. The first consists of the president of the university and five classes of trustees, each holding office for five years; the second consists of the president and registrar of the university, and the deans of all the faculties; the third includes all members of the council and all regular professors in the different faculties; the fourth consists, under certain statutory limitations, of all persons who have been admitted to degrees in the university.

The statutes provide for the establishment of a large group of colleges, with distinct faculties and administrations. Departments so organized as to presuppose on the part of the student a collegiate preparation, or its equivalent, are called schools. Such of these as are organized and administered in the interest of persons preparing for professional life are called professional schools. Crowning all is the School of All Sciences, a purely post-graduate department for candidates for the higher degrees.

The following are the colleges and schools already in operation, and the dates of their establishment, respectively:

College of Liberal Arts	March 14, 1873.
College of Music	July 3, 1872.
College of Agriculture	Feb. 11, 1875.
School of Theology	May 3, 1871.
School of Law.	Feb. 17, 1872.
School of Medicine	Feb. 15, 1873.
School of Oratory	June 17, 1873.
School of All Sciences	April 9, 1874.

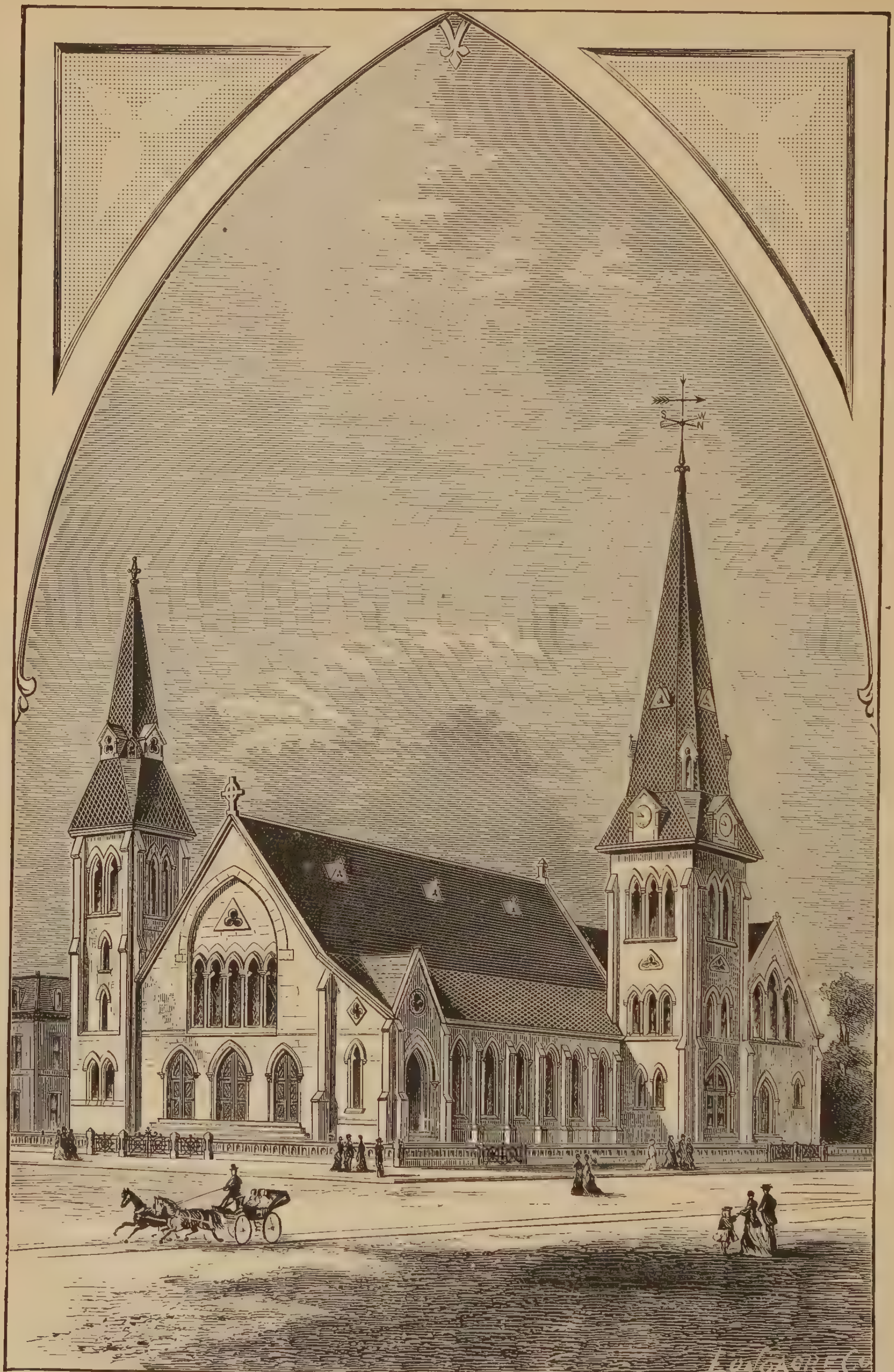
The College of Music and School of Oratory are in character and standard entirely unique in the history of American education. The place of the College of Agriculture is supplied by the Massachusetts Agricultural College at Amherst. The College of Liberal Arts has fixed a higher standard of admission than has heretofore been maintained in any American or English university. For two or three years past the number of students in the three professional schools of Theology, Law, and Medicine has exceeded the aggregate of the professional students of any of the other American universities maintaining the same faculties. By virtue of a special arrangement with the National University of Greece, and with the Royal University at Rome, members of the School of All Sciences of Boston University, who are Bachelors of Arts, can pursue regular or special courses of study in either of said universities without charge for tuition, and on returning, take their degrees precisely as if they had remained in residence. In all departments women enjoy all the privileges of men. It is the first university in the world organized from the first and throughout upon this principle.

The School of Theology was projected in Boston, in 1839; opened in Concord, N. H., as the "Methodist General Biblical Institute," in 1847; removed to Boston, and re-organized as the "Boston Theological Seminary," in 1867; since 1871 the theological department of Boston University. For its history, see "Annual Reports of Boston Theological Seminary," especially the "Quarter-Century Report of 1872," and the "Quadrennial Reports to the General Conference of the Methodist Episcopal Church." For further information respecting the university as a whole, see the "Annual Report of the President" and the current issues of the "Boston University Year Book."

The theological department, until permanent buildings shall be erected, occupies the rooms and halls of the Boston Wesleyan Association. The president, Rev. Dr. W. F. Warren, is well known as an instructor, and by his writings. He is assisted by an able faculty in all the departments.

Boswell, Wm. L., formerly professor in Dickinson College, was born in Philadelphia, Pa., June 22, 1828. He graduated in Dickinson College in June, 1848, and in the following spring joined the Philadelphia Conference of the M. E. Church. In 1853 he accepted the chair of Ancient Languages in Williamsport Seminary, and shortly afterwards the same position in Delaware College. In 1855 he was elected to the same chair in Genesee College. In 1857 he became Professor of Mathematics in Dickinson College, and three years after Professor of Languages. In 1865 he resigned his position, and engaged in insurance business in Philadelphia.

Bostwick, Shadrach, was born in Maryland in the year 1767 or 1768. He was educated as a physician, and entered upon its practice. He entered the itinerancy in 1791, and during fourteen years he had appointments in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. He was five years presiding elder. In 1803 he was appointed missionary to Deerfield, Ohio. He had been preceded by a local preacher from Virginia. He formed the Deerfield circuit, then connected with the Pittsburgh district of the Baltimore Conference. He was the first regular preacher, indeed, sent to the Western Re-



TREMONT STREET METHODIST EPISCOPAL CHURCH, BOSTON, MASS.

serve. At the next Conference he returned from his vast circuit sixteen members. He continued his labors in that region until 1805, when he located. He formed the first Methodist societies in that part of Ohio, and gave an impulse to the cause of Methodism, which it has never lost. Bishop Hedding spoke of Bostwick as "a glorious man." He was famous for the intellectual and theological power of his sermons. "Hundreds will rise up in that day and call him blessed." His discourses were systematic, profound, and luminous, and often very melting; his piety deep and pure; his manners dignified and noble. Methodism in that region owes much to the labors of this eminent pioneer. After locating in 1805, he resumed the practice of medicine.

Bouden, Edward, a minister of the United Methodist Free Churches, England, became an itinerant in 1849; was president of the Annual Assembly in 1871. For many years Mr. Bouden has held the office of chapel secretary, and in 1874 was liberated from circuit work that he might attend to the duties of this office and others which were incorporated with it. He resides in Harrogate, Yorkshire.

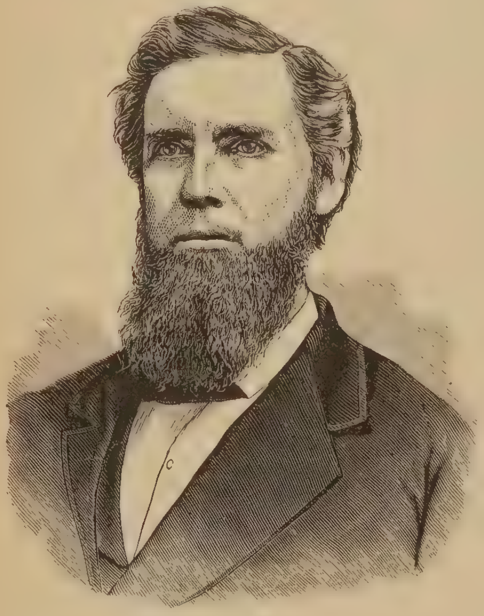
Boundaries of Annual Conferences.—The Annual Conferences from 1773 to 1796 had no definite boundaries. The ministers attended such Conferences as were most convenient to them, or as they were respectively notified by the bishops. At one time a Conference was held in almost every presiding elder's district, the chief Conference being at Baltimore. They were known as District Conferences, rather than Annual. The General Conference of 1796 determined to give the Conferences definite boundaries, dividing the territory into six Conferences. In 1804 a separate section in the Discipline was devoted to the subject of boundaries. These have been changed from time to time, as the General Conference has judged best. As the churches have grown older, and as vested interests have arisen, there is more difficulty in changing the boundaries, and in some cases serious injury has occurred. The General Conference has usually constituted a committee on boundaries, consisting of one member from each Annual Conference. Formerly this committee reported for the consideration of the General Conference, but in 1872 it was determined that the decision of this committee should be final. In order to avoid difficulties, the General Conference of 1876 resolved that no change should hereafter be made until the plans should have been submitted to the Annual Conferences interested. It also provided that adjacent Conferences might settle and alter boundary lines between them, through a committee of five, appointed from each Conference, their action being approved by the bishops presiding at the next Conferences.

Bourne, Hugh, was born April 3, 1772, in Staffordshire, Eng., and died at Bennesley, Staffordshire, Oct. 11, 1852. He was the founder of the Primitive Methodist Church. He was trained up as a Wesleyan Methodist, and became an active preacher. When about thirty years of age, he, with a number of other preachers of the Wesleyan Church, engaged in holding camp-meetings and various out-door religious services. The Wesleyan Conference disapproved of these measures, and in 1807 passed a resolution condemning their course. This reproof caused Mr. Bourne to leave the Conference and to form a new Methodist organization. Its first class was formed at Standley, Staffordshire, in 1810. In 1844, Mr. Bourne visited the United States. While withdrawing from the Wesleyan body, the Primitive Methodists and their leaders have prosecuted revival work, and have indulged but little in controversy. [See PRIMITIVE METHODISTS.]

Bowdish, Charles G., was born at Potsdam, N. Y., May 12, 1834, and died at Astoria, July 5, 1873. He was one of five brothers connected with the Methodist Episcopal ministry. He was converted in 1853, and soon entered Cazenovia Seminary. Removing to Minnesota, he was received into that Conference in 1858. Having served a number of its appointments, he was elected chaplain of the 11th Minnesota regiment of volunteers, in 1864. In 1870 he was transferred to the New York East Conference, and filling a number of appointments, died in that Conference. He was a man of fine taste and culture. While in the army he rendered valuable service to Bishop Clarke in the organization of the Holston Conference. He was twice elected chaplain to the Minnesota House of Representatives. In 1867 he was appointed by President Johnson to superintend the annual payment of the Chippewa Indians. At the General Conference in Brooklyn, in 1872, he was placed on the staff of official reporters.

Bowen, Elias, D.D., an eminent minister in the old Oneida Conference, was born in Warwick, Mass., June 16, 1791, and died Oct. 25, 1871. He united with the M. E. Church in 1814, and shortly after entered the ministry. He occupied many of the best stations in the Conference, and was for twenty-four years, at different periods, presiding elder. He was a delegate in seven General Conferences. In 1857 he asked for a superannuated relation, believing that the churches generally desired younger ministers, but was always ready to fill the pulpit when his services were required. In 1870 he united with the Free Methodists. As a preacher he was clear, logical, and forcible, and was a warm friend of education and of educational institutions. His last moments were peaceful and triumphant.

Bowen, Wm. C., A.M., president of Bordentown Female Seminary, was born at Berkshire, Tioga Co., N. Y., Nov. 25, 1832. His father, Dr. Elias Bowen, was identified with the interests of the Methodist Episcopal Church in Central New York for fifty years. He graduated at the Wesleyan University in 1854, was admitted into the Oneida Conference in 1857, and he continued in the pastoral work until 1866. Much of his life has been spent in the profession of teaching, having been principal of Drewville Institute; Professor of Mathematics and Philosophy in Cooperstown Seminary; of Mathematics in Central New York Conference Seminary; and principal of Skaneateles Academy. In 1875 he became president of Bordentown Female College, which position he now occupies.



REV. W. C. BOWEN, A.M.

Bowers, John, under the constraining influence of the Holy Spirit, dedicated himself to the Christian ministry, in the British Wesleyan Church, when barely seventeen years of age. His heart was warm with a rich experience of gospel truth, and his zeal was the pure inspiration of duty to his Master and love to souls. For more than thirty years he exercised a powerful ministry in many important circuits. In 1843, Mr. Bowers was appointed house governor at Didsbury College; an office for which he was eminently qualified, and which he retained for twenty years. In 1858 he was elected president. During the last few months of his life he gave every assurance of a firm reliance on the everlasting covenants; disease sometimes obscured the brightness, but could never weaken the strength of his joy in Christ. He sank peacefully away, May, 1866.

Bowling Green, Ky. (pop. 4574), the capital of Warren County, is situated on the Big Warren River, at the crossing of the Louisville and Nashville Railroad. The M. E. Church South established a literary institution, but the buildings and grounds were greatly injured during the war, and the college was for a time suspended. It has since been re-organized. The following are the church statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church South	235	...	....
Colored M. E. Church	61	60	$2,000
African M. E. Church	148	80	11,000

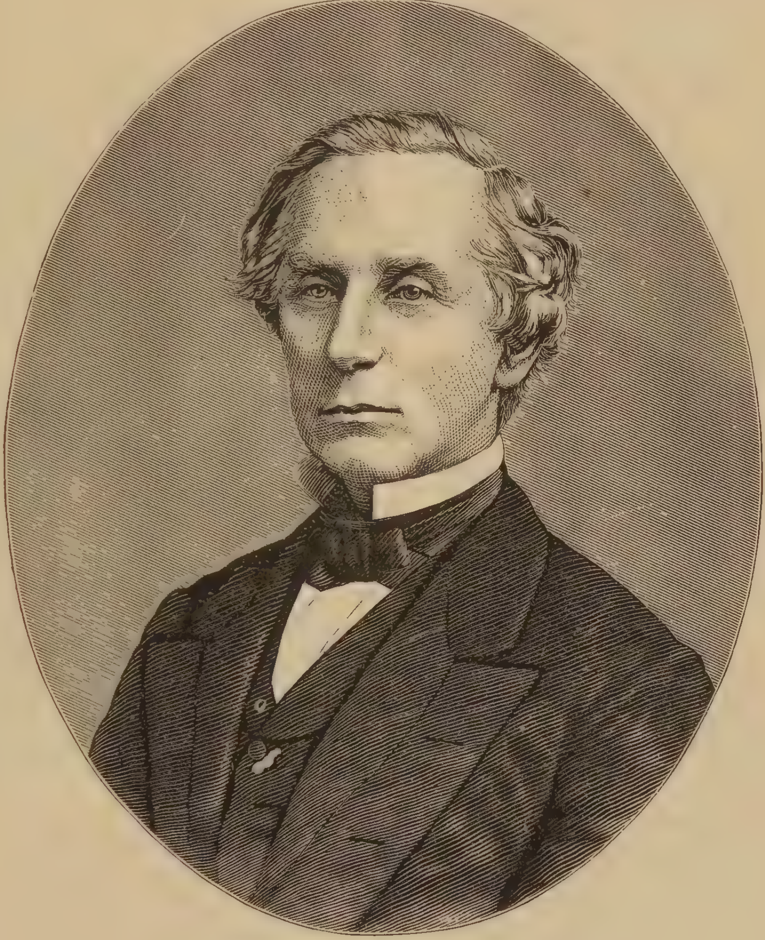
Bowman, Thomas, D.D., LL.D., a bishop of the M. E. Church, was born July 15, 1817, near Berwick, Columbia, Co., Pa. He prepared for college at the Wilbraham Academy, Mass., and at Cazenovia, N. Y. While a student at the latter place he was converted and joined the M. E. Church, Jan. 1, 1833. He graduated at Dickinson College, as valedictorian of his class, in 1837. After leaving college he spent one year in studying law, and was licensed to preach July, 1838; and traveled for one year as agent for the Pennsylvania Colonization Society. In 1839 he joined the Baltimore Conference, and was stationed in Beaver Meadow circuit. From 1840 to 1843 he was a teacher in the grammar school in Dickinson College; when his health becoming impaired, he was placed in a superannuated relation until 1848. He was then appointed professor of Dickinson Seminary, at Williamsport, Pa., which institution he organized, and over which he presided for ten years. In 1858 he was stationed at Lewisburg, Pa., and during the year was elected president of the Indiana Asbury University. He continued to act as president of the university from 1859 until 1872, when he was elected to the episcopacy. He received the title of Doctor of Divinity from the Ohio Wesleyan University in 1853, and that of Doctor of Laws from Dickinson College in 1872. He was elected chaplain to the United States Senate during the sessions of 1864 and 1865; and in 1864 was appointed by the General Conference as one of the delegates to attend the British Wesleyan Conference. He was a member of the General Conferences of 1868 and 1872. From 1839 to 1856 he was a member of the Baltimore Annual Conference; from 1856 to 1859, of the East Baltimore Conference; from 1859 to 1864, of the Southeast Indiana; from 1864 to 1872, of the North Indiana. Since his election to the office of bishop, in 1872, he has been actively engaged in episcopal duties, and has visited nearly all parts of the United States. His residence is in St. Louis, Missouri.

Boyce, W. B., an eminent British Wesleyan minister, was born in 1804. He went to Africa in 1829, where he made good proof of his ministry, and was very successful as the author of a Kafir grammar.

He made many valuable translations. He returned to England in 1843. Two years after he went to Sydney, N. S. Wales, where he labored for twelve years. In 1854 the Australian Conference was constituted, and its first session was held in Sydney, under the presidency of Mr. Boyce, who also held the office of general superintendent of missions in Polynesia. The following year he went to England, as representative of the Australian Conference; here he became missionary secretary in 1858. He went to Eastern British America and Canada in 1861. He returned to the Mission House, where he became senior secretary and deputy treasurer on the death of Dr. Hoole, and remained in labors more abundant till 1876, when he left England for New South Wales, to spend the evening of a long and useful life among his family and numerous friends.

Boyle, Robert, a Primitive Methodist minister in Canada, was born of Roman Catholic parents, in Tipperary, Ireland, and lived in communion with that church until, when about sixteen years of age, he was converted to Protestantism. He became a local preacher in the Wesleyan Church in his native country. Removing to Canada at a time when Wesleyanism was unhappily divided, he was introduced into the itinerant ministry among the Primitive Methodists. He has filled the best stations in the gift of the church. He has been its representative to the parent body in England, and to the General Conference of the Methodist Church of Canada in 1874. He has also been both president and secretary of his own Conference. He is now about fifty years of age.

Boyle, Thomas N., was born April 26, 1839, at Blairsville, Pa. While receiving an academical education at Bellefonte, Pa., he was converted, and became a member of the M. E. Church. He was licensed to preach in 1859, and was received into



REV. THOMAS BOWMAN, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

the Pittsburgh Conference one month afterwards. He has continued constantly in the work of the ministry, except several months' service as captain of a company of infantry during the late war. Eleven years of his itinerancy have been spent in city appointments, one year presiding elder of South Pittsburgh district, and he is now on the Pittsburgh district, comprising all the charges of that large city.

Bradburn, Samuel, was converted when about eighteen years of age, and entered upon the work of the ministry in the British Wesleyan Church in 1774. He was endowed with extraordinary gifts, and his ministry was owned of God in the salvation of many souls. He traveled a great deal with John Wesley, and was with Charles Wesley when he died. He never fully recovered from the effects of a fever he had at Manchester, but he died as he had lived, "trusting wholly on the Lord Jesus, who was his all in all." Mr. Bradburn is buried in City Road chapel ground; only a brick wall separates his body from his warm and unchanging friend, the Rev. John Wesley.

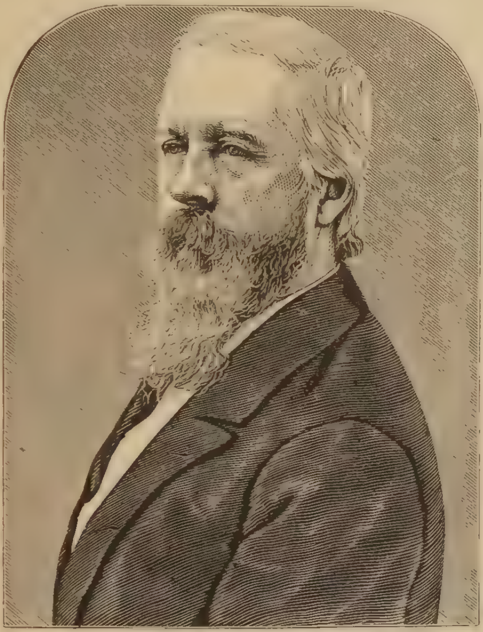
Bradburn, Sophia, was a native of Gloucester, England. In the eighteenth year of her age she was converted, and immediately united with the Methodist society, of which she continued a true and faithful member to the end of her life. It is stated on good authority that she first suggested to Robert Raikes, with whom she was personally acquainted, the plan of Sunday-school instruction. As Mr. Raikes looked upon a large number of unfortunate children who roamed the streets of that city, he asked Miss Cook,—as that was her name before her marriage,—"What shall we do for these poor, neglected children?" She replied, "Let us teach them to read and take them to church." The suggestion was adopted, and Mr. Raikes and Miss Cook conducted the first company of Sunday scholars to the church, exposed to the derision of the multitude as they passed along the street. She afterwards became the wife of Samuel Bradburn, one of the early Wesleyan preachers. Through the greater part of her life she was severely afflicted, yet in spite of her affliction she was accustomed to rise at four o'clock in the morning, and was a regular attendant upon the five o'clock preaching or prayer-meeting, which was customary in those early days. She was faithful in visiting the sick and efficient as a class-leader, and a devoted and faithful wife. It was her practice to read the entire morning service of the Church of England in her closet, and when she was so deeply afflicted that she could no longer do this, the service was held daily in her sick-room by her daughter. From her early life she enjoyed the fraternal friendship of John Wesley. She says that one of Wesley's many salutations which always filled her with the spirit of cheerfulness was, "Sophy! live to-day." She died placidly and calmly, aged seventy-five years.

Braden, John, D.D., was born in the city of New York, Aug. 18, 1826. He was converted, and united with the M. E. Church at Monticello, Ill., in 1846; graduated at the Ohio Wesleyan University in 1853. He taught in the Female College at Xenia, Ohio, one year, and in 1854 was admitted into the Cincinnati Conference. He was successively appointed to New Carlisle, Jamestown, New Burlington, Raysville, York Street, Cincinnati, and to the Ladies' Home Mission of that city. In 1860; and 1861 he was principal of the New Carlisle Academy. In 1867 he became president of the Central Tennessee College, was transferred to the Tennessee Conference, and placed in charge of Clark College, Nashville. In 1868 he was connected with the public schools in Nashville. In 1869 he was re-elected president of Central Tennessee College, which position he still holds. He was also presiding elder of Nashville district from 1872 to 1876, and was a delegate to the General Conference in 1876.

REV. JOHN BRADEN, D.D.

Bradford, Joseph, a British Wesleyan Methodist preacher, and traveling companion of John Wesley. For thirty-eight years he was an itinerant preacher, and in 1803 he was president of the British Conference. He was a pious and useful man. He died at Hull in 1808.

Bradley, Alexander.—Born in Baltimore, Md., in 1812, and possessed of a fair education, he early developed rare mechanical skill, and settled, in early manhood, in Pittsburgh, where he still resides, and has built up a colossal manufacturing establishment. He entered into manufacturing of iron-ware in 1836. In 1865 he founded the Tradesman National Bank, and became president, which office he has held ever since. Through his gift of $20,000 the "Bradley Professorship" was founded in Allegheny College. In 1874 he was elected president of the board of trustees of that institution. He is also a trustee of Beaver College and Musical Institute, and a director in the Pittsburgh Bank for Savings, and Pittsburgh Insurance Company. He was one of the originators of Christ church, in Pittsburgh, and has been for many years president of its board of trustees, and has held other official positions in the M. E. Church. He has long managed the financial interests of the centenary fund for the endowment of Allegheny College, and other Conference funds. He has also contributed largely to the erection of a number of churches. He was an active and honored lay delegate to the General Conference of 1872.



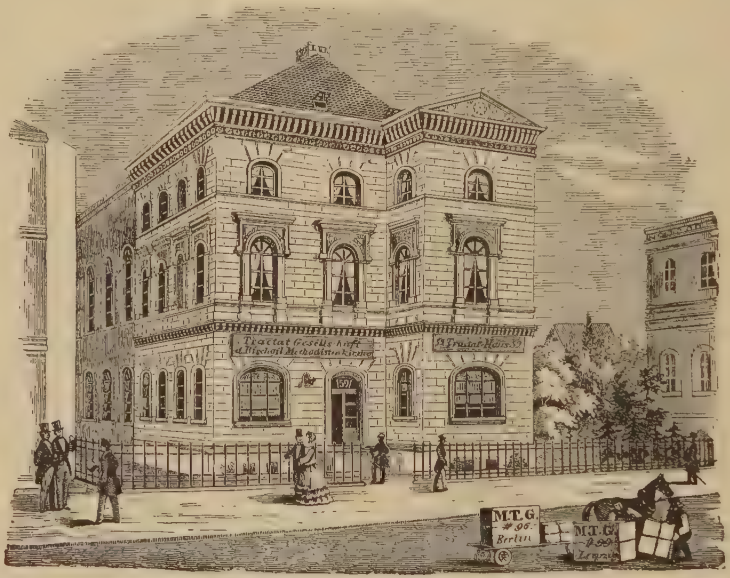
ALEXANDER BRADLEY, ESQ.

Bragdon, Charles C., principal of Lasell Female Seminary, at Auburndale, is the son of Rev. C. P. Bragdon, deceased. He was educated in the Northwestern University, where he graduated, and was engaged as professor in Williamsport Seminary before accepting his present position. He added to his culture by traveling in Europe.

Bragdon, Edmund Erastus Eastman, D.D., a distinguished teacher of the Methodist Episcopal Church, was born at Acton, Me., Dec. 8, 1812, and died at Lima, N. Y., March 20, 1862. He was graduated from the Wesleyan University in 1841, and taught in the same year at the Mexicoville Academy, New York. In 1842 he was appointed principal of Fulton Academy; in 1846, principal of Mexicoville Academy; and in 1848, principal and financial agent of Falley Seminary. In 1853 he was elected Professor of Ancient Languages in the Ohio University; in 1854, Professor of the Latin Language in the Indiana Asbury University; and in 1858, Professor of Ancient Languages in Genesee College. Prof. Bragdon was engaged in pastoral work in the Black River and New York Conferences in 1844, 1845, 1847, and 1853.

Brakeley, John H., Ph.D., a native of Warren Co., N. J., born Nov. 14, 1816, was converted on his twenty-first birthday. While a student at Lafayette College, he joined the Methodist Episcopal Church. He graduated in 1839, and received the degree of A.M. in course, and a few years after his *Alma Mater* conferred on him the degree of Doctor of Philosophy. He became an educator, and taught a select school in Cecil Co., Md., then became principal of Port Deposit Academy, and afterwards spent five years as Professor of Languages and Natural Sciences in Wesleyan Female College, Wilmington, Del. He then took charge of Pennington Female Institute, and remained four years. In 1851 he founded Bordentown Female College, and was its president for twenty-three years. It greatly prospered under his presidency. He became a local preacher in 1842, and has long been an ordained elder. He was president of the National Local Preachers' Association in 1861–62, and held other official positions in the M. E. Church, and is now president of the board of trustees and steward of Trinity church, Bordentown, N. J.

Bramwell, William, was born at Elswick, Lancashire, in 1759, and died suddenly while attending the Methodist Conference at Leeds in 1818. His early educational advantages were limited, but his parents trained him to a religious and exemplary life. He united with the Methodists, much against the wish of his parents, and soon after, while listening to a sermon preached by Mr. Wesley, he received the evidence of his adoption. He at once became active in religious labors, conducting prayer-meetings early in the morning for the accommodation of working-people; and, having been appointed a class-leader, the Methodist society at Prewton, England, where he was an apprentice, was soon doubled. He entered the itinerant ministry in 1786, and for thirty years labored as a Methodist preacher, and was a great revivalist. Perhaps no man in his day gathered more into the Methodist communion than did he. In 1791, through his agency, a wide-spread revival in Dewsbury occurred; and in 1792, while on Bristol circuit, about five hundred were added to the societies. His success was similar on other circuits, reporting almost always at each Conference hundreds of additions to the church. "His energy was tireless, his understanding masculine, his decision of character unswerving, his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic, an early riser for study and prayer; reading some, studying more, and praying most. He acquired a knowledge of the Greek and the French, and translated from the latter a very good work on preaching. He was scrupulous to a fault, and charitable to excess, giving even the clothes from his person to the poor. The quickness and clearness of his discriminations of character were marvelous, and led both himself and his friends to suppose that he possessed the power of discerning spirits." His memoir and life have been read by thousands to their comfort and edification.



BREMEN CHURCH AND TRACT HOUSE.

Breeden, Henry, a supernumerary minister of the United Methodist Free Churches, England. He commenced his ministry in 1831, in connection with the Arminian Methodists, a body of seceders in the midland counties, who united in 1837 with the Wesleyan Methodist Association. He was actively engaged in the work of the itinerancy until 1872, when increasing age and infirmities induced him to ask to be made a supernumerary. His request was complied with, and from that year he has resided in Leeds. Mr. Breeden when in the prime of life took a very active part in connectional affairs. For four years successively he was elected corresponding secretary; he was a member of the connectional committee for sixteen years, and in 1848 he filled the presidential chair.

Bremen (pop. 104,000) was formerly a free city in the north of Europe, embraced in the Germanic Confederation. It is now about 1000 years old. Methodist services were introduced into the city by Dr. L. S. Jacoby, who had been appointed missionary to Germany, and who entered on his work in December, 1849. He fixed the headquarters of the mission in Bremen, and commenced publishing a newspaper and religious tracts, as well as holding religious services. He finally succeeded in erecting a large and commodious building, combining room for a chapel on the second floor with rooms for conducting the book business and for the residence of a missionary. It was dedicated on the 1st of April, 1855. It is sometimes known as the Tract House. At one time a theological institute for young men was conducted in Bremen, but it was subsequently removed to Frankfort. (See MARTIN INSTITUTE.) A large number of books have been published in the German language, and a weekly paper, which circulates over 10,000 copies; also a Sunday-school paper having about the same circulation. There are now 243 members in Bremen and Bremerhafen, and the church property is valued at $31,000.

Brenton, Samuel, was born in 1810. He was converted in early life, and entered the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and studying law was admitted to the bar, and was regarded as a talented attorney and worthy counselor. In 1841, his health having been restored, he returned to the ministry, but in 1848 he became disabled by paralysis. He was highly regarded both by his brethren and the public. He was elected president of Fort Wayne College, where he labored one year with great acceptability. He was a member of the

General Conference of 1848, and after his retirement from the ministry was appointed Register of the Land Office at Fort Wayne. He was also elected to Congress for three separate terms. He was taken sick in March, 1857, at Washington, and with difficulty was able to return to his home. His last hours were peaceful.

Bribery at Elections.—A bribe is something given or taken as a means to pervert justice, to secure office, or to violate duty. Anciently, it was practiced very extensively in the East, and in modern times it has sometimes assumed a magnitude and importance truly alarming. From Mr. Wesley it received frequent and unsparing denunciation; he regarding it as one of the fearful sins of the age. Endeavoring to correct the evil, he wrote in 1747, on the eve of an important Parliamentary election, a tract entitled "A Word to a Freeholder." He warned his own people that, though sorely tempted, they should not "even eat or drink at the expense of the candidate for whom they voted." In 1764 he wrote a pointed letter to the societies in Bristol, referring to a number of evils to which they were exposed. Among other things he says, "For God's sake; for the honor of the gospel; for your country's sake, and for the sake of your own souls, beware of bribery. Before you see me again the trial will come at the general election for members of Parliament. On no account take money or money's worth. Keep yourselves pure; *give*, not *sell*, your vote; touch not the accursed thing, lest it bring a blast upon you and your household."

This subject was considered of so much importance by Wesley that he placed it among the duties of his preachers to "extirpate bribery; that is, receiving anything directly or indirectly for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing." This rule was adopted by the American Methodists and in 1792, in view of the frequent corruption through strong drink, they added additional clauses to that strong statement. The section in the Discipline of the M. E. Church reads, "Extirpate bribery, receiving anything directly or indirectly for voting at any election. Show no respect of persons herein, but expel all that touch the accursed thing, and strongly advise our people to discountenance all treats given by candidates or at elections, and not to be partakers in any respect of such iniquitous practices." This warning is needed as much to-day as in Mr. Wesley's age, and unless the tendency is checked our free institutions will be exposed to great danger.

Bridge, Jonathan, a member of the New England Conference of the M. E. Church, was born in 1812, and was received on trial in that Conference in 1834. He filled the leading appointments of his Conference, was a close student, and developed intellectual powers far above mediocrity. "He was an ardent and devoted Christian, a sincere philanthropist, and a faithful minister of Christ." A few days before his death he wrote in pencil-marks a message to his brethren, in which he said, "The atonement is my great and glorious hiding-place." And a few moments before departing he whispered, "I never felt better in my life than now."

Bridgeport, Conn. (pop. 18,969), is situated on Long Island Sound, and is one of the oldest towns in the State. It was incorporated as a city in 1836. It is the seat of several large manufactories. In this vicinity Methodism was early introduced. Jesse Lee was appointed to Stamford circuit in 1789. He says, "It was my lot to go to that circuit alone, and to labor by myself. Another preacher was appointed to the circuit with me, but he failed." In 1790 he says, "On the 19th of May we organized the first class in Stratford (New Bridgeport), composed of a few loving persons, who were much despised in town on account of their religion and their attachment to the Methodists." A singular incident is related as having occurred at that time. "A Mrs. Wells was visiting a neighbor, Mrs. Weeler, and was relating to her a dream which she had the previous night, concerning a minister whom she saw arrive at the house, dismount, enter, and say, 'I am a minister of the gospel of Jesus Christ, and I have come to preach to the people of this place. If you will call your neighbors together I will preach to them to-night.' While describing him Jesse Lee rode up to the house, and, looking out of the window, she said, 'Why, there is the man now.'" In 1790, Stamford circuit was changed to Fairfield, and in 1795, to Redding. In 1813 Stratford circuit was organized. The growth of the church was for a number of years very slow, but more recently it has been quite prosperous. The present statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	390	300	$40,000
Washington Park	365	350	35,000
North Main Street	81	250	4,500
Summerfield	74	94	11,000
Newfields	40	90	2,500
African M. E. Church	152	87	5,500

Bridgeton, N. J. (pop. 6830), a manufacturing town in Cumberland County. The first Methodist services were conducted by Rev. J. Walker, then in charge of the Salem circuit, which embraced the whole of Southern New Jersey. In 1808 Cumberland circuit was organized, and Bridgeton became one of its appointments. Previous to that time a small frame church had been built. In 1823 Bridgeton became a separate station, under the care of Rev. Dr. Pitman. In 1849 West Bridgeport, now Trinity church, was organized as a separate appointment, and in 1862 the Central church was established. Some twenty years since a secession occurred, which led to the formation of a

Methodist Protestant Church. The present statistics are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1807	Commerce Street*......	700	459	$25,000
1849	Trinity	279	350	22,000
1862	Central	252	238	17,000
	M. P. Church...........	.....	.....	....
	Colored M. E. Church.	.....	.....	....
	African M. E. Zion.....	90	120	1,500

Briggs, Martin C., D.D., is a native of the State of New York, but removed with his parents to Ohio early in life. He was educated at the W. R. T. Institute, under Dr. Asa Lord, and at Concord, N. H., under Dr. John Dempster. He united with the Erie Conference M. E. Church in 1845, and was transferred to California in 1850. He was the first editor of the *California Christian Advocate*, and was chosen the first president of the University of the Pacific. He was a member of the General Conference in 1860. He has filled stations and traveled districts as a presiding elder. Has served three pastoral terms in the First church of San Francisco, and is filling his third term in the church on Sixth Street, Sacramento. He has been a strong opponent of slavery, Romanism, and rum.

REV. MARTIN C. BRIGGS, D.D.

Bristol, Pa. (pop. 3269), on the west bank of the Delaware, nineteen miles above Philadelphia. Methodism was introduced into Bristol at an early period, but has not had a very rapid growth. It reports 462 members, 332 Sunday-school scholars, a church valued at $14,500 and a parsonage at $4000.

Bristow, James H., a minister in the M. E. Church, was born in Clark Co., Ky., July 26, 1813, and died in Paducah, March 1, 1870. He studied and commenced the profession of law; but, having been converted at a camp-meeting in 1832, he resolved to become a minister of the gospel. He was licensed as a preacher by the Cumberland Presbyterian Church, and exercised his ministry for several years in Kentucky and Ohio. Becoming more thoroughly Arminian, he united with the M. E. Church, under Rev. J. B. Finley. In 1844 he was admitted on trial in the Kentucky Conference, and at the separation of the church, being in Kentucky, he adhered to the Church South. Having filled prominent appointments, he was sent, in 1852, as a missionary to California, where he remained until the commencement of the war, in 1861. Though by birth and association Southern, he espoused the cause of the Union. Having returned to Kentucky, he found himself so surrounded with perils, that on a Sabbath morning he left a congregation that was assembling in Harden County and went to the camp of General Rousseau. He was immediately chosen as chaplain, and he retained the position till near the close of the war, sharing its dangers and hardships. Frequently he was trusted with important dispatches. After retirement from military life, he united with the Methodist Episcopal Church, and procuring an upper room on Market Street, Louisville, he preached and organized a class, which became the nucleus of the Methodist Episcopal Church in that city. Subsequently, he succeeded in organizing a society in Paducah, which, at his death, numbered 104 members. In the spring of 1870 he was struck with paralysis, and for five months was confined to his bed. Among his last expressions were, "I stand on the rock immortal and eternal, and have a bright assurance of eternal life."

British Methodist Episcopal Church.—This church embraces the members of the Methodist Church in Canada of the African race. It was originally part of the African Methodist Episcopal Church, but was constituted a separate Conference in 1856. Subsequently, it was separated into an independent church, of which Bishop Nazrey became the superintendent. From the time of its organization to 1864 Bishop Nazrey had claimed to be its bishop, and at the same time to be a bishop in the African M. E. Church. But this being disallowed by their General Conference, after that date he confined his supervision to Canada. Bishop Nazrey died in 1875, and Rev. R. R. Disney was elected in his place. His duties are multifarious, for in his address to the last Ontario Conference he said, " For the last half-year I have endeavored faithfully to discharge the various duties of bishop, editor, general book steward, and elder in charge of a large church, and treasurer of the whole connection, at one and the same time." There are two Conferences, the Ontario and the Nova Scotia, and there is also a mission in Bermuda, which reports a very prosperous work. They publish a paper called the *Missionary Messenger*, which circulated last year 22,000 copies; and they have commenced a small literary institution, called the Nazrey Institute. The Ontario Conference reports 25 preachers, with 1761 members, 839 Sunday-school scholars,

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* Rebuilt 1833 and 1871.

25 churches valued at $69,360, and 3 parsonages valued at $2050. We have not the statistics of the Nova Scotia Conference.

Brock, S. G., was born in Cleveland, O., April 10, 1837, and was early a member of the Sunday-school and of the church. He entered Allegheny College in 1856, and graduated June, 1859, in the class with R. H. Mansell and J. S. Messmore, of India. He subsequently graduated at the Law School in Cleveland, in 1861. He spent five years in the army, holding the rank of major. He removed to Missouri in 1866, and for several years has been one of the editors and proprietors of the *Macon Republican*. He is an earnest church worker and superintendent of the Sunday-school. He was lay delegate from the Missouri Conference to the General Conference of 1876.

Brockunier, Samuel, a pioneer minister of the M. E. Church, was born in German Valley, Huntignton Co., Pa., June 12, 1795, and died in Bloomingdale, Ohio, July 22, 1867. He was converted Feb. 17, 1812. His license to preach was signed by Rev. J. B. Finley. In 1817 he was appointed by the presiding elder to Chautauqua circuit, the distance around which was between 300 and 400 miles, having thirty or forty times to preach each round. He organized upon that circuit many new societies and built the first church. He was received on trial in the Ohio Conference, at Steubenville, in 1818. Among his classmates was Dr. Charles Elliot. He filled a number of appointments in Ohio, Western Virginia, and Western Pennsylvania. He supplied a number of districts as presiding elder. His last appointment was that of agent for the Preachers' Aid Society, in 1854. In 1855 he was superannuated. He was faithful in all the work assigned to him as a minister. On one occasion he said, "My district, my circuit, my station, are all reduced to the narrow compass of an armed chair, but through all my afflictions my trust has been in the Rock of ages."

Brogden, Alexander, Esq., M.P., was born in 1825; educated at King's College, London. He is a justice of the peace for the county of Lancaster, and M.P. for Wednesbury. He is an influential Methodist, and a wealthy iron-master.

Brooklyn (pop. 396,099).—Captain Webb visited this city, then a small rural hamlet, about 1766, and preached, but formed no class. In 1768 he visited Newtown and Jamaica, on Long Island. Some years afterwards Woolman Hickson preached his first sermon in Brooklyn, standing upon a table in the open air in the street in front of where Sands Street church now stands. He offered, at the close of his sermon, to visit the village again if any one would open his house for worship. Mr. Peter Cannon, a cooper, accepted the proposal, and his shop near the ferry was for some time the regular place for holding the Methodist meetings. About 1785 or 1786, Mr. Hickson formed a class of several members, the leader of which was Nicholas Snethen, afterwards famous as a preacher. Long Island first appears in the list of appointments of the Conference of 1784, with 24 members. In 1786 the number of members had increased to 146 white and 8 colored. The church in Brooklyn was incorporated in 1794, and ground was purchased in the same year of J. and C. Sands, on New (now Sands) Street, for building a church. The corner-stone of the building was laid by William Phoebus, a sermon was preached on the foundation by Isaac Buck, and the church was dedicated June 1, 1794. Brooklyn was this year united with New York in appointment. It first appeared as a separate appointment in the next year (1795), with Joseph Totten as the preacher in charge, and 23 white and 12 colored members; Long Island had this year 226 white and 31 colored members. In 1800, Brooklyn reported 54 members (including white and colored), and Long Island 390 members. In 1804 the church on Sands Street had grown so much that the building had to be enlarged. In 1806 it returned 136 members, and the society promised to supply the preacher a house and an allowance of $160 a year. In 1808, Mr. Joshua Sands gave the church the amount of $100, that was still owing to him for the property, and in the next year presented it with land on High Street for a parsonage. A house of worship was built about 1810 to accommodate 1200 to 1500 persons. This church became popularly known as the "Old White Church," and was used till 1843, when the present Sands Street church was built. A separate building for Sunday-school rooms and class-rooms, and a parsonage, were added, making it one of the most completely furnished churches of its time. The body of John Summerfield reposes under the altar of this church. The Brooklyn society in 1810 reported 255 members, and Long Island 863 members. The name of the Long Island circuit disappears from the minutes this year, the appointments being made to Suffolk and Sag Harbor, and Jamaica. In 1817 the colored members of the society in Brooklyn built a separate house of worship, but were to continue under the care of the regular preachers. The majority of this society seceded some time after, and organized independently as the "African Wesleyan Methodist Episcopal Church." In 1820 there were in Brooklyn 277 members, and on the Long Island circuits 828 members. A second church, the York Street church, was organized in 1823, and its house of worship was dedicated June 6, 1824, Bishop George, John Summerfield, and the Rev. John Hannah, of England, officiating. In 1825 there were returned 417 members in Brooklyn, 135 in the mission for the west end of Long Island, and 885 for the other appointments on Long Island; in 1830, 566 members in Brooklyn, and 1249 in the circuits of Long Island.

Three new churches were added between 1830 and 1840: the Washington Street church, built in 1831, and set off as a separate station in 1835; the Ebenezer church, organized in 1837; and the Centenary church, formed in 1838. The church in Williamsburg, which has since become a part of Brooklyn, first appears on the list of appointments during this period. This society was formed about the beginning of the century, and built a church on North Second Street, in 1808. The foundation of a new church was laid on South Second Street, in 1837. The church was organized there in 1838, and its house of worship, the present South Second Street church, was dedicated in 1840. The churches in Brooklyn, Williamsburg, and Newtown this year reported 1665 members. Between 1840 and 1850 were organized the Eighteenth Street, Carlton Avenue (now Simpson), and Pacific Street churches, in Brooklyn, the Grand Street and South Fifth Street (now St. John's), in Williamsburg, and the First church, in Greenpoint. Between 1850 and 1860 the Dean Street (now Hanson Place), De Kalb Avenue, Nathan Bangs, Janes, Hedding Mission, Warren Street, First Place, William Street, Fleet Street, and Summerfield churches, in Brooklyn, and the South Third and Cook Street churches, in Williamsburg. In 1850 the churches in Brooklyn, Williamsburg, Greenpoint, and Bushwick returned 15 churches, 2527 members, and 405 probationers. In 1860 there were 24 churches, 4177 members, and 608 probationers. The Long Island district reported in this year 10,262 members and 1535 probationers. The Seventh Avenue, Nostrand Avenue, Wesley, Greene Avenue, Leonard Street, and Greenpoint Tabernacle churches were added between 1860 and 1870, and the minutes of that year showed 31 English-speaking churches, with 8618 members and 1209 probationers. A German mission had been organized as early as 1852, and was served in connection with the Williamsburg circuit. It grew into two churches, which were attached to the eastern German Conference, on the organization of that body. These two churches returned in 1870, 188 members and 37 probationers. A Swedish church was organized in 1869, which appears first on the minutes in 1873, with 260 members and 65 probationers.

The first African Methodist Episcopal Church was formed in 1818.

The first African Methodist Episcopal Zion Church was formed about the year 1840.

The first Methodist Protestant Church was formed in Williamsburg in 1832, by the withdrawal of a number of members from the existing Methodist Episcopal Church in that place. A second church was formed about 1859, and two others have been organized more recently. In 1873 the congregation of the Attorney Street Methodist church, New York, one of the oldest Methodist Protestant churches in the country, a large number of them having removed to Brooklyn, disposed of their church property in New York, bought the building of a Universalist society in the eastern district of Brooklyn, and removed their church organization to this city.

The Primitive Methodist Church of Brooklyn was organized in 1839.

A Wesleyan Church was organized in Williamsburg in 1843, but it was dissolved in the next year.

The following table exhibits the present condition of the Methodist churches in Brooklyn. The column of members includes probationers and local preachers, and that of the value of church property includes the parsonage, where there is one.

METHODIST EPISCOPAL CHURCH.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1794	Sands Street	478	450	$58,000
1823	York Street	161	200	41,000
1831	Washington Street	365	257	112,000
1838	South Second Street	411	455	45,000
1839	Johnson Street (Centenary)	301	325	21,000
1842	Eighteenth Street	563	525	20,000
1844	Pacific Street	217	260	40,000
1845	Gothic Church (Grand Street)	213	480	57,000
1847	Greenpoint First Church	317	372	40,000
1847	Williamsburg German	280	532	24,000
1849	First Place	241	205	45,000
1849	North Fifth Street	271	352	23,000
1850	Fleet Street	706	475	80,000
1850	Brooklyn German	81	110	8,000
1851	Summerfield Church	385	341	80,000
1854	South Third Street	363	561	50,000
1855	Cook Street	64	300	10,000
1856	De Kalb Avenue	517	605	55,000
1852 1858	Dean Street Hanson Place	1067	1033	92,000
1859	Janes Church (Reid Avenue)	369	250	17,500
1860	Warren Street	309	382	40,000
1864	Greenpoint Tabernacle	576	550	55,000
1865	Wesley Church (Tompkins Avenue)	208	231	40,000
1849 1866	South Fifth Street St. John's	516	1064	225,000
1866	Nortrand Avenue	323	379	33,000
1866	Leonard Street (Hatfield Mission)	217	390	11,000
1867	Seventh Avenue	256	178	70,000
1867	Embury Church	397	425	16,000
1867	Swedish Church	233	60	25,000
1868	Central Church	331	360	38,000
1844 1869	Carlton Avenue Simpson Church	428	341	120,000
1869	Greene Avenue	158	250	17,500
1873	Carroll Park	248	280	45,000
1873	Norwegian Mission	60	......	....
1874	Park Avenue Mission	85	359	8,000
1874	New York Avenue	163	266	26.000
1876	Cedar Street	124	147	3,000
	St. Mark's Mission	59	72	....

AFRICAN METHODIST EPISCOPAL CHURCH.

1818	Bridge Street	240	175	50,000
1843	Bethel, Williamsburg	36	......	....
1846	Union Bethel (Schenectady Ave.)	60	60	6,000
1863	Fleet Street	415	118	25,000

AFRICAN METHODIST EPISCOPAL ZION CHURCH.

1840	Williamsburg	129	100	6,000
	Zion's Chapel, Dean Street	......	......	....

METHODIST PROTESTANT CHURCH.

1833	Grand Street	52	150	30,000
1854	Graham Avenue	134	250	12,000
1832 1873	Attorney Street, New York Fourth Street, Brooklyn, E. D.	300	300	25,000
	Remsen Street	101	200	....
	Evergreen Avenue	75	150	5,000

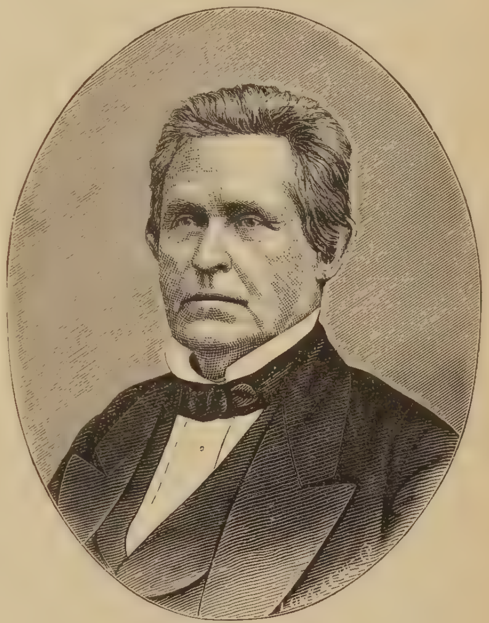
Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	PRIMITIVE METHODIST CHURCH.			
	Park Avenue	220	230	$40,000
	Orchard Street Mission*	......	......	....
	FREE METHODIST CHURCH.			
1869	First Church	30	20	....
1874	Second Church	17	35	....

Brooks, Jabez, D.D., a professor in the State University of Minnesota, was born in Stockport, England, Sept. 18, 1823; was graduated from the Wesleyan University in 1850, and in the same year became principal of the Watertown Seminary, Wisconsin. He was appointed Professor of Mathematics in Lawrence University in 1851, joined the Wisconsin Conference of the Methodist Episcopal Church in 1852, became principal of the preparatory department of Hamline University in 1854, and was chosen president of that institution in 1861. In 1869 he was appointed to his present position of Professor of the Greek Language and Literature in the State University of Minnesota. He has filled several pastoral charges in the Wisconsin and Minnesota Conferences, and was a member of the General Conference in 1864. He was in 1863 a member of the State Board of Normal Instruction of Minnesota, and a United States Commissioner on Indian payments, and in 1867 was president of the Minnesota State Teachers' Association, and again a member of the State Normal Board.

Brooks, Nathan Covington, LL.D., is president of the Baltimore Female College, and is also the author of a course of Greek and Latin classics, published by Claxton, Remsen & Haffelfinger, of Philadelphia. He was born in Cecil Co., Md., in 1809, and graduated at St. John's College. He has long been an active and exemplary member of the M. E. Church, and has long been engaged as an active and successful educator, having built the Baltimore Female College, and been its president from its foundation, in 1849, to the present time. He has also written a "History of the Mexican War," and a volume of Scripture poems, besides being a contributor to the monthlies and quarterlies.

Brown, E. S., was born in Brown Co., Ill., March 29, 1834. He was taught by pious parents to love the Saviour in his childhood. For fourteen years, during the early settlement of Illinois, his father's house was used as a preaching-place by the Methodist Episcopal branch, as well as a home for the traveling preacher. In his fifteenth year his parents moved to Iowa, and it was there he was converted four years later. When twenty years of age he received license to preach, from the Quarterly Conference of the Methodist Protestant Church, of which he had become a member. For five years he served as local preacher. In his twenty-sixth year he joined the Iowa Conference, and has spent seventeen years in the active ministry. He has been president of the Iowa Conference three terms.

Brown, George, D.D., a minister of the Methodist Protestant Church, was born in Washington Co., Pa., Jan. 29, 1792. In early life his parents removed to Jefferson Co., O. They had belonged to the first class of Methodists formed in Maryland and organized by Robert Strawbridge. His early education was limited. At a camp-meeting, near Baltimore, he was converted, August 21, 1813. He immediately commenced a course of religious reading, and in 1815 was appointed to Anne Arundel circuit, Maryland. For several years following, his circuits were in Maryland, Eastern Virginia, and Pennsylvania. In 1823 he was appointed presiding elder on Monongahela district. In 1826 he was appointed to Steubenville. By this time the reform movement, embracing lay-representation and opposition to the episcopacy, had become prominent, and he took an active part in writing and speaking in behalf of the reformers. He wrote a series of letters addressed to the junior bishop, and signed Junius. These letters were severe and uncompromising, and led to his final separation from the M. E. Church, his last appointment being by Bishop Roberts, to New Lisbon circuit. After full consideration, he decided to change his church relation and to join the associated churches, which formed the Methodist Protestant Church. From



REV. GEORGE BROWN, D.D.

This church was organized in connection with the Methodist Episcopal Church, but has become connected with the Primitive Methodist Church since the session of the New York East Conference in 1877. It appears on the minutes of the New York East Conference with 46 members, 12 probationers, 1 local preacher, and 72 scholars in the Sunday-school.

that time he became a leader, and was a member of every General Conference and Convention of the Methodist Protestant Church, until the separation occurred on account of slavery, in 1858. He was also a member of every similar council of the Methodist Church in the North and South. In 1853 he was elected president of the board of trustees of Madison College, Pennsylvania, and shortly afterwards to the presidency of the college. The same year he was appointed chairman of a committee to compile a new hymn-book. In 1860 he was elected editor of the *Western Methodist Protestant*, now *Methodist Recorder*, the official organ of the denomination, in which position he remained for two years. He was also president of the Pittsburgh Convention, in 1860. That year he removed from the vicinity of Pittsburgh to Springfield, O. He preached almost every Sabbath until the month of his death. His last days were sunny and calm. He died in great peace at his residence in Springfield, O., Oct. 25, 1871. He was the author of "Recollections of Itinerant Life" and of "The Lady Preacher."

Brown, Hon. Charles R.—In early life he consecrated his talents to the service of God. Choosing the profession of law, he achieved fame by the publication of two volumes of "Circuit Court Reports." Subsequently, as judge of the Supreme Court of Michigan, presiding at important trials, the ermine was honored by his wise and judicious course. His devotion to Methodism was recognized by his election as a lay delegate to represent the Michigan Conference in the General Conference of 1872.

Brown, John N., a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Otsego Co., N. Y., in 1818, and joined the Genesee Conference in 1841. During the Civil War he served for three years as chaplain of the 111th Regiment of New York Volunteers, and participated in more than twenty engagements, among which was the battle of Gettysburg, Pa.

Brown, R., an active layman in the M. E. Church, was chosen to represent the Tennessee Conference as lay delegate to the General Conference of 1876.

Brown, Stephen D., an eminent minister of the M. E. Church, was born in Swanton, Vt., Sept. 13, 1815, and died in New York, Feb. 19. 1875, aged fifty-nine years. He was a son of Stephen S. Brown, an eminent jurist of that State, and a grandson of Rev. Amasa Brown, forty years pastor of the Baptist church in Hartford, N. Y. By diligent study he was admitted to the bar in September, 1835. His mind having changed as to the public duties of life, he commenced the study of theology, and was admitted into the Troy Conference in 1837; thus abandoning most brilliant prospects of the legal profession. In 1857 he was transferred to the New York Conference, after having filled a number of important stations in Vermont and New York. He was especially successful in the city mission and church extension work. He was appointed on the Tract, Sunday-School, and Conference Education Boards, and was also one of the managers of the Missionary Society. His ministry altogether was one of marked ability and success, standing very high among the counselors in the Conference, and a faithful administrator of the Discipline. His influence in the establishment of Methodism in Vermont is reported to have been very great, because of his high social position, his ripe culture, his fine legal talents, his eloquence and fervent piety. He was a strong advocate of temperance, and was earnestly engaged in the anti-slavery cause. On special occasions as a public speaker and preacher he had great power. He was a delegate to the General Conferences of 1864 and 1872. When his last sickness came he seemed ambitious to live for yet greater usefulness, and when informed that his sickness was fatal, he said, "I had not thought that my life work was so nearly done; but if it is God's will, it is all right. I have been preparing for this hour for many years."

Brown, William Roberts, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1835; was president of the Annual Assembly in 1865.

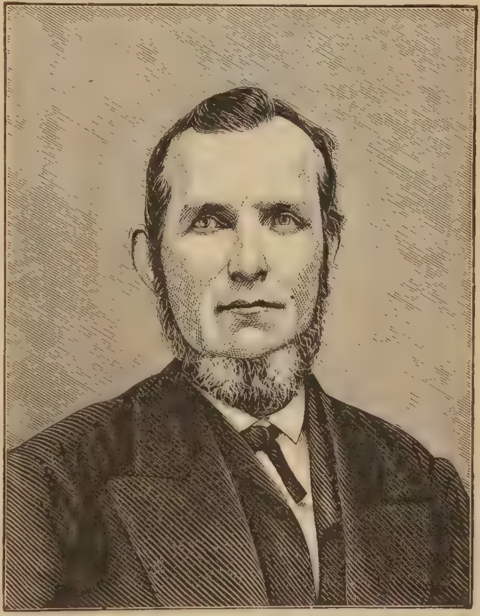
Brownfield, Hon. John, a native of Uniontown, Pa., born about 1811, and for nearly half a century an active, useful, and honored member of the M. E. Church, having been received into church fellowship by the late Rev. Dr. Charles Elliott, of precious memory. He has been a class-leader all his religious life, and a devoted worker in the Sunday-school. Long a resident of South Bend, Ind., he organized the first Sunday-school in that place, and has held the position of superintendent from that time until the present. He has held the position of trustee of Indiana Asbury University, and is a liberal supporter of it, and also of educational interests generally. He was lay delegate to the General Conference of 1872, representing the Northwest Indiana Conference.

Brownlow, William G., ex-governor of Tennessee and ex-United States Senator from that State, was born in Wythe Co., Va., in 1805, and died at Knoxville, Tenn., April 29, 1877. He learned the trade of a carpenter, but in 1826 joined the Holston Conference of the Methodist Episcopal Church, and labored in the itinerant work for ten years. In 1832 he was a delegate to the General Conference. He became editor of the *Knoxville Whig* (Tennessee) in 1839, and acquired his greatest fame in connection with that journal. In 1856 he published a work entitled "The Iron Wheel Examined and its False Spokes Extracted," a reply to attacks made upon the M. E. Church. He supported the institution of slavery, and defended it in pamphlets which he published on the subject. In 1858 he held a public discussion in Philadelphia with the Rev. A. Pryne on the question, "Ought American Slavery to be perpetuated?" in which he advocated the perpetuation of slavery on both moral and economical grounds. When the Civil War broke out Mr. Brownlow took the side of the Union, advocated its cause with vigor, and exerted a strong influence in developing and strengthening the Union sentiment in East Tennessee. He was arrested for treason to the Confederate States in 1861, and imprisoned for several months, but was finally escorted outside of the Confederate lines and released. Upon the capture of Nashville by the forces of the United States, he returned to Tennessee. He was elected governor of the State in 1865, and at the close of his term was elected to the Senate of the United States. At the close of his term, in 1875, he became editor of the *Knoxville Chronicle.*

Bruce, Philip, a Methodist Episcopal minister, was born in North Carolina, a descendant of the Huguenots, and a soldier of the Revolution. He entered the itinerant missionary in 1781, and traveled extensively, filling the most important stations until 1817, when he became superannuated. He died in Giles Co., Tenn., May 10, 1826. He was very efficient as a preacher, presiding elder, and as a delegate to the General Conference. Near the close of his life he said, "Indeed, my work is well-nigh done, and I am waiting in glorious expectation for my change." At the time of his death, he was the oldest traveling preacher in the Methodist Episcopal Church, except Freeborn Garrettson. The Virginia Conference directed that a suitable monument should be erected over his grave.

Bruehl, Rudolph A. W., born in Ratibor, Germany, Dec. 29, 1828, was educated by Roman Catholic parents in that faith. At fourteen he was placed under the charge of the priests, to be trained for the priesthood, but their fallacies and imperfections led him to enter commercial life and espouse infidelity. He came to the United States July 7, 1851, and was providentially thrown among the Methodists, and joined the German M. E. Church, in Philadelphia, that year. In 1853 he was sent to Baltimore as a teacher and colporteur of the M. E. Tract Society, and in 1854 he was called by Swormstedt and Poe, Cincinnati, to superintend the German department of the Western Book Concern. In 1856 he succeeded in having the first German Sunday-school paper established, by authority of the General Conference. In 1863 he became a local preacher, and subsequently was ordained. Through his efforts the *Christian Apologist* fund, for sending papers, tracts, etc., to the army during the Civil War, was established, and it accomplished good results. In 1863 he was identified with the founding of the German Wallace College and the first German Methodist orphan asylum, at Berea, Ohio. He was lay delegate from the Central German Conference to the General Conference of 1872, and devoted his labors to establish the German Sunday-school department. He was that year elected a member of the general book committee, and in 1876 re-elected, and occupied the position of secretary of the Western section and of the local committee. He is a trustee of the German Wallace College, trustee of the German Methodist Orphan Asylum, trustee of the church, class-leader, steward, Sunday-school superintendent, and an officer in several general church boards. He is the author of several publications, "Soldiers' Friend," "Divine Service of the Roman Catholic Church," etc. He has spent most of his religious life in church work, and is now in the insurance business.

Brunner, John H., a minister of the M. E. Church South, was admitted into the traveling connection in 1840. He has performed his ministerial work chiefly in the Holston Conference of the M. E. Church South. After filling various charges he became president of Hiwassee College, and has discharged the duties of that office with but slight intermission for more than sixteen years.


REV. JOHN H. BRUNNER, A.M.

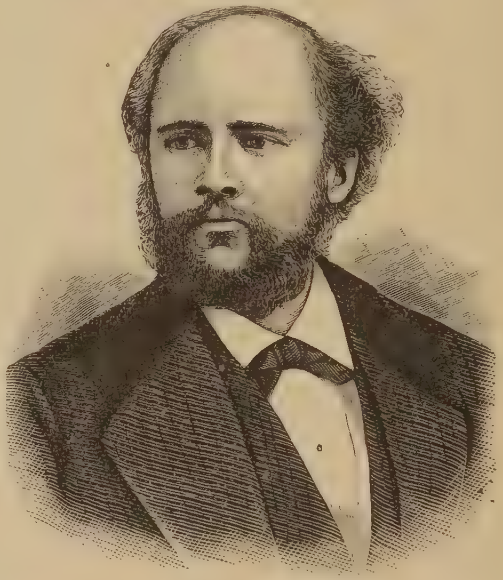
Brunow, J. J. F., a Methodist Episcopal minister, was born in Elberfeld, Germany, March 13, 1833. He was thoroughly educated in his youth, and he retained through life studious habits. He emigrated to New York in 1852, when nineteen years of age. He removed to California, and was converted at a camp-meeting held by the M. E. Church South. In 1856 he was called by Bishop Pierce to Texas, and he engaged in ministerial work in the Church South. About two years after the outbreak of the Civil War he left Texas and went to New York. For a short time he labored on a German mission in the city of Newark, N. J., in connection with the Methodist Episcopal Church. In 1866 he took charge of the Second German Presbyterian church of that city, and served with great acceptability that congregation for three years. When the East German Conference of the M. E. Church was organized in Philadelphia in 1869, Mr. Brunow became a member of that Conference, and was appointed to the First M. E. church in that city. His earnest and faithful labors were crowned with success. About the close of his third year he was transferred to Texas, by Bishop Janes, in December, 1871, and was appointed to the German mission at Austin. Here, by excessive labors, Mr. Brunow overtaxed his strength, and died Aug. 1, 1872.

Brunson, Alfred, D.D., a delegate from the West Wisconsin Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut in 1793; was licensed to preach when twenty-two years of age, and joined the Ohio Conference in 1820. He was a warm defender of the doctrines and polity of the church, and wrote for the *Itinerant* during the radical controversy. He became engaged in mission work on the Upper Mississippi in 1835, and the active period of his life was mainly spent on the frontiers. Dr. Brunson was also a member of the General Conference in 1832, 1860, and 1868. As a presiding elder, he has had the charge of seven different districts. He has told the story of his life and ministerial work in a book entitled "The Western Pioneer; or, Incidents in the Life and Times of Alfred Brunson."

Bryanites.—See Bible Christians.

Buckingham, N. S., a delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Montgomery Co., Va., and joined the Baltimore Conference in 1843. He has done pastoral work in the Baltimore, East Baltimore, and Central Pennsylvania Conferences.

Buckley, James M., D.D., a member of the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in Rahway, N. J., and was educated at Pennington Seminary, N. J., and Wesleyan University. He studied theology at Exeter, N. H., and joined the New Hampshire Conference of the Methodist Episcopal Church in 1858. His pastoral work has been performed in the New Hampshire, Detroit, and New York East Conferences. He has written considerably for the periodical press of the Methodist Episcopal Church, and has published several small works, one entitled "An Appeal to Persons of Sense and Reflection to begin a Christian Life" (N. Tibbals & Sons, New York), also one on the "Theatre," another of an argumentative character, entitled "Modern Miracles" (Hurd & Houghton, New York). He was among the most active and diligent members of the committee on revision of the Hymnal in 1876, and at the General Conference of 1880 he was elected editor of the *Christian Advocate*, New York. Mr. Buckley has a remarkable memory, is a skilled debater and popular lecturer. He was a very active and influential member of the committee which prepared the "Judicial Code" for the Discipline of 1880.



REV. JAMES M. BUCKLEY, D.D.

Bucyrus, O. (pop. 3066), the capital of Crawford County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It was for several years connected with various circuits. It is first mentioned by name in the records of the church for 1834, when Rev. J. Kinnear was appointed to that circuit. The circuit reported, in 1835, 315 members. The first church, a small frame structure, has been replaced by a substantial brick edifice.

North Ohio Conference statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1830	M. E. Church*.........	196	200	$10,000
	German M. E. Church.	100	90	2,300

Budgett, James L., an eminent British Wesleyan layman. This name is immortalized in the Rev. W. Arthur's story of "The Successful Merchant." "Worthy sons of a noble sire," James

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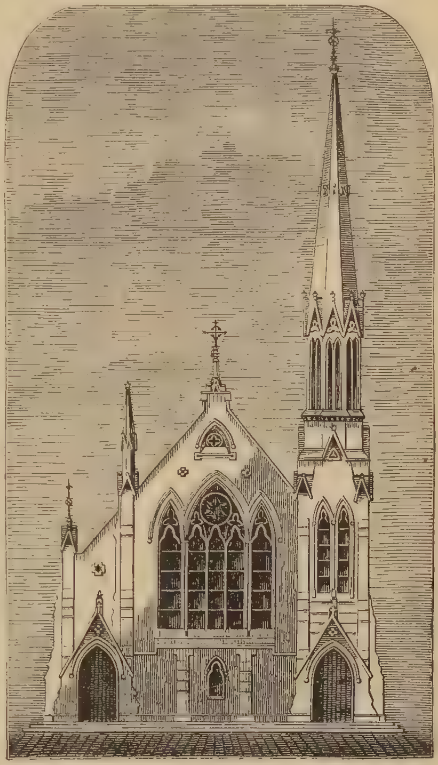
* Rebuilt 1850.

L., William H., and Samuel Budgett are treading in their father's steps. Their prosperity has been cumulative, and their wealth has been consecrated to the service of God. The subject of this notice is a liberal contributor to all the funds, is one of the treasurers of the British Wesleyan Methodist Missionary Society, and occupies a high position in the councils of the connection. He has visited our Continental missions in France, Germany, and Italy, and we trust he may long live to be a helper of the church.

Mr. Budgett is not a stranger to transatlantic Methodism, having visited the various churches in America.

Buenos Ayres, South America (pop. 177,800). —In 1835 the condition of South America attracted Christian attention. The Missionary Board of the M. E. Church sent Rev. S. C. Pitts to visit Buenos Ayres and other cities. Having reported favorably, Dr. John Dempster was, in 1836, appointed to that city. The first services established were in the English language, as a large number of English and American citizens resided in the city. By their liberal contributions, assisted by the Missionary Society, a neat church was erected, and a self-supporting congregation was established. From this centre a religious influence extended to other parts of the republic, and services in the Spanish language were subsequently commenced. Gaining strength, the congregation resolved to erect a new place of worship, as indicated in the accompanying wood engraving. "Its stained-glass windows and its seats were imported from the United States. There is an audience-room in front, with a Sunday-school room, an infant-class room in the rear of it, also the Young Men's Christian Association room, the pastor's study, the Sunday-school library-room, and class-rooms. Over these rear rooms is the parsonage, which has a parlor, dining-room, four bedrooms, kitchen, and bath-room, all comfortably furnished. The whole is a very beautiful and convenient mission property. The English-speaking Sunday-school connected with the mission has an average attendance of 150 scholars. The Spanish-speaking Sunday-school has an average attendance of about 50 scholars. In the social meetings both languages are commingled, and it is no uncommon thing to hear testimonies or prayers, at the same love-feast, in Spanish, German, French, and English. Rev. H. G. Jackson has been pastor of the English congregation, and Mr. Rial, a converted priest, is his assistant in the Spanish work. Mr. Jackson himself preaches well in Spanish. The congregation on nearly all occasions fills the lecture-room, and the leaven of a free and full salvation is slowly but surely working. The new building is a great step toward a position of power and influence for Methodism in the country. The government, in view of the educational influence of the church, has given $1000 toward the erection of this building."

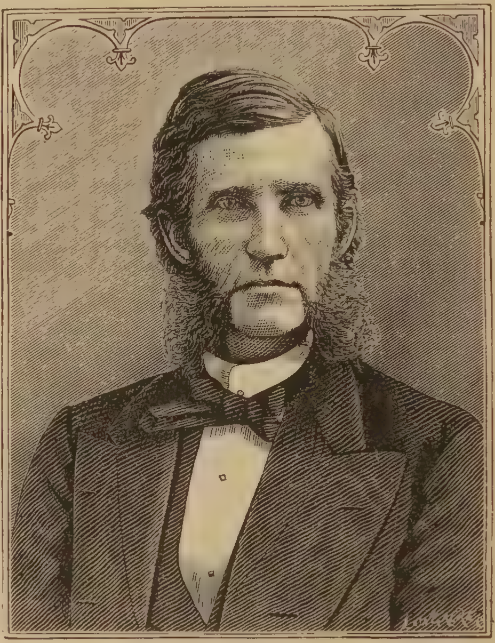


BUENOS AYRES METHODIST EPISCOPAL CHURCH.

Buffalo, N. Y. (pop. 117,714), a large and growing city on Lake Erie, which owes its prosperity both to manufactures and commerce. It first appears in the annals of Methodism, under the title of the Holland Purchase, and subsequently as New Amsterdam circuit. During the War of 1812 it was burned by the British and Indians. In 1813, Rev. James Gilmore visited the hospital and military post, and preached to the soldiers. In 1817 a class of eight or nine persons was formed at Buffalo, and Rev. Gleeson Filmore was appointed the following year to Buffalo circuit. He had just been received on trial, and on his arrival found the little class consulting what they should do to secure a preacher. At that period there was no church edifice in the place; the Presbyterians occupied the court-house and the Episcopalians the only school-house. Mr. Filmore obtained leave to occupy the school-house when not used by the Episcopalians. Prejudice, however, was soon aroused, and he was notified by some of the citizens that the town was sufficiently supplied with ministers, and that his services were not needed. He informed them he had been appointed, and should remain whether he was supported or not. He proceeded to lease a lot and to contract for the erection of a church. A plain building, 25 feet by 35, was dedicated in January, 1819, being the first church erected in the Holland Purchase. The people were so poor and business so prostrate that he solicited funds from abroad. The little church was soon filled with attentive hearers, and a number were awakened. He also preached at Black Rock, in a building fitted up for a school-room in the barracks. At the end of his second year he reported 82 members. He received for his services the first year $70, and for the second $150. Owing to various difficulties the church grew but slowly for many years. The building of Grace church, about twenty years since, gave a new impulse to the work, which was greatly increased by the building of Delaware Avenue church. Services were commenced in the German language in 1847, by Rev. J. N. Sauter, a converted Catholic, out of which have grown North Buffalo and Buffalo circuits, comprising six preaching-places, with a membership of 292. The present statistics are:

Date.	Churches.	Members.	S S. Scholars.	Ch. Property.
1829	Riverside*..................	160	250	$45,000
1844	Grace.........................	507	468	46,000
1848	Asbury†.......................	407	259	80,000
1857	St. Mark's...................	134	180	11,000
1858	African M. E. Church.	152	87	5,500
1868	Free Methodist..........	85	111	12,500
1871	German M. E. Church.	93	135	12,400
1871	Eagle Street..............	138	325	5,000
1871	Delaware Avenue......	300	325	150,000
1873	Plymouth	160	275	28,800
1873	Woodside..................	65	80	4.200

Bugbee, Lucius H., D.D., president of Allegheny College, was born in Gowanda, N. Y., Nov. 25, 1830. He was converted in 1845, and united with the church in 1850. Having pursued his studies in the public school, he entered the Genesee Wesleyan Seminary in 1850, and remained until 1853. During this time he was licensed to preach. He entered the Senior class of Amherst College, and graduated in 1854, and the same year became Professor of Logic and Rhetoric in Cooperstown Seminary. In 1855 he removed to Iowa, and, after spending two years in business, united with the Upper Iowa Conference in 1857. His first appointment was as principal of the Fayette Seminary. The following year the institution was organized as the Upper Iowa University, and he was elected its first president, where he remained until 1860. Having resigned on account of impaired health, he was transferred to the Rock River Conference, and occupied important charges until, in 1865, he was elected president of the Northwestern Female College, at Evanston. In 1868 he accepted the presidency of the Cincinnati Wesleyan College, where he re-organized that institution, which had been suspended for two years. In 1875 he was elected president of Allegheny College, which position he now fills. The degree of D.D. was conferred upon him by the Ohio Wesleyan University in 1869.



REV. L. H. BUGBEE, D.D.

Building Churches.—The manner in which churches should be built, and the method of paying for them, very early engaged the attention of Mr. Wesley. In his larger minutes, he directs that all the preaching-houses, wherever the ground would permit, should be built in the octagon form. He supposed this shape was best for the voice, and furnished for a given expense a greater amount of room. The minutes further directed, "Let the roof rise only one-third of its breadth. Have doors and windows enough, and let all the windows be sashes opening downward; let there be no Chinese paling and no tub pulpit, but a square projection with a long seat behind. Let there be no pews and no backs to the seats. It should have aisles on the sides, and be parted in the middle by a rail running along, to divide the men from the women." These directions, peculiar as some of them are, arose partly out of the state of society, and partly from the liability to interruption by evil-disposed persons, to which the congregations were constantly subject. He also directed that the churches should be built "plain and decent, and not more expensive than was absolutely unavoidable." In 1774 the American Conference directed every preacher in charge to take a general collection at Easter, to be applied to the payment of church debts, and also to relieve necessitous preachers. Similar provisions were adopted in 1784. In 1789 a yearly subscription was required for building churches. In 1820 a rule was adopted which required the churches to be built with free seats. In 1852 this was limited to wherever it might be practicable. Prior to this time, it was contrary to the economy of the church to build houses with pews to sell or rent; and the Annual Conferences were enjoined to prevent as far as possible such arrangements. Since 1852 the provision of the Discipline is, "Let all our churches be built plain and decent, and with free seats wherever practicable, but not more expensive than is absolutely unavoidable." It is further required that the "Quarterly Conference shall appoint a judicious committee of at least three members of our church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced." "In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance such a course by declining to give pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts: except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority."

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* Rebuilt 1872.

† Rebuilt 1873.

Bulgaria, a province of European Turkey, formerly an independent kingdom, lies south of Roumania, from which it is separated by the Danube, is washed by the Black Sea on the east, touches Servia on the west, and is divided by the Balkan Mountains from the province of Roumelia on the south. It has an area of about 39,000 square miles, and a population of 2,500,000, of which 40 per cent. are Bulgarians, 20 per cent. Ottomans (Turks), and the rest are of various nationalities. The territory of Bulgaria formed a part of the ancient Mœsia, and was incorporated in the Roman empire. The original inhabitants were driven out by Slavic tribes, and these in turn were subdued by the Bulgarians, a Tartar or Finnic tribe, who occupied the country in the seventh century. In the end the Bulgarians became absorbed in the more numerous Slavic race. They figured in the later history of the Roman empire as one of the tribes which contributed to its disintegration. From the seventh century to 1018, and again from 1196 to the close of the fourteenth century, Bulgaria formed an independent kingdom. About the latter period it was subdued by the Hungarians, and afterward, in 1389, was conquered by the Turks, to whom it has been subject ever since. Of the population of Bulgaria, about 170,000 are Mohammedans, 6000 are Roman Catholics, and the rest are attached to the Greek Church, which has among them ten archbishoprics and three bishoprics. Missionary effort is directed to that part of the population which is attached to the Greek Church. The mission of the Methodist

BULGARIAN MISSION.

Episcopal Church was begun in 1857. The Bulgarian Christians were disturbed by controversies growing out of the assumptions of the Greek priesthood and bishops, and their attempts to employ the Greek language in the schools and services of the church to the exclusion of the Bulgarian. The American Board were invited to send missionaries into Bulgaria, but were not able at that time to undertake the work, and recommended the field to the society of the Methodist Episcopal Church. The Rev. Wesley Prettyman and the Rev. Albert L. Long, and their wives, the first missionaries, reached the country in September, 1857, and established themselves at Tultcha. They were reinforced in 1859 by the Rev. F. W. Flocken and his wife. A school was opened at Tultcha, and continued in operation till 1868, when the headquarters of the mission were removed to Rustchuk. Mr. Long removed to Constantinople in 1863, became connected with Robert College, and engaged in the preparation of books in the Bulgarian language, but still continued to superintend the mission. In 1870 the mission employed five missionaries and three assistants, and returned 27 members of the church and 3 probationers. In the following year adverse circumstances befell it, and active work was temporarily suspended, although Dr. Long from Constantinople exercised a general superintendence over its interests, and preached regularly to the Bulgarians in that city. The work was resumed in 1873, when Dr. Long resigned the superintendency of the mission, and the Rev. F. W. Flocken was appointed in his place, and a new force of missionaries was sent out. In 1876 three American missionaries were employed, with eight native assistants, and a school for preparing additional laborers was in operation at Rustchuk, with six students. The following is a summary of the statistical report of the mission for 1876:

Towns.	Local Preachers.	Exhorters.	Members.	Probationers.	S. S. Sch.
Rustchuk	1	...	12	2	12
Sistova	...	1	14	3	32
Tultcha	1	...	9	4	32
Loftcha	1	...	10	1	11
Lom Palanka	1	...	1	2	...
Plevna	...	1	1	...	...
Orchania	1	...	1	15	14
Widdin	...	1	2	...	...
Total	5	3	50	27	101

One female Bible-reader is employed at Tultcha, and one at Lom Palanka. Day schools are established at Rustchuk, Tultcha, and Loftcha, with 3 teachers and 46 scholars. The contributions of the mission for the year were $94.20. The mission possesses property at the various stations, the total value of which is given at $531.63.

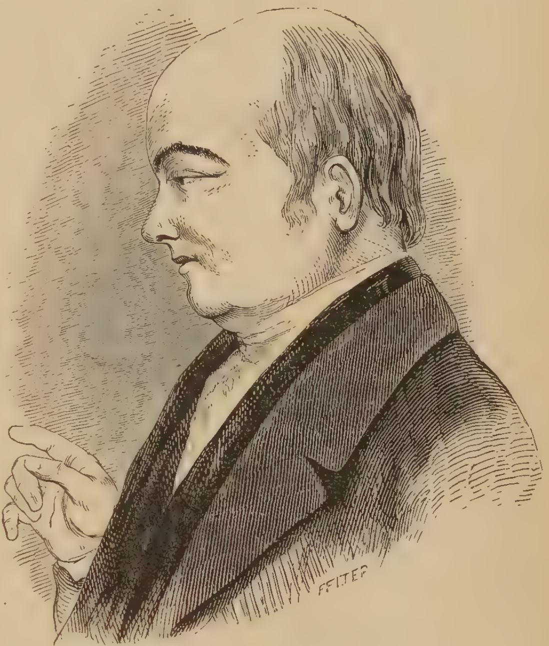
The missions of the American Board in European Turkey operate largely among the Bulgarians of Roumelia and Constantinople, although they are not strictly within the limits of Bulgaria proper. This society has stations at Constantinople, Eski Zagra, Samokore, and Monastir, with 8 out-stations, 3 churches, and 14 preaching-places, 10 missionaries, 33 assistants of various kinds, 154 members, 14 Sunday-schools, with 367 scholars, and 4 common schools, with 83 scholars. A Bulgarian evangelical society has been organized at Samokore.

Bulgarian Language.—Bulgaria and the adjacent province of Moldavia are supposed to have been the cradle of the Slavic language. The ancient Bulgarian language was the richest of all the family, and was the scriptural language of the Greek-Slavic Church, and the great medium of ecclesiastical literature in the ancient Slavic lands. Among the works of ancient Bulgarian literature are the translation of the Bible by Cyril and Methodius, and the writings of John of Bulgaria, of the tenth century. Modern Bulgarian literature furnishes little that is worthy of note, and consists chiefly of a few elementary works and religious books, and the national songs. The number of works published in Bulgaria by the missionary societies is not yet very large. A version of the New Testament was printed at Smyrna for the British and Foreign Bible Society in 1840. The Rev. Dr. Riggs missionary of the American Board at Smyrna, published, in 1849, a Bulgarian grammar, and a translation of Gallaudet's "Child's Book of the Soul." A number of works are published and circulated by the American Board of Commissioners for Foreign Missions, whose catalogue is added to from year to year. The Rev. Dr. Long, formerly superintendent of the Methodist Episcopal mission, has assisted in the preparation of many of these works, and is the editor of the *Zornitza*, a monthly paper for children, published by this society. A weekly paper was established in December, 1875, which in a short time attained a circulation of 1600 copies. In 1875 there were printed at the press of the American Board, in the Bulgarian language, 17,000 copies of periodicals and tracts, containing 306,000 pages.

The Methodist Episcopal Church is represented in Bulgarian literature principally by the work of Dr. Long, in a translation of the Bible, which he executed in connection with Dr. Riggs of the American Board and two Bulgarian literary gentlemen, and by his labors in connection with the publications of the American Board. While he was actually engaged in the regular mission work, Dr. Long made translations and wrote tracts, which were published and circulated through the American Board Press. He also projected and started the *Zornitza*. Since his transfer to Robert College, Constantinople, he has been engaged in work of this kind, so that a large proportion of the publications of this society are the fruits of his labors. The Rev. H. W. Flocken, the present superintendent of the Methodist Episcopal mission, has prepared a "Church History" in Bulgarian, and translations of Ralston's "Christian Institutes," Binney's "Theological Compend," and "Discipline of the Methodist Episcopal Church," which are circulated among the students, and used by them in manuscript, but have not been printed. A "Life of Huss," a pamphlet of forty-eight pages, was published from the Methodist Episcopal Press in 1876, and is its first issue.

Bundy, Hon. Hezekiah S., is a native of Marietta, O.; was born Aug. 15, 1817, and now resides at Wellston, Jackson County. He received a fair English education, and entered mercantile life for a brief time, but he left that vocation to promote large landed interests at his present residence. He became a member of the church in his early manhood. In 1848 he was elected a member of the Ohio Legislature, and served either in the House or Senate for several years. Upon entering public life he became a member of the bar, though still identified somewhat with large manufacturing interests, and was a Presidential elector in 1860. He was elected to the Thirty-Ninth Congress in 1864, but declined a re-election. He was again elected, to the Forty-Third Congress, in 1872. The same year he represented the Ohio Conference as lay delegate to the General Conference. Much of the time since his retiring from public life has been devoted to iron manufacturing interests, and to the development of his extensive mineral lands.

Bunting, Jabez, D.D., was born at Manchester, May 13, 1779, and died June 16, 1858. His parents very early resolved that he should have the best education they were able to procure. At the excellent school where he was placed he was for a time exposed to a great deal of annoyance because he was a Methodist, but his talents and manliness soon won him the respect of all. His parents made it an essential condition that his nights and Sabbaths should be spent at home. Dr. Percival, who was his instructor in medicine, was an anti-trinitarian, and his parents were anxious to save him from this erroneous teaching. He was converted when about sixteen years of age. At nineteen he was licensed to preach, and in 1799 received from the Conference his first appointment, which was Oldham. He soon gained superior influence over his brethren, by virtue of his superior talents. "He regarded Methodism as a great work of God formed to be of signal benefit to the world, and he gave himself with all his powers to promote its efficiency. He well understood its principles, and saw to what essential results those principles would lead, if vigorously carried out, and his practical mind very early engaged in clearing away obstacles, and in creating new facilities for its successful action." To Jabez Bunting is the Wesleyan Missionary Society indebted for its organization. For some eighteen years he was one of its secretaries. He was four times elected president of the Conference. He was president of the Wesleyan Theological Institution from its foundation in 1834 until his death. In organizing and administrative talents he was superior. Though a devoted Methodist, his Christian philanthropy led him to love all Christians.



REV. JABEZ BUNTING, D.D.

Dr. Bunting heard Dr. Chalmers preach in 1847, and called to see him in the afternoon. Dr. Chalmers says of this visit, "Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least; most exquisite intercourse with one of the best and wisest of men. Mr. M. and I both love him to the uttermost." His last years were spent in great suffering. His feelings were depressed, but his faith prevailed. He was heard to say, "Perfect peace," and his very last words were, "Victory, victory, through the blood of the Lamb!"

Bunting, Wm. M., was the eldest son of Dr. Bunting, and a British Wesleyan minister. He was a man of rare gifts, natural and acquired. The Christian ministry furnished him with full and delightful employment for all his varied powers. He had pre-eminently the gift of sacred song. Eight of his exquisitely beautiful hymns are in the New Wesleyan Hymn-Book just issued; while many of his fugitive pieces are to be found in the old magazines over the *nom de plume* of Alec.

He was a supernumerary seventeen years, and died November, 1866, in the sixty-first year of his age.

Burch, Robert, was born in Tyrone Co., Ireland, about 1777, and died at Canandaigua, N. Y., July, 1855. He entered the itinerant ministry in the Baltimore Conference in 1804. From 1811 to 1815 he was presiding elder of Carlisle district, and in 1816 was transferred to the Philadelphia Conference, and stationed in Philadelphia. He was for some time the traveling companion of Bishop Asbury. He filled important appointments in Baltimore and Philadelphia; was a man of commanding powers and devoted piety; and was one of the most efficient pioneers in American Methodism.

Burch, Thomas, was born in Tyrone Co., Ireland, Aug. 30, 1778, and died suddenly, Aug. 22, 1849. In 1801 he was awakened and converted under the preaching of Gideon Ouseley. In 1805 he was admitted on trial in the Philadelphia Conference. He was elected to the first delegated General Conference of 1812. Having preached for some time in the Canada part of the New York Conference, after the close of the war with Great Britain, he returned to the United States, and continued in the itinerant ranks until stricken suddenly with heart disease. His last sermon was preached about ten days before his death.

Burial of the Dead.—The Methodist Church has always regarded sepulture as the only proper way of disposing of the dead. In the early history of the church, the Conference considered that it was scarcely lawful to preach funeral sermons upon all occasions, irrespective of the character of the person deceased. Hence, in 1777, this question was asked, "Has not the preaching of funeral sermons been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible? Yes. Therefore let all the preachers inform their societies that we will not preach any but for those who, we have reason to think, have died in the fear and favor of God." These preachers were not only under the control of Mr. Wesley, but they still regarded themselves in the Church of England. Some of these preachers had been at least partially trained up in that church, and one part of the burial service forbids the office "to be used for any that die unbaptized or excommunicated, or have laid violent hands on themselves." But when Mr. Wesley sent to America the ritual for the government of all the services in the church, he omitted that part of the service. It was therefore left to the judgment and discretion of the preachers of the American Conference. In 1792 a note was prefixed to the burial service, which said, "The following or some other solemn service shall be used." The Discipline now, however, makes it the duty of the minister attending the funeral service to follow the form laid down in the Discipline, as it says, "In administering the sacraments and in the burial of the dead let our form of ritual invariably be used." The church also forbids making a charge for any services performed by the minister. The rule reads, "We will on no account whatever make a charge for administering baptism or for burying the dead." As to the use of the form of service, the custom is not uniform, however, and in many instances ministers do not consider it proper to use the burial service over the remains of one who has died unrepentant. The form of service has been but little changed, except in some of the Scripture selections, since it was first adopted by the church in 1792. At the house where the service is held, the minister is required by the Discipline to read as introductory Scripture John xi. 25, 26, Job xiv. 25, 27, I. Timothy vi. 7, Job i. 21. If the remains are conveyed to a church, then the minister preceding the corpse shall repeat those Scriptures to which we have referred. At the house, or in the church, he may read Psalm xxxix. or xc., I. Corinthians xv. 41, 58. At the grave, when the corpse has been laid in the grave, the minister shall read the ritual as contained in the Discipline.

Burke, William, a pioneer Methodist preacher, a native of Virginia, was converted in 1790, when twenty years of age. In 1791 he was sent to the Holston Mountains. Few men saw harder service than he, traveling by night in order to escape the dangers threatened by the Indians throughout that region. After laboring in Virginia and Tennessee, he was for a time an active presiding elder. His life was full of adventure and of great suffering, traveling frequently a hundred miles without the sight of a house or human being. He labored twenty-six years in Virginia, Kentucky, Tennessee, and Ohio. In 1811 he organized and took charge of the first Methodist station in Cincinnati, and, it is believed, the first in Ohio. His health failing, he retired from the effective work. He was appointed judge of the county, and afterwards postmaster of the city, and held the latter office for twenty-eight years. Becoming involved in trouble, however, he was suspended by the Conference in 1818. He thereupon organized an independent church in Cincinnati, which flourished for a few years and then failed. After a long-continued investigation, the General Conference of 1836 restored his name to the minutes. He died in Cincinnati in 1855, aged eighty-five. He was a member of the committee of fourteen who, in 1808, drafted the Restrictive Rules of the church.

Burlington, Iowa (pop. 13,930), is the capital of Des Moines County, situated on the Mississippi

River. It is one of the first places where Methodism was planted in the State, and is mentioned in the minutes of 1836. For a number of years it was connected with a circuit. The present statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Division Street	223	195	$36,800
Old Zion	245	200	21,000
South Burlington	141	200	3,000
First German Church	222	166	22,500
Second German Church	61	100	3,375

Burlington, N. J. (pop. 5817), was settled in 1677, five years before Philadelphia. As early as 1769, Captain Webb preached in this place. Among the first converts was Christian Joseph Toy, in 1770. A class was soon formed, and Mr. Toy was appointed leader. It is the first place in New Jersey where Mr. Asbury preached, in 1771. A revival occurred in 1772, and the next year Mr. Asbury writes, "The little society appears to be in a prosperous state." A small frame church was erected in 1790, and Mr. Asbury writes, "After there had been Methodist preaching in Burlington for twenty years, they have built a very beautiful meeting-house." The growth of the church has not been rapid for the last twenty years. The present statistics are:

Dates.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1790	Broad Street*	460	390	$19,000
1853	Union Street	130	210	12,000
	African M. E. Church	......	......	....

Burlington, Vt. (pop. 14,387), situated beautifully on the eastern side of Lake Champlain, is the most important city in the State. It was early visited by Freeborn Garrettson, who traversed this region in 1793. It is probable there were Methodist services as early as 1799 or 1800, but the name does not appear upon the minutes for several years afterwards. At one period there were two churches in the city, but these were united and a fine edifice was built. There are now 314 members, 275 Sunday-school scholars, a church valued at $62,000 and a parsonage at $4000.

Burns, Alexander, D.D., was born in Castlewellan, County Down, Ireland, in August, 1834, and removed to Canada when twelve years old. He was reared a Presbyterian, but was converted, and joined the Wesleyan Methodist Church in Toronto in 1851. He entered the Victoria University in 1855, and was mathematical tutor one year, and classical tutor two years, before graduation. He graduated in 1861, winning the Prince of Wales gold medal, as "*Primus in Artibus.*" He remained one year as classical teacher in the university, and entered the ministry, and was ordained at Toronto in 1864. He removed to Iowa at the invitation of the venerable Dr. Charles Elliott, and remained with him in the Iowa Wesleyan University three years, as Professor of Mathematics and vice-president of the university. He accepted the presidency of Simpson Centenary College in 1868, and was elected president of the Iowa Wesleyan University in 1869, but declined the offer. The same year he received the degree of Doctor of Divinity from the Indiana State University. He was a delegate to the General Conference of 1876, and located in 1878.

Burns, Francis, missionary bishop of the Methodist Episcopal Church, was born in the city of Albany, N. Y., and was thoroughly African in his complexion. His parents were poor, and at the age of four he was placed in service with a farmer in Greene County, and at the age of eight was indentured to learn the farming business. He was kindly permitted to attend school with the other children of the neighborhood during the winter season, and two years after, his health becoming poor, he was sent to the district school during the entire summer. The family in which he was placed were respectable and eminently pious. One who knew the lady says she was "a holy and zealous woman, and was a class-leader at the time of her death." At fifteen years of age he was converted, and at seventeen felt that God required him to preach, but he refrained because he was bound to his master until he was twenty-one. His education was insufficient, and there appeared to be no field in which he might labor. When the way opened, however, he felt unwilling to enter it; but, possessing an unquenchable thirst for knowledge, he employed all his efforts to obtain it. While attending a high school he began to hold meetings and to exhort, and he was licensed as a local preacher on the Windham circuit. "By his intelligence, his consistent piety, and by the force of his character, he rose above the disabilities of his color, and commanded the respect of all that knew him."

Probably Dr. Terry of the Mission Rooms was chiefly instrumental in leading him into the missionary work. Having noticed the young man in his congregation, and having listened to his fervent testimony, he advised him to enter upon a course of study that he might be in readiness to go to Liberia or elsewhere, should the door open. In 1833 he secured for him an interview with Bishop Hedding. In 1834, when the Rev. John Seys was about to sail for Liberia, it was arranged that Mr. Burns should accompany him as a missionary teacher, and he accordingly sailed in September of that year. For two years after his arrival in Africa he suffered from the dreaded fever, but in due course he was elected to orders, and in ten years, returning to New York, he was ordained deacon and elder by Bishop Janes. He performed hard and difficult work in the missionary field, and also occasionally occupied the post of teacher in the Monrovia Seminary, and edited with marked ability *Africa's Luminary.* When, in 1849, the work was divided into districts, he was appointed to the Cape Palmas district, and for six years out of the ten that he was presiding elder he served as president of the Conference, reporting clearly and comprehensively the business of the mission to the board in New York. The General Conference of 1856 made provision for the election and consecration of a missionary bishop for the African work. Accordingly, in January, 1858, the Liberia Annual Conference elected Mr. Burns as their first bishop, and he returned to the United States for ordination. This took place at the Genesee Conference, October 14, 1858, the services being conducted by Bishops Janes and Baker. Dr. Robie, who was present, says, "Though of ebony complexion, he had gained wonderfully on the affection and respect of all who had made his acquaintance, and especially of those privileged to an intimate association with him. His manner is exceedingly pleasant, and his spirit is as kind, sweet, and good as ever beamed from human heart or disposition. He seems to be lacking in none of the qualifications of the gentleman and Christian minister. He possesses also an intelligent and cultivated mind, speaks readily and fluently, and even eloquently, and is in all respects a model African. Such is the man whom the Liberian Conference has selected for a bishop, and such the one the highest authorities of one American church have set apart for the sacred and responsible position." He immediately returned to Liberia, and for nearly five years devoted himself to the work which devolved upon him. His health becoming impaired, he was directed to take a sea-voyage. He died April 18, 1863, within three days after his arrival in Baltimore.

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* Rebuilt 1820 and 1847.

REV. FRANCIS BURNS.
MISSIONARY BISHOP OF THE METHODIST EPISCOPAL CHURCH.

Burns, John, D.D., was born in Washington Co., Pa., April 10, 1808. When eighteen years of age he joined the Methodist Episcopal Church at Wheeling, West Va., and was licensed to exhort in

June, 1832, by Z. H. Coston. In December of the same year he united with the Methodist Protestant Church, under the preaching of Z. Ragan. In less than six weeks he was licensed to preach by the M. P. Quarterly Conference of Wheeling station.

In 1833, as a probationary member of the Ohio Conference, he was assigned to a mission near Wheeling, and received *fifty cents* as salary that year. At this session of the body Pittsburgh Conference was set off, and by it he was appointed to Woodfield circuit, where he received seventy-two dollars, with house-rent and fuel for the year. He was ordained elder at Wheeling in 1837. Four times successively was he appointed a member of the General Conference,—in 1842, 1846, 1850, 1854; the last time being elected to the honorable position of president of the body. In 1866 he was a member of the Cincinnati Convention, and in 1877 of the Union Convention at Baltimore. Several other times has he been appointed delegate to the General Conferences, and is now a member of the Board of Publication, located at Pittsburgh. He received the honorary title of Doctor of Divinity from the Western Maryland College in 1875.

Burr, Jonathan Kelsey, D.D., a delegate from the Newark Conference to the General Conference of the Methodist Episcopal Church in 1872, was born at Middletown, Conn., Sept. 21, 1825. He was graduated from the Wesleyan University in 1845, and taught in the same year in the Adelphian Academy, Mass. He entered the Union Theological Seminary, New York City, in 1846, and joined the New Jersey Conference in 1848. In 1867 he was elected Professor Extraordinary of Hebrew and Exegetical Theology in the Drew Theological Seminary, which position he held for about two years. He then returned to pastoral work.

Burr, W. A.—A prominent official of the Methodist Episcopal Church, and represented most worthily the Nebraska Conference as a lay delegate to the General Conference in 1872.

Burritt, Charles D., was born at Ithaca, N. Y., May, 1823. He was carefully trained by pious parents, and in 1841 he entered the Wesleyan University. In 1844 he was called to a tutorship in that institution. He was converted in 1841, and in 1844 was admitted into the Oneida Conference of the M. E. Church. After serving as tutor in the university, he filled prominent stations until his health became impaired. In 1855 he was elected to the presidency of the Wesleyan Female College, at Delaware, O., but was obliged to resign his position almost immediately on account of failing health. He returned only to die, May 7, 1855. He was an able and eloquent preacher, and was faithful and self-sacrificing in his labors.

Bushell, Robert, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1851; succeeded Rev. S. S. Barton as general missionary secretary in 1871. He still holds the office. He resides at Sheffield.

Business Transactions.—The General Rules forbid "brother going to law with brother." The church has taught that a legal adjustment of difficulties between members of the church should only be sought after all reasonable efforts in the church have failed. In the American Conference, as early as 1781, the question was asked, "What proper method should be taken when differences arise in dealing between the brethren?" The Conference directed that the preacher in charge at the quarterly meeting should consult with the steward in appointing proper persons to examine into the circumstances; and if there should be found any suspicion of injustice or inability in the referees so appointed, it should be the duty of the minister to appoint men of more skill and probity, and the parties should abide by their decision or be excluded from the society. At the General Conference of 1784 the essential features of the provision of 1781 were continued; but only cases of importance or of great difficulty should require the interference of the preacher in charge. But when examined, the decision of the referees should be final. In 1787, any member of the church was prohibited from entering into a lawsuit with another member before these measures could have been complied with. In 1796, parties dissatisfied with the judgment of the referees were allowed the privilege of applying to the ensuing Quarterly Conference for a second arbitration; and if the Quarterly Conference should see sufficient reason, they should grant such second arbitration; in which case each party should choose two arbiters, and the four should choose a fifth; the judgment of the majority of whom should be final. Any person refusing to abide such judgment should be expelled. And all difficulties in business transactions of whatever kind are to be adjusted. The Discipline now directs that "where the matter cannot be settled by the parties themselves, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to them a reference, consisting of two arbiters chosen by the plaintiff and two by the defendant, which four shall choose a fifth, the five arbiters being members of the church; and if either party refuse to abide their judgment, he shall be brought to trial, and if he fail to show sufficient cause for such refusal, he shall be expelled; and if any member of the church refuse in case of debt or other dispute to refer the matter to such arbitration when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, according to the regular forms of trial in the church; and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled."

Bussey, Gen. Cyrus, a reserve delegate from Louisiana to the General Conference of 1876. He was trained and educated by a pious father, a member of the Indiana Conference. He entered the army from Iowa, and after the close of the war removed South. He has been for several years a cotton factor, and has been president of the Cotton Exchange in New Orleans. He has taken a deep interest in the prosperity of the M. E. Church.

Butler, William, D.D., for many years superintendent of missions in India and Mexico, is a native of Ireland. He was awakened in Dublin under a sermon preached by Dr. Durbin when on a visit to that country. He united with the Wesleyans in Ireland, and on his removal to the United States he became a member of the New England Conference. He is a man of extensive reading and fine culture, and very early took a deep interest in the missionary movements of the church. His preaching and writing aided in kindling a greater missionary spirit wherever he labored. The Missionary Board having resolved to establish a mission in India, Dr. Butler was selected in 1856 as its superintendent, and sailed with a company of missionaries. On his arrival, he selected the northwest part of that populous country as his special field. Scarcely had he entered thoroughly upon the work, until the Sepoy Rebellion broke out. Surrounded with great perils, he and his family barely escaped to Nynee Thal, in the Himalaya Mountains. At the close of the rebellion, the mission was re-established, and was successfully prosecuted. In his intercourse with the officers of the government, he was received courteously, and from time to time the mission received encouragement and support. After the mission was organized into a Conference, and the office of superintendent was no longer needed, he returned to America, and resumed his place in the New England Conference. After he had continued in the pastoral work a few years, he was appointed secretary of the American and Foreign Christian Union, in which position he remained until the close of 1873. The Missionary Board having established a mission in Mexico, he was selected as its superintendent, and sailed for that country early in 1874. Through his labors the mission has been successfully established in the city of Mexico, where a beautiful property has been fitted up for a church. Congregations have also been gathered in a number of other places, and orphanages both for boys and girls are sustained. In 1876 he visited the United States, and by private collections raised between ten and twelve thousand dollars, for the translation and publication of Methodist tracts, books, and papers. Since returning to Mexico, a beautiful paper has been issued, and the work of publishing books has commenced. Dr. Butler has published a valuable volume on India, entitled "The Land of the Veda." In 1879, in impaired health, he resigned his mission-work in Mexico.

Butterworth, Edward, a youthful missionary of the United Methodist Free Churches, England, who died soon after his arrival in Eastern Africa. He was a young man of rare promise. He was born in Manchester, Jan. 17, 1841, and brought to God through the ministry of Rev. Jas. Caughey, when about nineteen years of age. He at once devoted himself to Christian work with entire consecration. The Sunday-school and the ragged-school were his chosen fields of labor, and in both he was remarkably successful. He had intelligence, tact, and especially love.

Being asked to go to Eastern Africa, he readily consented. A year was spent after his designation to foreign labors in needful preliminary studies, such as Arabic and medicine. He sailed from Southampton, November, 1863. After a prosperous voyage he reached Africa, arriving at Ribe Feb. 18, 1864. He received a joyous welcome, and gladly entered on his chosen work. In six weeks his distressed missionary comrades stood helpless, almost distracted, by his death-bed. He died of African fever, April 2, 1864. Mr. Butterworth was in all respects a noteworthy young man. He was deeply pious, and his mental powers were above the average. He had received a good education, and was very fond of scientific pursuits, geology being his favorite study. He was a man of great energy and determination, yet was universally beloved for his kind, generous, unselfish disposition. His early death was felt to be "a heavy blow and great discouragement" by those who had hoped for much from his labors.

Butterworth, Joseph, a prominent British layman in the Wesleyan Church, was born in Coventry in 1770. He married the sister of Dr. Adam Clarke's wife, and shortly after was led to Christ while hearing a sermon preached by his great relative. (On the same evening Mrs. Butterworth was convinced of sin and led to Christ by conversation and prayer with her sister at home.) Mr. Butterworth served God, and to the utmost of his power promoted that pure and undefiled religion of the Holy Scriptures which, while it ascribes glory to God in the highest, promotes peace and good will among men. His liberality was almost unbounded. He was emphatically the poor man's friend. He died, June, 1826, as he had lived, trusting in the Lord, and staying himself on the only Saviour of the human race.

He was one of the first members of the Wesleyan Methodist societies who was elected to the British Parliament, and was one of the few whose piety and consistency were not affected by his associations in political life or by the pressure of public duties.

Button, Charles W., of the Methodist Protestant Church, was born at Harper's Ferry, Va., July 7, 1822; was converted and united with the Methodist Protestant Church, January, 1843. He was elected as a delegate to the Maryland Annual Conference, March, 1847, and frequently thereafter represented his local church in the Virginia and Maryland Conferences. He was for four years postmaster at Harper's Ferry, and was a delegate to the General Assembly of Virginia during the session of 1853–54. He was a member of the General Conferences of his church in 1854, 1858, and 1866; of the General Convention at Montgomery, Ala., in 1867; and of the General Conferences of 1870 and 1874. He removed to Lynchburg, Va., in 1857, and became editor and proprietor of *The Lynchburg Daily Virginian*, which position he still holds. In March, 1865, he was elected a member of the Confederate Congress, to succeed Hon. W. C. Rives, but the Congress and government soon after dissolved, and he never took his seat. In May, 1876, he was one of the fraternal messengers to the General Conference of the M. E. Church in Baltimore, Md., and addressed that assembly. He was also a representative to the General Convention at Baltimore which consummated the union of the Methodist and Methodist Protestant Churches.

HON. C. W. BUTTON.

Buttress is, in architecture, a projection which gives additional strength or support to a wall. It is chiefly employed in Gothic architecture to counteract the pressure of the arches which cover the naves and aisles of churches. In the ancient classical style buttresses were not used, but simple pilasters. The early Methodist churches being built plain, did not employ them, but as the Gothic style—more or less complete—is adopted, buttresses become requisite to secure proper strength in the building.

Butts, T., was one of Mr. Wesley's earliest and most devoted friends in assisting him in conducting his book business. At an early period he was his traveling companion, and in 1744 was employed by Charles Wesley to carry to Wednesbury the sum of £60, which had been collected for the relief of Methodists who were suffering from persecution. In 1753, Mr. Wesley appeared to be so pressed with the temporal business connected with publishing, that the stewards of the society of London, of whom Mr. Butts was one, offered to take upon themselves the whole care of the business. Mr. Wesley hesitated, but, as Mr. Butts was sincere and earnest in his proposal, he gave it into the hands of himself and Mr. Briggs, who was one of his preachers. They issued a circular, as stewards of the London society, addressed to the stewards of the several circuits, urging them to take care of, to sell, and to settle for, the books desired in the respective societies,—the work to be done without commission, as they added, "we ourselves have no profit from it but the profits that will meet us in eternity." Such was origin of the name Book Steward, still used in England, and a glimpse is given of the unselfish devotion of many early Methodists.

Buttz, Henry A., D.D., professor in Drew Theological Seminary, was admitted into the Newark Conference in 1858. After filling a number of appointments in several cities, he was appointed tutor in the Drew Seminary. He is now Professor of New Testament exegesis. He has recently published a valuable work upon the Greek Testament.

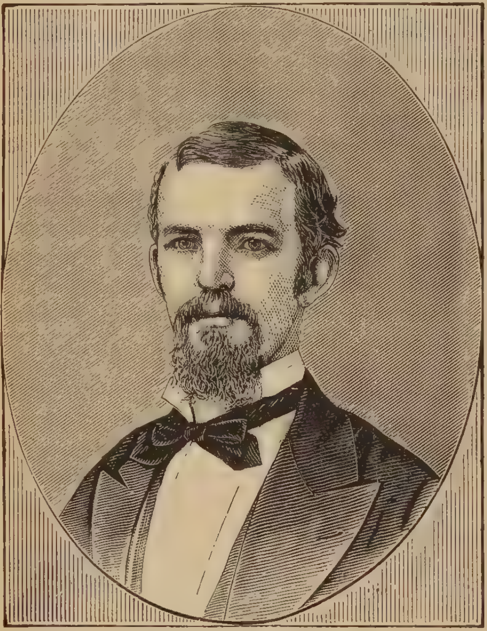
Byers, A. G., is a member of the Ohio Conference, and has filled a number of important appointments. He is now (1876) secretary of the Ohio State Board of Charities.

Byford, William Heath, M.D., was born at Eaton, Preble Co., O., March 20, 1817, and became an eminent medical practitioner in Chicago. He has been professor in one of the medical colleges of that city, and has twice been president of the American Medical Association. He is also the author of a number of valuable medical works. He has for many years been a member of the M. E. Church.

By-laws are regulations made by a corporation for its own government. The General Conferences have adopted a system of by-laws or rules for their own government corresponding, in the general arrangement, to the rules which govern parliamentary bodies. Many Annual Conferences have also adopted a similar system of rules or by-laws.

C.

Cabell, B. F., A.M., Professor in Warren College, Ky., was born in Campbellsville, Ky., June 6, 1850. He was converted in 1867 at Bedford, Ind.; was educated in the Ohio Weseylan University, and became a local preacher in the M. E. Church South. In 1875 he was elected professor in Warren College.



REV. B. F. CABELL, A.M.

Cabinet is a term sometimes employed to designate the bishop and presiding elders when, in session at an Annual Conference, they are engaged in arranging the appointments for the ensuing year. Sometimes it is applied to the presiding elders only, when reference is made to the bishop and his cabinet. It originated from the fact that the bishop calls together the presiding elders to advise and assist in the appointments, and they thus resemble cabinet officers. It, however, is not mentioned in the Discipline, and has no legal recognition by the church. (See COUNCIL.)

Cairo, Ill. (pop. 6267), the capital of Alexander County, situated on the Ohio and Mississippi Rivers, and on the Illinois Central Railroad. It is one of the most important cities in Southern Illinois. In the minutes of the church it is first mentioned as a mission in 1851, when Henry C. Blackwell was appointed to it. He reported in 1852, 92 members and 4 local preachers. The M. E. Church (1876) has 136 members, 165 Sunday-school scholars, and $7000 church property. The M. E. Church South has a few members, and also the African M. E. Church.

Calais, Me. (pop. 5944), situated in Washington County, on the St. Croix River, and also on the St. Croix and Penobscot Railroad. This city is thirty miles from the sea, at the eastern extremity of the State, opposite the British town of St. Stephen, the river forming a part of the boundary between the United States and the British possessions. Calais was for a long time included in the St. Croix circuit. In 1827 the name of the circuit was changed to Calais, and the work was supplied by Josiah Eaton. In 1828 it reported 58 members, and had as pastor Nathaniel P. Devereux. In 1829 it reported 67 members, when Josiah Eaton was returned. The progress of Methodism was slow for a long time, the place sometimes declining to a mission, but the progress now is more marked. It is in East Maine Conference. The statistics are: members, 150; Sunday-school scholars, 290; church property, $6000.

Calcutta (pop. 450,000), a city of Hindostan, capital of the province of Bengal, and the metropolis of British India. It was founded by the East India Company in 1686. The great majority of the native inhabitants are pagans and Mohammedans. For the English residents there are 6 Roman Catholic churches, 12 Church of England, and 8 of other Protestant denominations. There are also a Greek and Armenian church, a synagogue, 74 mosques, 167 Hindoo temples, and 1 Chinese temple. Methodism was introduced into Calcutta by the Wesleyans of England, in 1830. They now report 2 ministers, with a membership of 219, and a native agent, who preaches in the Bengali language. Their services have been confined chiefly to the English people and to the native pagans. The services of the M. E. Church were introduced by William Taylor in 1872, who commenced preaching in the English language, and to the natives through interpreters, and organized societies among the Eurasian population, or native descendants of European or mixed parentage. These people, speaking the native dialects as well as the English, have become missionaries among the different races. Since that time the South India Conference has been formed, embracing Bombay, Calcutta, and Madras provinces. In Calcutta two churches have been erected, and religious service is also held in a number of halls. The reported statistics are: 187 members, 210 Sunday-school scholars, and church property valued at $37,500. There are also special services held for seamen, which have proved very beneficial.

Caldwell, Merritt, A.M., professor in Dickinson College, was born in Hebron, Me., Nov. 29, 1806, and died in Carlisle, Pa., June 6, 1848. He was early trained under religious influences, and graduated with honor at Bowdoin in 1828. He was immediately elected principal of the Maine Wesleyan Seminary, where he remained until, in 1834, he was elected Professor of Mathematics and vice-president of Dickinson College. While he was accurate and thorough as a mathematical teacher, his mind was particularly occupied with metaphysical and literary questions. In 1837 he was transferred to the chair of Metaphysics, in which he remained until his death. In addition to his college pursuits, he took a deep interest in the moral questions of the day, and was especially active in promoting temperance. In 1846 he visited England as a delegate to the world's convention, and took an active part in forming the Evangelical Alliance. After his return his health, which had been improved by his tour, became greatly enfeebled, and he gradually sank with consumption. He was a man of great mental strength, yet with unusual kindness and amiability. As a professor, he was a favorite of the students, because of his clear and happy manner of stating truth. As a writer, he was logical and forcible, and notwithstanding his imperfect health he found time to prepare several works. Among these were "A Manual of Elocution, including Voice and Gesture," one of the best books on that subject published, "Philosophy of Christian Perfection," "Christianity Tested by Eminent Men," and "The Doctrine of the English Verb."

Caldwell, Hon. T. H., a distinguished lawyer and judge, represented the Tennessee Conference at the General Conference of 1872. His commanding influence in the church led to his selection to this important position.

Calendar of Ministerial Duties in Circuits (*English Wesleyan*).—The following is an outline of the *monthly* routine devolving upon every superintendent in the discharge of his ordinary official duties in his circuit work.

January.—Annual subscriptions to the Theological Institution Fund, due on the 1st inst. These, with donations, are to be solicited in the first or second week, and transmitted to the treasurers without delay. The fast-day is on the first Friday after Christmas quarter-day.

February.—Chapel Fund collection to be made, and duly remitted. Payments from the Annuitant and Auxiliary Funds are due on the 1st.

March.—Visitation of the classes for renewing tickets of membership and making the yearly collection. The number of members returned this quarter is the official connectional return. In the quarterly meeting there will be required the report of Sunday and day schools. Thanks to circuit ministers, with invitation to remain a second, or third year, as the case may be, or no such invitation when a change is desired. It is the time also to invite successors. Nomination of candidates for the ministry. Examination of pupil teachers on the first Saturday. Fast-day first Friday after quarter-day. Returns to be entered in the circuit book, and payments made to the Book Room for sales made.

April.—Schedules of schools to be sent to district educational secretary, also chapel schedules to district chapel secretary. Subscriptions and collections for Educational Fund.

May.—Annual meeting of Wesleyan Missionary (Foreign) Society. Private subscriptions to Auxiliary Fund to be collected. Annual meeting of district committees. Education and Auxiliary Fund collections to be then paid in. All matters connected with Kingswood, etc., schools must be sent by the financial secretary to the treasurers by the 31st.

June.—Quarterly meeting proceedings. Returns to be entered in the circuit book. Memorials from circuits to the Conference to be presented. Home missionaries to send an annual report to the managing committee. Fast-day first Friday after quarter-day. Plan of preaching appointments at the Conference must be sent to those who have to preach there not later than the 15th.

July.—The circuit schedule for the June quarter must be sent to the chairman of the district by the second Monday. All collections must be paid by superintendents to financial secretary before the first day of Conference. Examinations of candidates for the ministry must take place. District treasurers of Children's Fund must send in their schedules to the secretary not later than the 10th, and all moneys to the treasurers one week before Conference, which meets on the last Wednesday. Collections for home missions not later than second Sabbath.

August.—Payments to claimants on the Annuitant and Auxiliary Funds are due on the 1st. *All* book accounts must be settled with the book steward.

September.—Quarterly visitation of the classes and collections solicited for the Auxiliary Fund. Financial district meeting. Proceedings of the quarterly meeting; new rules made by Conference to be read, discussed, and decided upon. Treasurer for the Auxiliary or Worn-Out Ministers' Fund to be appointed in each circuit. Returns to be entered in circuit book.

October.—The donations solicited last month in the classes for the Auxiliary Fund are to be collected and paid in to the circuit treasurer. Public collection, to be divided between Theological Institution and the Worn-Out Ministers' Fund.

November.—Private subscriptions and public collections for the Kingswood and Woodhouse Grove Schools are to be made early this month, and remitted to the secretary, with schedules of accounts and claims.

December.—Appointments in each circuit of poor stewards and society stewards. Chapel Trust accounts to be made up to 31st. Quarterly meeting business. Appointment of circuit stewards. New house schedule prepared for March by committee. Trustee meeting (general) for the circuit fixed. The treasurer of the Auxiliary Fund presents his accounts. Chapel secretary for the circuit appointed. Usual returns entered in circuit books. The examination of candidates for the training institutions takes place. The watchnight is held on the last night of this month.

California, State of (pop. 560,247).—In extent of territory this State exceeds every other in the Union except Texas. It contains 188,981 square miles, and it is supposed 90,000,000 of acres are capable of being made productive. Its population has grown very rapidly. By the census of 1850 the number returned was only 92,597. Its natural scenery, embracing the Sierra Nevada Mountains, the Yosemite Valley, and the Pacific coast, is exceedingly grand. In 1819 the boundary line between Mexico and the United States, from the Rocky Mountains to the Pacific, was fixed at 42 degrees N. latitude, which is the northern boundary of California. Mexico, from the period of its conquest, belonged to Spain, until, in the Revolution of 1824, it became independent. At the close of the war between the United States and Mexico, Upper California was ceded to the United States, in 1848, and it was admitted into the Union as a State in 1850. The Spanish Romanists were the first colonists. Their missionaries settled in a number of places to teach and to civilize the native Indians, and numerous old buildings yet remaining are monuments of their benevolence. Their first mission at San Diego was founded in 1769. By the aid of money collected for what was termed the "California Pious Fund," they gained great influence in the territory, and the names of the towns and cities are suggestive of their presence and power. In 1831 they had thirty-one missions in Upper California. Protestantism commenced under great disadvantages. According to the United States census of 1850, there were church buildings, 28; accommodation, 10,200; value of property, $276,800; of which the Romanists had buildings, 18; accommodations, 7500; value of property, $233,500. The Baptists had 1 church, 400 sittings, value, $5000. The Presbyterians, 3 churches, 700 sittings, value, $11,000. The Methodists, 5 churches, 1600 sittings, value, $18,300. The whole Protestant churches having only about one-third as many edifices, and about one-sixth as much property, as the Romanists.

Methodism was introduced shortly before the discovery of gold. On the 24th of April, 1847, Rev. William Roberts, of New Jersey, and Rev. Jas. H. Wilbur, of Black River Conference, entered the Golden Gate on a sailing vessel, which cast anchor in the Bay of San Francisco. A small Mexican village called Yerba Buena, made of adobe bricks and covered with earthen tiles, had been built among the sand-hills. This was San Francisco in embryo. California at that period was a portion of Mexico.

Mr. Roberts had been appointed superintendent of the Oregon mission, which had been started by Jason Lee and his co-laborers. Messrs. Roberts and Wilbur were on the way to Oregon to engage in mission work. As the ship would not proceed on her voyage up the coast for some weeks, Mr. Roberts and his colleague deemed it proper to make journeys to the various villages in the valleys that could be visited by travelers on horseback. They went to Sonoma, Napa, Santa Clara, San José, Pajaro (now called Watsonville), and Monterey. They obtained all possible information, and sought opportunities for preaching the word. Two Sundays were spent in San Francisco, one of the missionaries preaching on board the ship and the other in a wareroom in the village. Six persons were found who had been Methodists in other lands, who were formed into a class, and Aquilla Glover was appointed leader. A Sunday-school was also organized. This was the first Methodist society in California, and the first Protestant organization on the Pacific coast, south of the Oregon mission. Having spent forty-five days in explorations around San Francisco, the missionaries proceeded northward to the field of labor assigned them. Before sailing from San Francisco Mr. Roberts prepared a report, and sent it by the hands of Colonel J. C. Fremont, to the missionary secretary at New York, urging the importance of sending missionaries at once to California.

During the summer and fall of 1847, John Trubody and family arrived, and stopped in San Francisco; they were members of the M. E. Church, and at once united with the class. Quite a band of immigrants, having crossed the plains, located at San José. Of that number there was providentially a young man, with his family, who was a local preacher,—Mr. Elihu Anthony,—who had formerly resided near Fort Wayne, Indiana. Mr. Anthony at once formed a class of twelve members, which soon numbered about thirty. This was the second church organization in California. Some of the original *twelve* remain in the church to this day, while others are fallen asleep. Mr. Anthony soon crossed the mountains, and pitched his tent at Santa Cruz, where he still resides. There he formed a class, and appointed Silas Bennett leader. This was the third society. The fourth was soon formed at Pajaro, or Watsonville, and H. G. Blaisdell was appointed leader. Mr. Blaisdell now resides in Nevada, having served two terms as governor of that State. He was a member of the General Conference in Brooklyn in 1872. Mr. Anthony visited the several classes as often as practicable, and preached the word. Corresponding with Superintendent Roberts, his work was approved. The discovery of gold in the mountains sadly embarrassed all efforts which the few were putting forth to plant the church of Christ on the coast. The male members went in search of gold, and the regular services were measurably discontinued.

The General Conference held in Pittsburgh in 1848 formed the Oregon and California Mission Conference. In the fall of the same year, Rev. Isaac Owen, of Indiana Conference, was appointed a missionary to California, and, a few months later, Rev. William Taylor, of Baltimore Conference, was also appointed to the same field. The former was sent across the plains with farm-wagons, drawn by oxen, and the latter sailed from Baltimore by way of Cape Horn. They left for the Pacific early in the spring of 1849. Before leaving Baltimore, Mr. Taylor purchased a church, and had it shipped for San Francisco. Gold having been discovered, immigrants from all portions of the world were soon on the way to the new Eldorado. In the spring of 1849, Mr. Roberts had timbers hewed, split, rived, shaved, and prepared for the erection of a church, and shipped from Oregon to San Francisco. There was not a saw-mill on the coast between Alaska and the isthmus of Panama at that time. Mr. Roberts came down with his church material. Finding Rev. Asa White and family in a tent on the hill-side, and John Trubody and family in the same locality, a council was held, a church lot was purchased on Powell Street, where the First Methodist church now stands, and preparation was made for erecting the church. Mr. White, then past middle life, was an active, earnest, and eminently useful local preacher. He held regular services in his tent every Sabbath, and week-evening prayer-meetings, till the arrival of a regular pastor. Father White also collected funds to meet the expenses of building the church.

On the 21st day of September, 1849, the ship arrived, having on board the missionary and family for whose speedy and safe arrival earnest prayers had been daily offered for many months. Mr. Taylor received a most cordial and brotherly greeting. The new house of worship was nearly inclosed. It was soon completed, and formally dedicated. Intelligence was soon received that Mr. Owen and family had crossed the mountains, and were traveling slowly toward Sacramento. On comparing notes, it was ascertained that on the same Sabbath Mr. Taylor commenced his ministry in San Francisco Mr. Owen stood under the outstretched boughs of a forest-tree at Grass Valley and preached the gospel to his fellow-travelers. Pressing onward with his exhausted teams, Mr. Owen and family reached Sacramento about the middle of October. Dr. W. G. Deal, a local preacher, had been holding services, but no society had been formed. The church shipped from Baltimore had been sent to Sacramento, and lay in a heap on a church lot which had been secured. Sunday came, and the services were held in the shade of a tree on the church lot. Before pronouncing the benediction, Mr. Owen, pointing to the lumber, said, "We will occupy our new church next Sunday." They, of course, did so, as he always redeemed his pledges.

Mr. Taylor's work included San Francisco and all the villages that he might be able to reach. Mr. Owen's field included Sacramento and the regions round about.

Local preachers were secured and pressed into service whenever it was possible. Rev. James Corwin, who had come from Indiana, was sent to Stockton, where he formed a class, and engaged at once in building a house of worship. The societies at Santa Clara, San José, Santa Cruz, and Watsonville were re-organized, and regular services were established. Never were pastors more actively employed than were Isaac Owen and William Taylor during their first year in California. Calls and urgent appeals came from all sections of the country. In many mining camps the laymen organized societies and conducted religious services. Some men commenced to preach who had never before heeded the call to engage in that work.

In 1850, Revs. S. D. Simonds, of Michigan, E. Bannister, of Genesee, and M. C. Briggs, of Erie, were added to the corps of laborers. Mr. Simonds was appointed to Benicia and Sonoma, Mr. Bannister opened a select school in San José, and Mr. Briggs was appointed to Sacramento.

In 1851 a larger number of ministers arrived, and entered at once into the work. In August the first annual meeting, or District Conference, convened in San Francisco, William Roberts presiding. Nine preachers were present. Twelve churches and five parsonages were reported; there were 507 church members and 192 probationers. On the 10th day of October, 1851, the first number of the California *Christian Advocate* was issued. It was published by a committee, and edited by M. C. Briggs and S. D. Simonds. In the month of June of that year a charter for the University of the Pacific was obtained. It was located at Santa Clara, and E. Bannister, A.M., was placed in charge of it. The preparatory department was soon opened for the reception of pupils. Early in 1852 some ten or eleven additional ministers arrived, who found fields ready for cultivation.

In 1852 the General Conference separated California and Oregon, and formed each into an Annual Conference. California was divided into two districts, and Isaac Owen and J. D. Blain were appointed presiding elders.

On the 3d of February, 1853, the first session of the California Conference opened in the church on Powell Street, San Francisco, Bishop E. R. Ames presiding. Thirty-five preachers were present, including supplies and candidates for admission. Twenty-six churches and ten parsonages were reported; cash raised for improvements, $80,587. Members, 1334; probationers, 115. Fifty-one preachers were appointed to fields of labor. The work was divided into three districts, and Isaac Owen, J. D. Blain, and John Daniel were appointed presiding elders. The church on the coast in California was now fairly organized.

The General Conference, in 1860, made provision for establishing a book depository in San Francisco. A lot was secured on Mission Street, on which a store was erected, and the business opened in 1862, E. Thomas, then the editor of the *Christian Advocate*, being in charge.

In 1864 the General Conference divided the work, setting off that portion lying east of the western summit of the Sierra Nevada Mountains into a separate Conference, which took the name of Nevada. In 1875 the California Conference was again divided, by a line starting on the ocean beach at the northwest corner of San Luis, Obispo County, and running eastward along said county line and along the north line of Tulare County to the Nevada line. The portion of the State north of said division line, and the Sandwich Islands, constitute the California Conference. That portion of the State lying south of division line constitutes the Southern California Conference.

In 1876, in the California Conference there were 105 churches; probable value, $688,500; there were 71 parsonages; probable value, $83,105; the number of church members, 7640; probationers, 1675; total, 9315.

In Southern California Conference: church members, 1257; probationers, 200; total, 1457; churches, 13; probable value, $49,500.

In Nevada: church members, 585; probationers, 101; total, 686; churches, 12; probable value, $66,500; parsonages, 13; probable value, $17,600.

The Chinese mission located in San Francisco, under the superintendence of Rev. Otis Gibson, A.M., was opened in 1868. The buildings are commodious, the schools are well attended, and a small but growing church of native converts are the fruits of this enterprise of the church.

The M. E. Church South also established services at an early period, as a number of miners and business men had emigrated from the Southern States. They now have two Conferences in the State,—the Pacific and the Los Angeles. The former reports (1875) 3842 members and 2574 Sunday-school scholars, and the latter 875 members and 521 Sunday-school scholars. The Church South has also established the Pacific Methodist College, and has published a paper. The African M. E. Church has a few members. The church statistics of the principal denominations, as given by the census of 1870, are as follows:

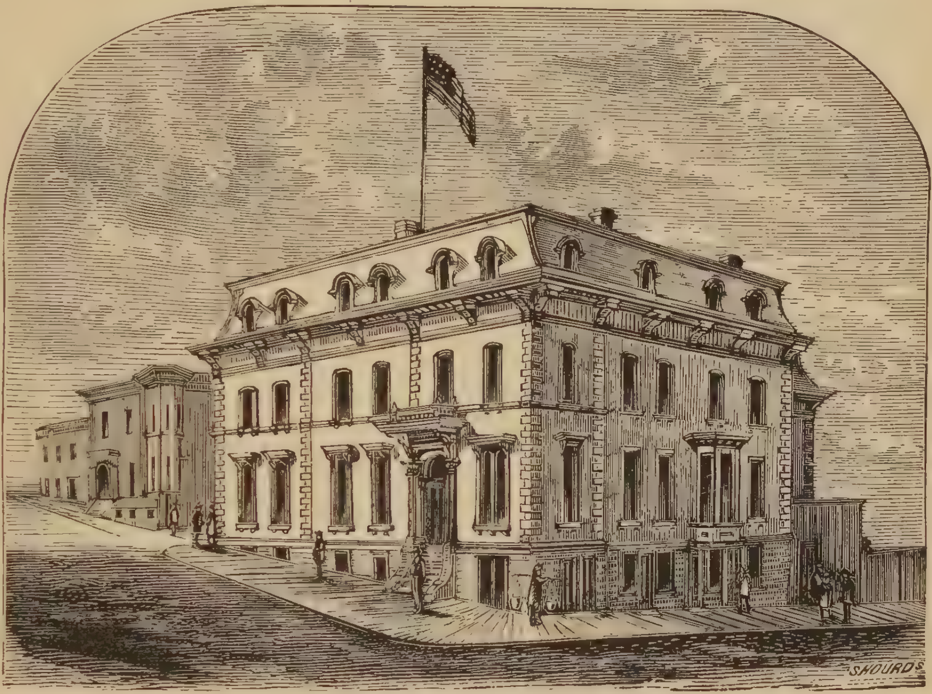
	Edifices.	Sittings.	Property.
Roman Catholic	144	66,640	$4,692,200
Methodist	155	43,035	677,625
Presbyterian	59	21,798	453,050
Protestant Episcopal	38	13,095	398,200
Congregational	36	11,915	282,400

California Chinese Mission.—From its commencement the providential aspect of the Chinese immigration to our shores attracted the attention of all the evangelical churches in the land. The Baptists and Presbyterians at once commenced Christian missions among these strangers. The California Annual Conference of the M. E. Church earnestly advocated the importance of occupying this providential field; and in 1868, Rev. Otis Gibson, who had spent ten years in the Foo-Chow China mission, was appointed by Bishop Thomson missionary to the Chinese on the Pacific coast. Mr. Gibson proceeded at once to his appointed field of labor, and spent the first two years in an examination of the field, in arousing the Christian element of the whole coast to a sense of the moral and religious obligations imposed upon it by the presence of these idolaters, and in inaugurating and organizing a general system of Chinese Sunday and evening schools for instruction in the English language by Christian men and women.

Special missionary collections were also gathered to the amount of $9000, gold coin, which, together with an appropriation from the Missionary Society, enabled the missionary to purchase a very eligible lot, and erect the commodious and well-furnished mission-house, 916 Washington Street, San Francisco.

The lot is 56 feet front on Washington Street, 137½ feet deep, with a narrow street on each side, giving three fronts, and admirable facilities for light and ventilation.

The mission-house is 56 by 70 feet, three stories above the basement. The basement is for rental purposes, and brings in a monthly revenue of about $60. On the main floor are three school-rooms 19 by 35 feet, with folding-doors between, so that all can be thrown together whenever desirable. On the second floor are two fine school-rooms, with folding-doors between, now used on Sundays as a chapel, also a tenement for the assistant missionary. The third floor of the building was designed and is used for a female department, called the Asylum, which is managed and its current expenses largely met by the Woman's Missionary Society of the M. E. Church on the Pacific coast.



CALIFORNIA CHINESE MISSION INSTITUTE.

On the other side of the building is a comfortable parsonage for the family of the superintendent, also a number of pleasant rooms for rent or for the accommodation of assistant teachers. The whole cost of this valuable property, including furnishing, has been about $32,000; and all bills have been promptly paid when due.

The evening schools were at once opened, and have been continued ever since, increasing slowly but constantly in numbers and influence. The schools for boys and men are opened only in the evening, because most of the Chinese are so employed that they cannot attend a day school. The scholars are of all ages from eight to thirty-five, and of all grades of intellect, from exceedingly stupid to exceedingly keen and intelligent. Four school-rooms are now used and five teachers employed in these evening schools at the Methodist mission-house.

Jacob's Reader, an illustrated lesson-book, prepared expressly for the deaf and dumb, is admirably adapted for the primary classes; while the more advanced classes use the same books and pursue, as far as they are able, the same studies as the scholars of our public schools generally.

Religious instruction is interspersed in all the lessons as far as practicable, and the school is always closed with Christian song and prayer. Superstition and idolatry are uprooted in the minds of the scholars by teaching the truth. As truth gains a lodgment in the mind error goes out. Already a number of the more advanced scholars have become intelligent and consistent Christians, and nearly all of the regular scholars lose their faith in the idols. The mission maintains a school in San José, and another is conducted in the chapel of the mission on Jackson Street, supported and managed entirely by Mr. H. W. Stowe, a self-supporting missionary among the Chinese in San Francisco.

The regular Sunday services of the mission at the mission-house are a Bible and Catechism class in the English language at eleven o'clock A.M. Preaching services in the Chinese language at twelve M.; attendance from 45 to 70. Sunday-school for Chinese girls and women at two P.M. General Sunday-school at six P.M.; attendance 80. General class-meeting at eight P.M.; attendance 20 to 30.

Besides the Sunday services and the Wednesday evening prayer-meeting, Mrs. Jane Walker, the devoted and efficient missionary employed by the

Woman's Missionary Society, conducts a Tuesday evening prayer-meeting with the girls of the asylum, and Mrs. Gibson conducts a Thursday class and prayer-meeting with Chinese women not connected with the asylum. In this mission 47 Chinese and 2 Japanese have professed faith in Christ, and have been baptized and received into the church.

The first regular Quarterly Conference of this mission was held December 25, 1875. Quarterly love-feasts had been held for more than a year previous. These love-feasts have been seasons of unusual interest. As many as 40 persons have testified in an intelligent and feeling manner of the grace of God in their salvation, and about the same number have joined in the communion. Between the testimonies given these Chinese Christians break out in appropriate songs and hymns, sometimes in the Chinese language and sometimes in the English language. Occasionally one is overcome with emotion, and breaks down with weeping and tears while trying to tell what the Saviour has done for his or her poor soul. Christian visitors not understanding a word of the testimonies given often enter into the spirit of the meeting, and express themselves as interested and profited by the services. There are at present (1877) 2 native licensed preachers, 2 exhorters, 49 members in full connection, and about 10 catechumens or probationers.

Besides these services at the mission-house, the mission daily, except Saturdays, opens a chapel, 620 Jackson Street, in the heart of Chinatown, for preaching the gospel in the Chinese language to such of the passing crowds as may be willing to enter. This chapel—"*Foke Yam Fong*," The Gospel Temple—is the only preaching-place in Chinatown proper, and is now well known to the Chinese population as the place where they can any day at two o'clock P.M. hear about the "Jesus" religion. Here annually for the last four years many thousands of Chinese have heard something about the gospel of Christ, and we can but hope and believe that some of this good seed will in God's own time bring forth fruit to his glory, some thirty-, some sixty-, and some a hundred-fold. The constant preaching of the gospel of Jesus in this chapel has had the effect at least to excite the Chinese to a little active effort to teach their own peculiar national doctrines. During the year 1876, the Chinese of San Francisco employed a teacher or preacher from China to read and expound the teachings of Confucius and the ceremonials of heathen worship. The theatre was used for this purpose, so that in the afternoon while Christian Chinamen have been preaching "Jesus and the resurrection" in this gospel temple, a heathen Chinaman has been expounding the philosophy of Confucius and the ceremonials of idolatry in a heathen theatre on the opposite side of the street. The heathen service was well attended at first, but gradually the novelty of the affair died out, the attendance dwindled to nothing, and the effort to run that kind of opposition was given up. The gospel temple preaching has been continued with increasing interest and larger attendance.

The asylum and girls' school department of the mission is under the supervision and patronage of the Woman's Missionary Society. This society employs a missionary, Mrs. Jane Walker, who devotes her whole time to the care and education of the poor Chinese women and girls who seek this refuge from a slavery worse than death. During the last three years seldom less than twenty, a part of the time as many as twenty-six, of such women and girls have been inmates of this institution, boarded, clothed, and schooled by this society. As many as seventy-five different women and girls have shared for a longer or shorter time the privileges of this asylum. Ten have been returned to China at their own request. Fifteen have professed faith in Christ and have been received into the church. Seventeen have been legally married, seven of which number are married to Christian men, thus forming, in a small way, a pattern and nucleus of the *Christian home* among the Chinese.

This mission, while it has not been at all behind other missions in direct evangelistic work and results, has gained a commanding influence in the community, both Chinese and American. It has stood in the front rank of the defenders of the treaty and constitutional rights of these persecuted and defenseless strangers, and has always been particularly obnoxious to the anti-Chinese politicians and to the Irish papists.

California Christian Advocate is a weekly periodical of the M. E. Church, published at San Francisco. It was started and conducted for some time as a private enterprise. The General Conference of 1852 directed that it should be published under the direction of the book agents at New York. But, owing to difficulties arising out of its indebtedness, the book committee advised the agents not to incur the expense. In 1854 it was suspended. But being revived, the General Conference made an appropriation to it, and elected Rev. Eleazer Thomas editor, who continued to fill the office, by re-election, until 1868. He was succeeded by H. C. Benson, D.D., in 1868; and in 1880, B. F. Cravy, D. D., was elected editor. It is under the control of a publishing committee of three ministers and two laymen, appointed by the General Conference. The circulation (1880) is about 2600.

California Conference, M. E. Church.—The territory occupied by this body was originally included in the "Oregon and California Mission Conference," with William Roberts as superintendent.

It first convened at Salem, Oregon, Sept. 3, 1851. The California district, of which Rev. Isaac Owen was presiding elder, then embraced 759 members and about 12 preachers. The first session of the California Conference was held in San Francisco, Feb. 3, 1853. It reported 1388 members, 38 traveling preachers and 48 local.

In 1876 Southern California Conference was separated from it. It now embraces "that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of a line commencing at the northwest corner of San Luis, Obispo County, and extending eastward with the northern line of San Luis, Obispo, and Tulare Counties, and also the Sandwich Islands."

The statistics of the Conference (1876) are as follows: preachers, 135; Sunday-school scholars, 11,802; members, 9330; churches, 105; value, $688,500; parsonages, 71; value, $83,105.

California Conference, African M. E. Church, was organized by Bishop Campbell, at San Francisco, in 1865. Its boundary includes "the States of California, Oregon, and Nevada, with Washington Territory, Idaho, and Utah. Within these boundaries the colored population is not large, and is widely scattered; and consequently the growth of the church has not been rapid. In 1869 there were reported 10 churches, 2 parsonages, 303 members, and church property valued at $6246. In 1875 the reports show 11 churches, 213 members, and church property amounting to $43,600.

Call to the ministry.—See MINISTERIAL CALL.

Callahan, Ethelbert, a lawyer in fine standing in Illinois, devoted to the interests of the M. E. Church, of deep and unaffected piety, and of signal influence in the community where he resided. He was the first lay delegate from the Southern Illinois Conference to the General Conference of 1872.

Callender, N., a Methodist Episcopal minister, was born in Clinton Co., N. Y., Sept. 18, 1800, and died in Louisville, Ky., Feb. 6, 1876. He was converted in Leesburg, O., in 1819, licensed to preach in 1825, and received on trial in the Pittsburgh Conference the same year. Having acquired a knowledge of the German language, after spending several years in the English work, he assisted Dr. Nast in the German work, and was one of the pioneers of German Methodism in this country. In 1839–40 he was placed in charge of the Pittsburgh German mission district, the first of the kind organized in the church, and during that time he aided in building the first German Methodist church in the United States. In 1840 he was appointed to the New York German mission. In 1842 he was appointed chaplain to the Western Penitentiary, Pa. In 1845 he re-entered the English work, filling several charges until 1854. From that time to 1859 he presided over the Michigan and Cincinnati German districts. From 1860 to 1862 he was again in the English work, spending a part of his time as Bible agent in Southern Ohio. From 1863 to 1865 he acted as hospital chaplain at Camp Dennison, Ohio. From 1866 to 1871 he filled several charges, until failing health compelled him to superannuate. The closing years of his life were spent in great suffering, yet he expressed strong confidence in God, and calmly passed away to his rest.

Calvinism is properly the system of theology taught by John Calvin. The word, however, is generally used in contrast with Arminianism, and it denotes a theory of grace and predestination stated by Calvin, and held by a number of the churches. It asserts: 1. "Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or death. We affirm that this counsel, as far as it concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that of those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment." To show that this decree of predestination does not depend upon the foreknowledge of character, it is added, "It is a notion commonly entertained that God, foreseeing what would be the respective merits of every individual, makes a correspondent distinction between different persons; that he adopts as his children such as he foreknows will be deserving of his grace, and devotes to the damnation of death others whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election by covering it with the veil of foreknowledge, but pretend that it originates in another cause." Again: "Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation: whom God passes by he therefore reprobates, and from no other cause than his determination to exclude them from the inheritance which he predestines for his children."—Calvin, *Institutes.* At the same time Calvin denies that his doctrine makes God the author of sin, saying, "Their perdition depends on the divine predestination in such a manner that the cause and matter of it are found in themselves. For the first man fell because the Lord had determined it should so happen. The reason of this determination is unknown to us. Man, therefore, falls according to the appointment of Divine Providence, but he falls by his own fault."

2. Calvin taught that the death of Christ should efficaciously redeem all those, and those only, who were from eternity chosen to salvation and given to him by the Father.

3. That being born in sin, all men were subject to wrath, and without the regeneration of the Holy Spirit they were neither willing nor able to return to God, and that that regenerating grace was bestowed only upon the elect.

4. That while the human will is in some sense free, being able to exercise the power of choice on many subjects, yet it never will choose to commence a holy and divine life unless the heart is regenerated by the Holy Spirit, and that regenerating power is given only to the elect.

5. That those who have been truly called by the Holy Spirit, though they may fall into sin, are never deserted by that Spirit so that they pass into eternal destruction. "So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish."

These views taught by Calvin, and in part by the Synod of Dort, have been to some extent modified by what are termed moderate Calvinists. Among the Methodists these doctrines are held only by a comparatively small branch, which are known as Calvinistic Methodists, or the followers of Whitefield in England, and of Howell Harris in Wales.

Calvinistic Controversy.—The most bitter and protracted controversy in which Methodism has taken part has been known as the Calvinistic Controversy. In 1740, Mr. Wesley, finding his societies troubled by Calvinistic teachers, published a sermon on Free Grace. It had a powerful influence on the public mind in England, strengthening the advocates of Arminianism, and greatly irritating Calvinistic ministers. It called forth a large number of replies, some of which were argumentative, but the great majority severely denunciatory. From that time forward, everywhere, the followers of Mr. Wesley were assailed because of their Arminian principles. After he had formed his Conference, so strong became the feeling of opposition toward him on the part of many of the Calvinistic ministers of the Church, that, in 1771, a circular was published inviting the ministers generally to assemble at the time of Mr. Wesley's Conference, and to go in a body and utter their protest against his sentiments. This circular, so unwise in its character, and designed by force of public opinion to prohibit the utterance of free thought, occasioned the publication of Mr. Fletcher's celebrated Checks to Antinomianism, a work which in its age proved a most powerful weapon against Calvinism. Other works followed in defense of universal redemption, and everywhere the Methodist ministers found themselves obliged to maintain and defend their views in the pulpit. The controversy was not confined to England. The early Methodist preachers in America were assailed and reproached for the same cause. Wherever they went they preached with earnestness an unlimited atonement, and the possibility of salvation for every human being. The result of this controversy was that Calvinistic preaching became greatly modified, and that Arminian sentiments have spread more and more widely. At the present time but little controversial preaching is heard upon these topics.

Calvinistic Methodists.—As stated in the article on Methodism (see METHODISM), the small company of earnest men who were distinguished as leaders in the revival in the middle of the eighteenth century did not perfectly agree in their theological views. John and Charles Wesley were earnest and decided Arminians; Whitefield, with others, were as decidedly Calvinistic. This difference of opinion, however, did not prevent their most earnest and hearty co-operation for a time; but when societies were formed, the spirit of controversy arose, and as the result, those adopting different opinions affiliated together. The followers of Whitefield, embracing the Rolands, Williams, Humphreys, and Cennick, espoused Calvinistic tenets, and went so far as to denounce as heretical a contrary faith. In Wales, Howell Harris had preached an earnest gospel before the conversion of Whitefield. When the controversy arose, he also adopted the Calvinistic view; and when his societies were organized in 1743, they became known as the Welsh Calvinistic Methodists. After a short separation the hearts of Whitefield and Wesley were strongly joined together, and while they differed in judgment they loved as brothers. After the death of Mr. Whitefield, the Calvinistic societies were divided into three distinct sects. The first was known as Lady Huntington's Connection (see HUNTINGTON), which were societies established by ministers supported chiefly by her, and the work was greatly aided by a college founded by her at Trevecca. Secondly, the Tabernacle Connection, or Whitefield Societies. These during the life of their founder were united together through him, but after his death they separated into distinct churches, and have generally become Congregationalists. Thirdly, the Welsh Calvinistic Methodists (which see). These were the offspring of the labors of Howell Harris, to which we have already alluded, and in their general organization and arrangement in many points resemble the Wesleyan Methodists. They have Conferences, classes, and other Methodistic usages. They are confined, however, almost entirely to Wales, and the Welsh population in the United States. While there remained but little direct results of the labors of Mr. Whitefield and his coadjutors, they were instrumental in arousing the public mind in many parts of England and of the United States, and through their efforts many of the Calvinistic churches were greatly revived. They now number probably about 80,000; 60,000 being in Wales, and about 4000 in the United States. On account of doctrinal views, they affiliate more with the Presbyterians than with other Methodist bodies.

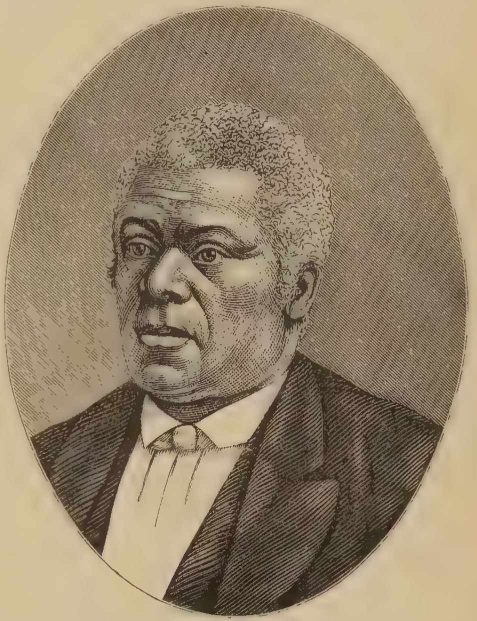
Cambridge, Mass. (pop. 39,634), a suburban city of Boston, separated from it by the Charles River. It was settled in 1631, and was at first called New Town. In 1638 the name was changed to Cambridge. It is the site of Harvard University, and it is said the first printing-press in America was established here, in 1639. Though probably visited by Jesse Lee, Methodism was not established until a much later period. It contended with difficulties here as in many parts of New England. Recently the progress has been more satisfactory. The statistics as reported by the New England Conference are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Cottage Street	92	177	$7,000
Harvard Street	394	330	48,000
North Avenue	84	86	16,000
Trinity	313	381	56,000
African M. E. Church	41	31	2,800

Camden, N. J. (pop. 20,045), the capital of Camden County, on the Delaware River, opposite Philadelphia, and connected with all important points in the State by railways. It was incorporated as a city in 1831, and has had a rapid growth, as may be seen in the fact that in 1850 its population numbered only 9475. Its rapid growth is largely due to the overflow of the population of Philadelphia. Camden is first mentioned in the minutes in 1811, when it had 190 members, and John Woolson was pastor. In 1812 it had 390 members, and with Burlington constituted one charge. In 1813 it reported 479 members. This year its name disappeared from the minutes, and did not reappear until 1825. During most of the interval Camden was included in Gloucester circuit. Its name again disappeared after 1825, and did not reappear until 1828, when Edwin Stout was pastor. In 1829 it was connected with Gloucester circuit, when Jacob Gruber and Richard M. Greenbank were in charge of the circuit. While on this circuit, Mr. Gruber was once taken to task by a steward of Camden for his general uncouthness. Mr. Gruber listened to the criticism with some uneasiness, and when it was ended, replied to the critic, "Oh, very well; you want me to preach very nice and fine when I come to Camden among the fashionable people,—I'll try." He did try, and in a measure succeeded, but in the course of his sermon managed to utter some of his most stinging sarcasms on formal and fashionable Methodists. After that he was allowed to preach in his natural style. The present statistics (1876) are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Third Street	603	600	$70,000
Union	424	585	6,000
Broadway	525	271	35,000
Tabernacle	479	571	30,000
Centenary	250	250	40,000
Eighth Street	204	261	7,000
Stockton	116	175	3,000
East Camden	63	70	500
African M. E. Church	90	48	1,000

Campbell, Jabez Pitt, one of the bishops of the African M. E. Church, was born in Slaughter-Neck, Sussex Co., Del., Feb. 6, 1815. Though born free, he was given as collateral security for debt, and in order to escape being sold into slavery fled to Philadelphia in 1828. At ten years of age he was converted and joined the church, and was licensed to preach in 1837. He entered the traveling connection in 1839, and was sent as a missionary to assist in the New England work. He filled various appointments until 1856, when he was elected book steward and editor of the *Christian Recorder*. He represented his church at the General Conference of the M. E. Church in 1864, and was at the same session elected bishop. He entered at once on his duties, and, visiting California, organized that Conference in 1865. Returning East, he visited the Southwest, and organized the Louisiana Conference. In his different journeys it is estimated that he traveled during the quadrennium from 1864 to 1868, 40,000 miles. He has charge of the sixth episcopal district, embracing



REV. JABEZ PITT CAMPBELL.

ONE OF THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

the States of Georgia, Florida, Alabama, and Mississippi.

Camp-Meetings.—This name has been given to a class of religious services held in the open air, and continued usually for from five to ten days. A grove is selected near some thoroughfare; within it, a stand or platform is built, and sittings arranged to accommodate several thousand people; around these, in the form of a square or circle, are pitched or erected tents to accommodate those who lodge upon the ground. Originally small cotton or cloth tents were used; subsequently small plank structures, and now, at some grounds, which are purchased and held by associations, neat and pleasant temporary buildings are erected. The public services are held at the stand, where sermons are delivered, and general prayer-meetings are conducted in the space immediately before it; but large tents are frequently provided, in which a number of prayer-meetings are simultaneously conducted. In the intervals between public services, those who tent upon the ground are expected to devote nearly all their time to religious services, either in the tents or within the inclosure. This class of meetings originated in 1799, on the banks of the Red River, in Kentucky. At a sacramental occasion held by the Presbyterian church, sermons were delivered by both Presbyterians and Methodists, and such remarkable effects followed, as produced extensive public excitement. The congregation was sometimes melted to tears of sorrow, and then gave utterance to shouts of joy; people came from surrounding sections of the country to witness and to attend the meeting. The house being too small to contain them, a stand was erected in the grove, and people came in wagons, bringing with them their provisions and clothing to remain a few days upon the ground. The success of this meeting led to others, in which Presbyterians, Baptists, and Methodists participated, and from this union of the denominations they were called general meetings. It is said that from ten to twenty thousand persons attended some of these earlier meetings. Opposition to them, however, sprung up, especially in the Presbyterian church, and they were gradually abandoned, while the Methodists favored them, and established them in different parts of the country. More recently they have been adopted to some extent by other denominations. Some of the encampments are distinguished for the beauty of their location and for the conveniences connected with them; such especially are Martha's Vineyard, Round Lake, near Saratoga, and Ocean Grove, at the seashore, near Long Branch. Others of similar character have been established in different sections of the country. These meetings were introduced into England by Rev. Lorenzo Dow, an eccentric Methodist preacher from America, who visited that country. The necessity for such meetings, however, was not deeply felt, and they gave rise to considerable discussion among the different denominations. The Wesleyan Conference in 1807 resolved: "It is our judgment that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim connection with them." It is proper to say that, not having access to forests or retired places, these meetings were held in tents in the immediate vicinity of large cities, and hence were subject to great interruption. Notwithstanding this utterance of the Wesleyan Conference such meetings were held in various localities, and those who actively encouraged them were finally made the subjects of church discipline. The leaders of the movement withdrew, and organized, in 1810, the Primitive Methodist Church, which fully sanctioned the practice of preaching at camp-meetings, as well as in market-places and in the highways. More recently the Wesleyan societies in Ireland have conducted a few of them. These meetings have been disapproved of by many because of the great excitement which sometimes attends them, and because of extravagances, in which a few persons have sometimes indulged; but they have been eminently successful in attracting the attention of numbers who would not have attended a regular church service, and who have been led to serious reflection by the earnestness and fervor of those who have engaged in them. Held, as they usually are, during the summer, and in a healthy location, they furnish a temporary retirement from the heat of large cities, and have thus been to some extent promotive of health. While there undoubtedly have been instances of persons attending these meetings for improper purposes, and there may have been scenes of disorder, especially in the outskirts, yet the history of these meetings shows that wonderful reformations have been accomplished by their agencies, and many intelligent and deeply devoted Christians have been spiritually edified.

Canada is the most important part of British America. The origin of the name is involved in great obscurity. The term was originally employed to designate the country on both sides of the St. Lawrence River, but for many years has been confined to the region north. In 1534 it was discovered by the French, who took possession of the country, and placed a large sign of the cross on an eminence to announce the religious character of the enterprise. Priests accompanied the various military expeditions, and forts were established at every prominent point from Quebec to the chief lakes. In 1629 Quebec fell into the hands of the English, but in 1632 the province was restored to France. By the treaty of Utrecht, Hudson Bay, New Foundland, and Nova Scotia were ceded, in 1713, to England, France reserving the St. Lawrence and the Mississippi valley; but disputes afterwards occurring, after a struggle of seven years Canada was ceded to England, in 1763, and since that period it has remained under the British crown.

The early settlers of Canada were almost wholly Roman Catholics, and their descendants are still very numerous. Under the English government there was an immigration of Protestants, and provision was made for the support of Protestant clergymen, though no State church was established. Methodism was early introduced into Nova Scotia; and at the organization of the M. E. Church, in 1784, ministers were ordained for that province. The church spread into Canada from New York. Its territory was embraced first in the New York Conference, and then in the Genesee. In 1824 the work in Canada became an Annual Conference, and at their request, in 1828, it became an independent church. As missionaries had been sent from England into Lower Canada and Nova Scotia, who organized societies on the plan of the British societies, a discussion took place upon the subject of church government, and as Canada was a province of England, the majority thought it wiser to seek an affiliation with the Wesleyan Methodists of the parent country, and the name of the church was changed from the Methodist Episcopal Church of Canada to that of Wesleyan Methodist. A few, however, denying the right of the Conference to make this change, and preferring the American plan, re-organized as the Methodist Episcopal Church, and, although comparatively few in numbers, have continued their organization. (See M. E. Church of Canada.) The Wesleyan Methodists remained in connection with the parent body, being organized into an affiliated Conference, and receiving a president from England, until 1874, when a union was effected between the Canadian Conference, the Conference of Eastern British America, and the New Connection Methodists, and an independent church was formed, called the Methodist Church of Canada. (See Methodist Church of Canada.) There are also a number of Primitive Methodists, who have a Conference in Canada, with a few appointments extending into the United States. The Bible Christians also have an organization. A number of colored people during the days of slavery fled from the United States and settled in Canada, and Methodist Episcopal churches were organized among them. In connection with the African M. E. Church a Conference was constituted, which in 1856 became independent, under the superintendence of Bishop Nazrey, and adopted for its name the "British M. E. Church" (which see).

The Methodists in Canada number as follows:

	Preachers.	Members.
Methodist Church	1093	107,575
M. E. Church	247	26,000
Primitive Methodists (about)		8,000
Bible Christians (about)		6,000

Canada Methodist Book Room.—A small depot of books was established coincidently with the first issue of the Conference organ, the *Christian Guardian*, in November, 1829. The editor acted as book agent, and was so called after the American custom. This was the second year after the Canada Methodists assumed the name of "M. E. Church in Canada." The agency continued to be associated with the editorship until the connection became united with the British Conference, under the name of the Wesleyan Methodist Church in Canada, when, in 1835, the Rev. Matthew Lang, pastor of the Toronto city circuit, was appointed "book steward," after the old country usage. This office continued to stand associated with other duties until the Conference of 1843, when a minister was appointed to that work exclusively. The incumbents of that office, from the first until that time, were Egerton Ryerson, James Richardson, Matthew Lang, John Ryerson, and Alexander McNab. Since 1843 the incumbents of the office have had that work alone. Their names and order of succession are as follows: A. McNab, Anson Green, D.D., G. R. Sanderson, Anson Green, D.D., and Samuel Rose. (See Rose, Samuel.)

According to an agreement made in 1836, books were furnished by the New York Book Concern at 40 per cent. discount. In 1848, by a new arrangement, they were purchased at 50 per cent., and matters so continued until during the Civil War the discount was restored to 40 per cent.

The Book Room continued, with various fortunes, until the year 1874, when three connections were united in one, and the state of its affairs was set forth in the report of a committee of the General Conference of the Methodist Church of Canada, which, in an abridged form, embraced the following statement:

1. Total assets of the Toronto Book Room, $97,054.19; total liabilities, $40,142.30; balance, $56,911.89. Other considerations, which cannot well come in here, leave the total value of its assets at about $60,000.

2. *The Methodist Connection Book Room.*—"There is no real estate connected with this publishing interest, and there will be a deficit in the Methodist Connection publishing accounts of $200, which the Conference of that church proposes to assume."

3. *Wesleyan Book Room at Halifax.*—The report for the year ending May 1, 1874, shows that "there are no available assets connected with the establishment, and no real estate. But owing to a debt

due to the ministers of that church for advances, said debt is made a first charge on the profits of the Concern, which, though not a pressing claim, nevertheless leaves a deficiency of $1200.63."

The business of the Book Room is conducted by the book stewards, under the direction of a book committee of thirty-seven members chosen by the General Conference. It is divided into two sections. The western section has control of the publishing interests in Toronto, and the eastern of those in Halifax. They have power to fix the salaries of book stewards and editors, and, under certain restrictions, to suspend them for incompetency or culpable negligence. A full report is to be made to the Annual Conferences and to the General Conference.

A weekly paper—the *Christian Guardian and Evangelical Witness*—is published at Toronto, and another—the *Provincial Wesleyan*—at Halifax. The editors also have supervision of the Sunday-school papers,—the *Banner* and the *Advocate*. According to the recommendation of the General Conference, a monthly magazine has been issued, and a depository has been established in Montreal. Rev. Samuel Rose was elected by the General Conference book steward for the west, and Rev. A. W. Nicholson for the east. Rev. Edward Hartley Dewart was elected editor of the *Guardian*, and Rev. W. H. Withrow assistant editor. The latter devotes his time to the magazine and books.

Canada Methodist Church.—See METHODIST CHURCH OF CANADA.

Canada Methodist Episcopal Church.—See METHODIST EPISCOPAL CHURCH OF CANADA.

Canandaigua, N. Y. (pop. 4862), the capital of Ontario County, situated on the Northern Central Railway. The first class was formed nearly five miles southwest of the village, in 1796, where in after-years Cokesbury chapel was built. Previous to the building of the church worship was held in a log school-house. The first minister of the new church was the Rev. James Gilmore; and under his ministry and that of his successors there were several revivals, the most important one occurring under the ministry of Zina J. Buck, in 1842, when 130 were converted, and the most of them added to the society. In 1811 a Methodist minister preached in the "old Star building," then the court-house of Canandaigua, and the first class in the town was organized in 1815. It consisted of about 20 members, and the Rev. Gideon Lanning appointed William Boughton, a local preacher, leader. For some time the class met in the upper story of a tin-shop on Buffalo Street, and when this became too small they met in a school-house on Chapel Street, and continued to do so until their church was built. This city first appears in the minutes for 1817, with Benjamin G. Paddock as preacher in charge. The first church edifice was commenced in 1817, and was dedicated July 26, 1818. The estimated cost was $7000. The church was incorporated in 1823. As late as 1826 the book agents of New York held a mortgage against this church for $1000, and the Conference of that year appointed an agent to collect funds to relieve the church of its embarrassment. About 1835 a new lot was purchased on Main Street, and the old church moved on it. About 1858 the church was enlarged and repaired, costing nearly $8000. The Genesee Conference held a session in the old church in 1836, and in the new or enlarged one, the East Genesee held a session in 1855. After extensive repairs, the church was re-opened by Bishop Thomson, Aug. 25, 1868, the cost being about $7500. It became a station in 1828, when Richard Wright was appointed pastor. There are now (1876) 203 members, 180 Sunday-school scholars, and $26,000 church property.

Cannon, William, ex-governor of Delaware, was born March 15, 1809. His parents were deeply devout Christians, and members of the Methodist Church. He was converted in his seventeenth year in Sussex Co., Del. Before his twentieth year he was a class-leader and exhorter, and was for many years recording steward of his charge, and for several years was lay steward of the Philadelphia Conference. He was successful in the prosecution of business and acquired a handsome competence, which he dispensed widely and liberally. From time to time he received marks of the confidence of his fellow-citizens in being placed in official position, and was elected governor of the State, in which office he served a part of the time during the civil rebellion. He was a man of uniform and deep piety, and died in Bridgeville, Del., March 1, 1865, in the full enjoyment of the religion which he had prized. "I would rather have religion," said he, "than the wealth of Astor. I am established on the Rock of ages."

Canterbury (pop. 20,961), a city in the southeastern part of England, is the residence of the Archbishop of Canterbury. A small Methodist society was organized before 1750, and Mr. Wesley was in the habit of occasionally visiting the place. His confidential friend, Vincent Peronet, was the proprietor of a small farm in the vicinity. It was also a great military depot, and Mr. Wesley always felt and manifested a deep interest in the welfare of soldiers. A number of them became very deeply attached to the Methodists, and it is said that when certain regiments, on their way to Holland, passed through the city, remembering former days, they attended class-meeting in such numbers that the military class-meeting lasted for nine successive hours. In dining with one of the colonels, the officer remarked, "No men fight like those who fear

God. I had rather command five hundred such than any regiment in his Majesty's army." While Mr. Wesley was thus preaching to the soldiers and to the poor in this venerable city, he was furiously opposed not only by mobs but by the clergymen. One of the rectors, Mr. Kirby, published a work entitled "The Impostor Detected, or the Counterfeit Saint Turned Inside Out. Containing a Full Discovery of the Horrid Blasphemies and Impudence Taught by those Diabolical Seducers called Methodists." In this production Mr. Wesley is accused of "matchless impudence and wickedness, and of impious cant. He is a chameleon, uses blasphemous jargon, basely belies Christianity, and nonsense is the smallest of his failings. In him the angel of darkness has made his incarnate appearance, and he and his brother are murderers of sense as well as souls, and just about as fitly cut out for poets as a lame horse would be for a rope dancer." As this was published under the eye of the Archbishop of Canterbury, who is, under the Queen, the head of the English Church, and as it was circulated without disapprobation, it shows the spirit of the clergy of that age. Notwithstanding this effusion, however, in 1764 a chapel was built, out of the materials of the St. Andrew's church, which had been pulled down because it interfered with the street. On the Canterbury charge two ministers are stationed, and 400 members are reported.

Canton, Ill. (pop. 3308), situated in Fulton County, has considerable elements of prosperity and natural advantages for future growth. It is first mentioned in the minutes in 1833, when Peter Boring was appointed pastor. The Church South, since the close of the war, has had a small charge. It is in the Central Illinois Conference, and reports as follows: Methodist Episcopal Church, 217 members, 150 Sunday-school scholars, $18,500 church property; M. E. Church South, 63 members.

Canton, Ohio (pop. 8660), capital of Stark County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad, is pre-eminent in the United States for the manufacture of mowers and reapers. It is immediately surrounded by one of the best agricultural districts in the State. It was very early visited by the Methodist itinerants, and is first mentioned in the Conference minutes for 1823, when William Tipton was appointed to Canton circuit, it then being in the Portland district, with William Swayze as presiding elder. The pastor reported in 1824 321 members, and it was then placed in the Ohio district, with Charles Elliott as presiding elder and Dennis Goddard as pastor. At the organization of the Pittsburgh Conference, which held its first session September 15, 1825, Canton fell into that Conference, and Billings O. Plimpton was appointed pastor. In 1862 and 1863, under the pastoral labors of S. P. Woolf, a new church was completed, costing about $52,000. Two other churches have since been erected. The statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	351	300	$73,000
Second Church	232	200	24,000
Third Church	......	......	....
African M. E. Zion Church.	......	......	....

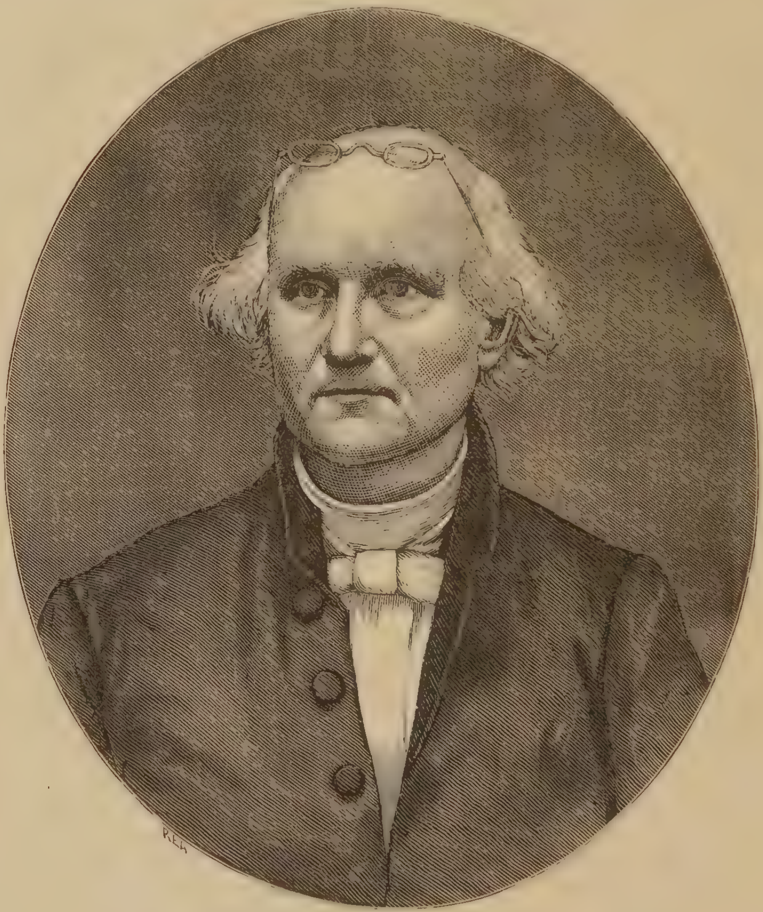
Cape Colony embraces the southernmost portion of Africa, and is under the dominion of Great Britain. Its area is variously estimated at from 200,000 to 250,000 square miles. Its greatest length is over 600, and its greatest breadth over 400 miles. The Cape of Good Hope was probably known to the Phœnician navigators before the Christian era, but was discovered by the Portuguese in 1497. About the middle of the seventeenth century it was occupied by the Dutch East India Company, and became a permanent British possession early in the present century, having been ceded by Holland, to whom it belonged for a time. In 1814, Dr. Coke, when on his way to India, left a missionary at the Cape of Good Hope, but not finding his way open the field was abandoned, and he joined his brethren in Ceylon. The mission was re-established in 1816, and from that time has gradually spread through the entire British dominions of South Africa. The discovery of diamonds greatly increased the population. At present the Wesleyans have in Southern Africa 6 districts, 68 ministers, with native missionaries and evangelists, and 14,638 members.

Cape Girardeau, Mo. (pop. 3585), situated in a county by the same name, on the Mississippi River and the Cape Girardeau and State Line Railroad. The first settlements were made by French and German emigrants, in 1794. It is the seat of St. Vincent College. It was probably here that Methodism was introduced into the State. In 1806, John Travis was appointed missionary to Missouri, and Jesse Walker was appointed to Illinois. In 1807, Jesse Walker was appointed missionary to Missouri. In 1809 Cape Girardeau reported 54 members, and Jesse Walker was appointed to this circuit. In 1810 it reported 100 members. It is in the St. Louis Conference of the M. E. Church, and the statistics are reported (1876) as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	24	60	$2100
African M. E. Church	118	65	2500

Capers, William, D.D., one of the bishops of the M. E. Church, was born in South Carolina, Jan. 26, 1790. He was educated in the South Carolina College, but leaving before graduation, he commenced the study of law. He was admitted on trial in the South Carolina Conference in 1808; and after seven years spent in the ministry he located. He was re-admitted in 1818, and was a member of the General Conference of 1820. In 1828 he was sent as a delegate from the Methodist Church of the

United States to the British Conference. In 1835 he accepted the chair of Professor of the Evidences of Christianity in Columbia College; and was by the General Conference of 1836 elected editor of the *Southern Christian Advocate.* In 1840 he was elected missionary secretary, with his duties principally in the South. He was a member of the General Conference of 1844, and took part in the debate which led to the separation of the Southern Church. Such was his intimacy with the leading men of the South that he was supposed more fully to reflect their views than perhaps any other minister. He attended and participated in the convention of 1845 at Louisville; and at the first General Conference he was elected bishop of the M. E. Church South. He was originally of a Huguenot family, and his father served in the Revolutionary War. Subsequently his house was the home of Bishop Asbury and the early preachers. Bishop Capers was gentle and amiable both in appearance and manner, and was a smooth and eloquent speaker. As a bishop he was careful, prudent, and dignified, and he faithfully discharged his duties both to the ministers and to the church. He died in Anderson, S. C., Jan. 29, 1855.



REV. WILLIAM CAPERS, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Carbondale, Pa. (pop. 6393), situated in Luzerne County, on the Delaware and Hudson Railroad. It has grown up recently by reason of the developments of the vast coal-fields with which it is surrounded. It is in the Wyoming Conference, and has 300 members, 320 Sunday-school scholars, and $23,000 in church property.

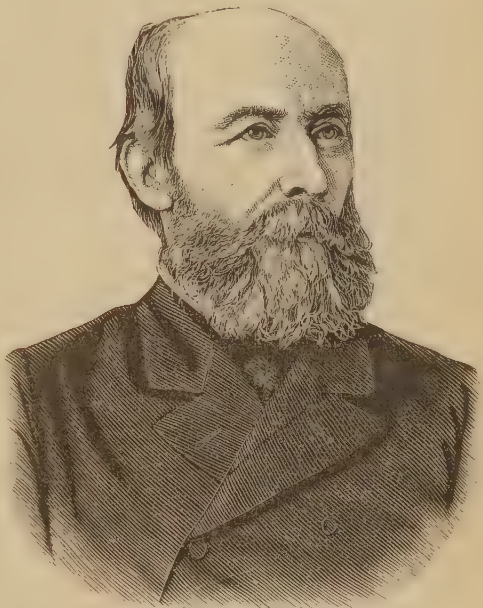
Carlisle, England (pop. 31,074), an ancient city, whose cathedral was founded in 1101. Mr. Wesley visited the city in 1770, when the society had but fifteen members. Its place of worship was a cart-shed, and stones and brickbats were often thrown at the worshipers. It has now 3 preachers, 543 members, and 845 Sunday-school scholars, with several chapels.

Carlisle, Pa. (pop. 6650), was founded in 1751, and in 1753 contained five log houses. The United

States built here a fort in 1777, chiefly by the labor of the Hessians captured at Trenton, N. J. This town is the seat of Dickinson College. Asbury visited this place in July, 1789, and preached in the Episcopal church in the morning, and because he did not read prayers he was forbidden the church in the evening. His text was, "Blessed is he who shall not be offended in me." He preached in the evening in the court-house, from "Look unto me and be ye saved, all ye ends of the earth." The opposition was great, and many declared that "it was no preaching." In his tours he returned again in August, 1803. Henry Boehm preached Friday night, the 29th; on Saturday, at 11 o'clock, Asbury preached, and Wilson Lee at night. On Sabbath they had a prayer-meeting at 5 A.M., preaching at 8 A.M. by James Smith, Asbury at 11 A.M., and Lee in the afternoon. He was there again in 1807, and preached twice on Sabbath, August 9. His next visit was on August 8, 1810, when he "drew a plan for a new chapel seventy by forty-five, of one story, the cost about two thousand dollars." July 9, 1815, he preached in the new chapel. Carlisle is first mentioned in the records of the church for 1794, when William McDowell and William Talbot were sent to that circuit. Previous to this it had been connected with Little York. In 1795 this circuit reported 295 members, and Joshua Jones and Resin Cash were sent as pastors. The M. E. Church has 287 members, 245 Sunday-school scholars, and $27,300 in church property.

Carlton, Thomas, D.D., late book agent of the Methodist Episcopal Church in New York, was born in Londonderry, N. H., July 20, 1808, and died in Elizabeth, N. J., April 17, 1874. While he was a lad, his parents removed to Niagara County, N. Y., where he spent his youth upon a farm. He became a member of the church in 1825, was appointed a class-leader in 1827, and an exhorter in 1828, and joined the General Conference in 1829. He served thirteen years in the regular pastoral work and seven years as a presiding elder, when, in 1852, he was elected by the General Conference senior agent of the Book Concern at New York. During the whole period of his service as book agent he performed also the duties of treasurer of the Missionary Society of the Methodist Episcopal Church. During his term of office the credit of both enterprises was maintained at a high standard, and he displayed unusual talent as a financier. Dr. Carlton was a member of all the successive General Conferences of the Methodist Episcopal Church from 1848 to 1872. After his retirement from the Book Concern in 1872, he engaged partially in secular pursuits, though manifesting a deep interest in all the enterprises of the church.

Carman, Albert, D.D., born in Matilda, Canada, June 27, 1833; prepared for college at Dundas County Grammar School; graduated at Victoria College, Cobourg, 1854; was head-master of above grammar school till 1857; then elected Professor of Mathematics in Belleville Seminary (afterwards Albert College); elected principal of said seminary in 1858; of which in all changes of its growth through college and university stages, he remained president till 1874, when he was elected bishop of the Methodist Episcopal Church in Canada by the General Conference of said body at Napanee. He was admitted into the Bay of Quinté Annual Conference on trial in 1856; into full connection, and ordained deacon by Bishop Richardson, in 1860, and elder by Bishop Smith in 1864. His years of active service, till the election to the episcopate, were given to the educational work of the church. Received the M.A. degree in 1860, and the D.D. in 1874.



REV. ALBERT CARMAN, D.D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH IN CANADA.

Carpenter, Charles W., was born in New York, Dec. 16, 1792, and died at Plattekill, N. Y., May, 1853. His parents were members of the John Street church. He was converted in his eighteenth year, during a revival conducted by Ezekiel Cooper, in the city of New York. He entered Columbia College, but his health failing he was compelled to leave before graduation. He was licensed to preach by Freeborn Garrettson in 1812. He entered the New York Conference in 1814, but by reason of failing health was compelled to retire from the active ministry in 1816, and went to Savannah, where he engaged in business for ten years. During this time he labored as a local preacher. In 1828 he returned

North, and was re-admitted into the New York Conference, in which he filled many important appointments as pastor and presiding elder. He was secretary of the New York Conference for several years, and was several times elected a delegate to the General Conference. All of his official positions he filled with ability. Ill health compelled him to take a supernumerary relation in 1850, and from that time his health rapidly declined. He was a man of uniform character, good literary acquirements, and great loveliness of disposition.

Carpenter, Coles, was born in Westchester Co., N. Y., March 17, 1784, and died at Cambridge, N. Y., Feb. 17, 1834. His parents were Methodists, and he was carefully trained in religion. At seventeen he was converted, and in 1809 was admitted on trial in the New York Conference. He filled important appointments until the organization of the Troy Conference, in 1832, when he remained in the latter. In 1833 he was appointed presiding elder of Troy district, in which service he labored until his death. His preaching was an earnest and direct appeal to the conscience and heart. To him death had no terrors. So triumphantly did he meet his last enemy that his dying words were, "Glory! glory! glory!"

Carr, Joseph M., A.M., was born at Damascus, O., March 9, 1836, and was converted in his eighteenth year. He was educated at Mount Union College, and graduated creditably in the regular and classical course, June, 1859. The same year he was received on trial in the Pittsburgh Annual Conference, and has occupied prominent appointments, one year presiding elder, and at the formation of the East Ohio Conference, in 1876, was re-appointed to that office, which he now holds. He is a member of the board of control of Mount Union College, and received *in cursu* A.M. He was prominently engaged in organizing the Ministerial Relief Society, of Pittsburgh Conference, and is now active in the same organization, of the East Ohio Conference. He was appointed by the General Conference to represent the East Ohio Conference in the publishing committee of the Pittsburgh *Christian Advocate*, 1876–1880.

Carrier Seminary is located at Clarion, Pa. In 1859 preliminary steps were taken for the establishment of a seminary at this place, but the exciting events connected with the war, and its progress, prevented successful action. In 1866 the centenary committee of the Erie Conference approved the establishment of a seminary of a high grade within the Clarion district. This action was approved by the ministers of the district who met at Clarion, and resolved to attempt to raise $50,000 for a seminary building, and Rev. R. M. Bear was appointed financial agent. He was succeeded in the following year by Rev. E. R. Knapp, who continued in the work for several years. In 1867 the board of trustees was elected, a site secured, and the building was put under contract. The corner-stone was laid June 16, 1868, by Bishop Kingsley, who delivered an eloquent address on the occasion. The building was opened for students in 1871, and the name of Carrier Seminary was adopted, in honor of the Carrier family, who agreed to give the amount of $6000. The school had been previously organized in the old academy building. Its first term was opened Sept. 10, 1867, by Professor J. Townsend, who was succeeded the next year by Rev. S. S. Stuntz. In 1870, Miss A. G. Haldeman became principal. When the new building was opened the music department was supplied with pianos and organs, and a boarding department was commenced. The fall term began under Professor J. J. Stedman. He was succeeded by Professor J. S. Melican, and in the fall of 1874 Professor W. Todd was placed in charge, who remains (1877) still in charge of the institute. The location of the building is one of remarkable healthfulness, and the ample grounds are tastefully arranged, and planted with fruit and ornamental trees. The building is of brick, 100 by 75 feet, three stories high, with a boarding department maintained at the actual cost, which is apportioned among the various boarders. The present faculty is: Rev. William Todd, A.M., Principal; Miss E. J. Haldeman, Preceptress; Miss Mary Rodgers, Instrumental and Vocal Music. The number of students is about fifty each term. Value of the property about $75,000.

Carroll, John, D.D., of the Methodist Church of Canada, was born on an island in the Bay of Fundy, within the Province of New Brunswick, Aug. 8, 1809. With his parents he came to Canada in infancy. His father was in the British army in the war of 1812–15. His boyhood was a hard one. The end of the war in 1815 found the family in York, now Toronto. He was awakened in the spring of 1824 by a religious tract, taken on trial by Rev. John Ryerson, found peace that summer, under the preaching of the devoted Rowley Heyland. At the age of eighteen he was appointed a class-leader, and at nineteen was called out on a circuit under the presiding elder. At the Canada Conference of 1829 he was received on trial, and in 1833 was ordained to the full work of the ministry. For thirteen years he filled several of the best circuits and stations; he was then appointed as a district chairman, which office he ably filled for twenty-five years. In 1863 he was elected co-delegate of the Conference. For one year he was Sunday-school agent and editor of Sunday-school periodicals. His literary labors have given to the church eleven volumes and tracts. Since he was nominally superannuated he has had charge of mission work for three years and a half. His D.D. was conferred unasked by the University of South Carolina, at Columbia. He has been in the ministry over forty-eight years.

Carrow, G. D.—Born in Kent Co., Md., Nov. 26, 1823; converted Aug. 7, 1840; admitted to the Philadelphia Annual Conference in 1843; self-educated; appointed superintendent of the South American mission 1854; introduced mission *day*-schools and Methodist preaching in the Spanish tongue; received the degree of D.D. from Dickinson College, Carlisle, Pa., 1866; member of the General Conference of 1868; fraternal delegate to the Wesleyan Conference of Eastern British America 1871.

Carskaden, T. R., lay delegate from the Baltimore Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Hampshire Co., Va., in 1837, and joined the church when he was sixteen years old. He was a member of the Constitutional Convention of West Virginia in 1862, and the youngest member of that body, and has been a director of the West Virginia State Temperance Society.

Carson City, Nev. (pop. 3042), the capital of Ormsley County, and also the capital of the State, 27 miles south from Reno, and 28 miles southeast from Truckee, California. It is also situated on a river by the same name, on the Virginia and Truckee Railroad. It is the oldest town in the State, contains some fine buildings, and is being rapidly supplied with schools and churches.

This region was originally included in the California Conference. In 1861 a "Nevada Territory district" was organized, with N. R. Peck as presiding elder, and W. J. Blakely was appointed to Carson City. In 1862 he reported 4 members, and T. H. McGrath was appointed pastor. He reported, in 1863, 14 members, having purchased a church lot for $400, and organized a Sunday-school of 60 scholars. In 1864 the General Conference organized a Nevada Conference. It held its first session in Carson City, September, 1865. The statistics as reported in the minutes for 1876 are: members, 38; Sunday-school scholars, 65; church property, $13,000.

Carson, Joseph, a minister in the M. E. Church South, was born in Winchester, Va., Feb. 19, 1785, and died in Culpepper Co., Va., April 15, 1875, in the ninety-first year of his age. He united with the M. E. Church in April, 1801, and soon after was converted. He was admitted on trial in the Baltimore Conference, April, 1805, at the session which was held in Winchester, Va., in the house of Rev. George A. Reid, where Bishop Asbury and Whatcoat presided. He was appointed junior preacher on the Wyoming circuit, which embraced all that part of Pennsylvania from the western branch of the Susquehanna to the New York State line, being 400 miles in circuit, having 32 appointments. There was no church edifice on the circuit, he preaching in private houses and groves. About 600 were added to the church during that year. He traveled extensive circuits in Pennsylvania, Maryland, and Virginia, and everywhere revivals attended his labors. In 1825 and 1826 he was stationed in Richmond, Va. During his pastorate the membership was doubled, and the revival extended to all the churches in the city. He gave to the church 74 years of his life, and to the ministry 73. "His mind was clear, logical, powerful; his character was strong, pure, self-sacrificing; his preaching was expository and evangelical; his administration was prompt, thorough, and decisive; his personal bearing dignified and genial; his voice was thrilling and impressive."

Carson, Robert J., a minister in the Methodist Episcopal Church South, was born in Franklin Co., N. C., in the year 1809, and died in the latter part of 1872, near Weldon, N. C. Embracing religion while young, at twenty years of age he was admitted on trial in the Virginia Conference. Traveling a number of circuits in that Conference and the North Carolina Conference, he served a number of terms as presiding elder. In 1828 he was placed on the supernumerary list. He was a member of the Louisville Convention of 1845, and of the General Conference of 1846. "In person he was a true specimen of nature's nobleman, tall and erect in form, and of a very commanding appearance. He was a fine preacher, often overwhelmingly powerful, and yet as simple as a child."

Carter, Erasmus, was lay delegate from the Texas Conference to the General Conference of 1872, and most worthily represented it.

Carter, J. L., represented the East Oregon and Washington Conferences at the General Conference of 1876 as lay delegate, to the satisfaction of the body and in a way to reflect the wishes of his constituency.

Carter, Oscar, was born in slavery, and remained in bondage until the proclamation of Abraham Lincoln. He entered the United States army, in which he served two years faithfully. Being honorably discharged, he took up his residence in Vicksburg, where he united with the M. E. Church. He was licensed first as an exhorter, soon after as a local preacher; he removed to Edwards' Depot in 1868, and was called to take charge of a congregation until the next session of Conference. In 1872 he was ordained deacon in the Mississippi Conference, and returned to the same congregation. The following year he was sent to Forest Station, where he remained till the time of his death. He was assassinated in Scott Co., Mississippi, in Nov., 1875.

Cartwright, Peter, a pioneer minister of the M. E. Church, was born Sept. 1, 1785, in Amherst Co., Va., and died at Pleasant Plains, Ill., Sept. 25, 1872, in the eighty-eighth year of his age. When eight years of age he removed with his parents to Logan Co., Ky. He was converted May 1, 1801, at a union protracted meeting held by the Presbyterians and Methodists near his home. He was licensed to exhort in May, 1802, and was employed by the presiding elder until his reception into the Annual Conference, October, 1804, at Mount Gerizim, Ky. He was ordained deacon by Bishop Asbury, and elder by Bishop McKendree. He was appointed presiding elder of Wabash district by Bishop Asbury in 1812. From 1813 to 1816 he was presiding elder of Green River district, Ky. In this latter year also he was elected delegate to the General Conference at Baltimore, and was a delegate to thirteen General Conferences in succession. Having traveled circuits in Kentucky from 1816 to 1820, he was appointed presiding elder of Cumberland district in 1821. He removed to Illinois in 1823. In 1825 he was presiding elder of Illinois district, which office he held in different districts until 1869, when he took a superannuated relation. In 1870 and 1872, however, he was Conference missionary. He attended forty-six sessions of the Illinois Conference, missing only one from 1824 to 1871. He is said to have been present at the first roll-call in his Conference forty-five times. He was appointed by his Conference six years a visitor to McKendree College, three years to Illinois Wesleyan University, and one year to Garrett Biblical Institute. He was eight years in the Western Conference, as many in the Tennessee, four years in the Kentucky, and forty-eight in the Illinois Conference. He was a man peculiar in his manners, and yet an acknowledged leader of the church in his day. As a pioneer in Kentucky, Ohio, and Illinois, his services in the planting of the churches can never be fully estimated. His remarkable perception of human nature and ready wit supplied his lack of literary culture; a man of remarkable physical constitution, he was well adapted to endure the severities of pioneer life. With all his rude exterior and peculiar manners, public men very generally regarded him with reverence. In all Conference action his debates were short, pithy, and frequently humorous. Truly devoted to the doctrines and government of the church, he was always considered a safe legislator, hence his frequent election as a delegate to the General Conference. In the management of public meetings, especially camp-meetings, he perhaps had no superior in his day; in the control of rough and wicked men he had superior power. Having been born six years before the death of Wesley, and living to such an advanced life, he passed through many remarkable changes in the history of the church, and yet at no time was he disloyal to its economy and doctrines. As a citizen also, having been born before the nation had a constitution, and passing through the changeful history of the nation, he was ever found as to his church so to his nation, loyal to its interests. He died in peace, honored and revered by the church and the community. He has left to the church two works, valuable for their historical reminiscences, one entitled "Fifty Years a Presiding Elder," the other his autobiography.

Case, Charles G., of Fulton, N. Y., a wealthy and unusually generous layman of the M. E. Church, who became a member of the "Wesleyan Church" in 1843, and expended thousands of dollars in support of its various interests and institutions. He was an extensive contractor for building city water-works and State canals in various parts of the country. His devotion to the anti-slavery cause was early and constant, and he lived to see the triumph of freedom and the establishment of the American Union. To both he gave many good words, good deeds, and good dollars. He died early in 1876.

Case, William, long known as "Elder Case," deserves a place among the foremost men in the ranks of Methodism, particularly so in what was long known as the "Two Canadas," Upper and Lower. He was a native of New England, of the town of Swansea, on the Massachusetts seaboard, where he was born Aug. 27, 1780. His boyhood and early manhood were spent in the town of Chatham, N. Y., where he was converted about his twenty-third year. Two years after, he was taken on trial in the New York Conference. Immediately upon his reception he was appointed to Upper Canada, as the colleague of the notable Henry Ryan, on the Bay Quinté circuit. After another year spent in Canada, he was removed to the Ulster circuit, in the State of New York. The following two years he was returned to Upper Canada, to its western section; the year 1808–9 on the Ancaster circuit; and the year 1809–10 he was sent to organize the Thames circuit, between the Thames and St. Clair Rivers, where a great revival took place. When he entered the Province at the beginning of this period there was an embargo on the conveyance of American property, and he was forced to make his horse swim after the ferry-boat across the Niagara River from Black Rock to Fort Erie. Upon his return to Conference in 1810 he was appointed presiding elder, in the State of New York, in which office he continued, on two several districts, until the close of the war in 1815. He was then appointed to Canada, but now as a presiding elder, first on one and then on the other of the two districts into which the work in Canada was divided. At the formation of the Canada Annual Conference he fell within its bounds, and continued one of its two presiding elders until 1828. About 1823, when on the Niagara district, he had the honor of originating the plan of Indian or aboriginal evangelization in Canada, which became his predominant passion until death. Upon the organization of an independent Methodist Episcopal Church for Canada in 1828, he was elected general superintendent *pro tempore*, in which office he continued during the whole five years prior to the change to Wesleyan Methodism. He also presided in each of the five Annual Conferences held during that period, and was special "superintendent of missions." From a tentative election, it was ascertained that had there been a Çanadian elected to the office of bishop, Elder Case would unquestionably have been the person chosen. When the union with the British Conference took place in 1833, and the church took the name of the Wesleyan Methodist Church, his labors were entirely restricted to the Indian missionary work. Some general visitations, a supervisal of the translations, and a special oversight of the Indian Industrial School at Alderville, joined to the ordinary duties of a missionary, may be said to have been thenceforth his life-work. The Indians of Alderville and Rice Lake, through the influence of John Sunday, a notable Indian preacher, remaining under the British Conference, when that Conference withdrew from the union in 1840, Mr. Case remained in the same connection during the seven years of separate operations, and in 1844 was appointed as one of the representatives of the British Conference to the American General Conference in New York. He had been a delegate from the Canada Conference in 1836, to Cincinnati, while the first union was in existence. When the union was restored in 1847, he was one of those who hailed the event with much gladness. He continued in the same relation which he has held save that, three several years, he was chairman of the Cobourg district. He lived to see the whole of Wesleyan Methodism in the two Canadas and Hudson Bay territory consolidated into one work, under the jurisdiction of the Canada Conference, in 1854. At the following session he, at the request of the Conference, preached his famous jubilee sermon. On Oct. 19th, 1855, he was called to his final rest.

Mr. Case was a man of commanding personal appearance, dignified, intelligent in conversation, fair preaching ability, and good administrative talents. Calm, self-possessed, urbane, amiable, he was very generally respected and beloved, and well merited the designation, which he long bore, of FATHER OF CANADIAN MISSIONS.

Castle, Joseph, D.D., of the Philadelphia Conference of the M. E. Church, was born in Devonshire, Eng., Jan. 6, 1801. His parents having removed to Canada, in 1819 he joined the church, and the following year received license to exhort. In 1823 he was admitted on trial into the Genesee Conference. His subsequent appointments were Wilkesbarre, Pa.; Owego, Auburn, Ithaca, Utica, and Cazenovia, N. Y. In 1837 he received the degree of A.M. from Hamilton College. In 1838 he was appointed presiding elder of the Berkshire district, but at the end of one year was transferred to Albany. In 1841 he was transferred to Union church, Philadelphia. His subsequent appointments were Nazareth, Harrisburg; St. Paul's, Wilmington; St. George's, Eighth Street, now Green, North Philadelphia district, Union, Western, and Mount Zion, Manayunk. In 1848 he graduated in the Pennsylvania College of Medicine, having entered some four years before, and in 1848 received the degree of D.D. from Dickinson College. From 1863 to 1871 he was presiding elder on the South Philadelphia, Reading, and Central Philadelphia districts, after which he was stationed at the Western church and on the city mission. In 1875 he asked a superannuated relation. He was a delegate to the General Conferences of 1832, 1836, 1840, 1860, 1864, and 1868.

Castleman, David, a Methodist Episcopal minister, was born in Adams Co., Pa., Nov. 4, 1825, and died at Moorsville, Pa., Nov. 10, 1875. In 1848 he was licensed as a local preacher, and in 1849 admitted on trial in the Baltimore Conference. He filled all of his appointments faithfully and efficiently. His death was sudden and surprising to all his friends. Having just concluded a funeral service in the Moorsville cemetery, near the Manor Hill camp-ground, and the last words scarcely having fallen from his lips, he suddenly fell to the earth and expired. He was an industrious, faithful, and efficient Methodist preacher, especially looking after the interests of the poor, the sick, and the dying.

Catechism of the Methodist Episcopal Church.—In 1748 Wesley published a 12mo pamphlet of 39 pages, entitled "Instructions for the Young." He enjoined it upon his preachers to use this among the children. In 1787 the American Conferences instructed the preachers to procure this pamphlet. In 1800 reference is made to a "Catechism," and in 1808 to "Catechisms," and it was requested that all who could should read and commit them to memory. It was made the duty of the preacher to impress them upon the minds and hearts of the young. The General Conference of 1824 made it the duty of the preachers in charge to introduce the Catechism into the Sunday-schools. The Wesleyans in England having prepared a series of Catechisms, they were circulated also among the American Methodists; but there was no Catechism directly prepared and authorized by the General Conference until 1848. Rev. Dr. Kidder, the Sunday-school editor, was then instructed to prepare a church Catechism, and with suitable assistance such a Catechism was arranged, and was adopted by the General Conference of 1852. The title is "Catechisms of the Methodist Episcopal Church." They consist of three numbers, number 2 being an advance on number 1, and number 3 being the fullest development and statement of the doctrines of the church. The Discipline directs that these Catechisms be used in all the Sunday-schools.

Catechumens were candidates for baptism in the ancient church who were placed under a system of instruction prior to their admission. In different ages there were different periods of preparation. In some churches the period of Lent was specially devoted to this work. The phrase catechumen is not found in the Discipline or rules of the Methodist Churches; but sometimes the term is employed to designate the children of the church, especially those who are studying the Catechism and elementary doctrines preparatory to being received into full membership. Sometimes the phrase has been applied to probationers, because they are supposed to be receiving instruction preparatory to full admission. Among the Wesleyan Methodists in England the term has been recently revived, especially through the labors of the recent Rev. Mr. Jackson, who prepared a course of instruction for young persons between childhood and puberty.

Catholic (Greek *καθολικός*, from *κατά* and *ὅλος, general, universal*) was a title given to the early Christian church on account of its claim to embrace all the world. In this respect Christianity was different from all other systems. They were for one nation, as the Jewish Church; or for one government or language, as the Phœnician, Egyptian, Greek, or Roman. Christianity was for the world, and hence was called Catholic. In this sense the Catholic Church is the body of true believers everywhere, and the term cannot be appropriated to any one branch or to any one denomination.

Its first use was to distinguish the Christian from the Jewish Church. Its second, to distinguish orthodox believers from those who adopted the various forms of heresy. Polycarp, who died in 166, used it in the former signification. So also it is used in the Apostles' Creed: "I believe in the holy Catholic Church." It is the assertion of a firm conviction that the church of Christ will prevail and triumph until it fills the whole earth,—that its message and its promises are to all men everywhere. In 372, Patricianus, when asked why Christians called themselves Catholics, replied, "Christian is my name, and Catholic my surname; the one is my title, the other my character or mark of distinction."

To claim the exclusive name of Catholic by any one denomination is simple arrogance. The Romanists did this, as they claimed universal dominion; and when, as before the Reformation, all the countries of Christendom, save what was then the comparatively small and almost unknown country of Russia,—only the nucleus of the present empire,—bowed before the supremacy of the Pope, there seemed to be a shadow of claim. But since the Reformation the national influence of Romanism has diminished, until at present the leading nations of the earth are decidedly anti-papal.

Strictly speaking, to say Roman Catholic, or Greek Catholic, is as absurd as to say a *particular universal*. But as long use has so employed the term, Protestants should always prefix Roman to Catholic if they so designate the papal church.

It would be better, however, to employ the terms Romanist, or papist, instead of Roman Catholic.

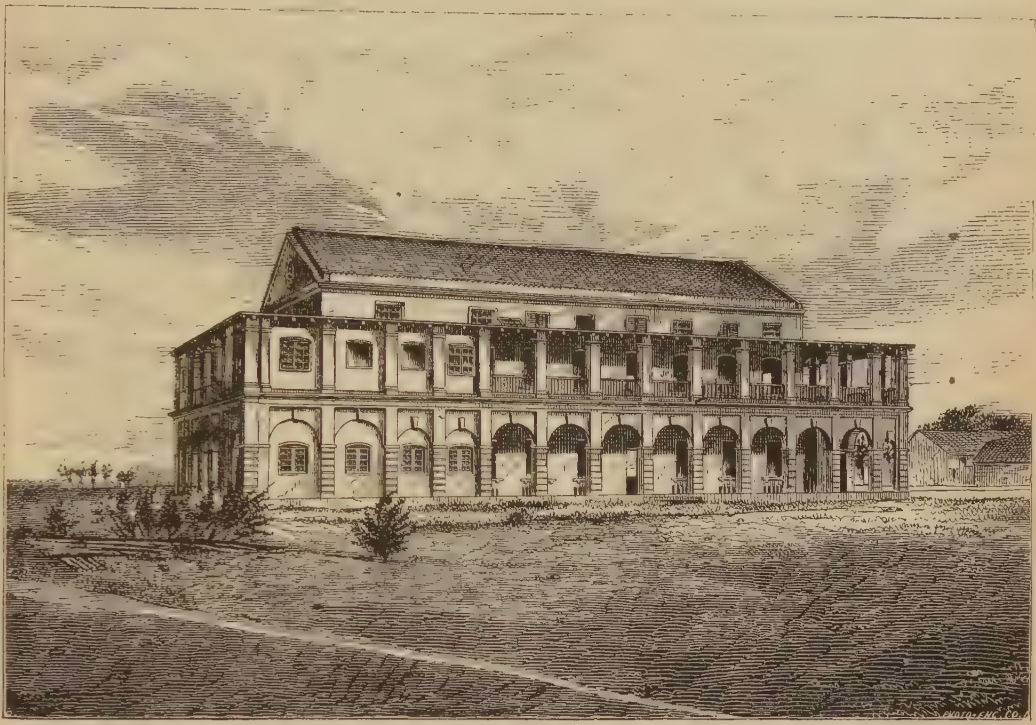
In the printed forms of the Apostles' Creed the Methodist Churches use a foot-note to explain "Catholic" by "universal." The churches and the public should be so instructed as not to require this.

Catskill, N. Y. (pop. 7391), the capital of Greene County, situated on the Hudson River. This vicinity abounds in attractive scenery, and is a very popular summer resort for artists.

Catskill is first mentioned in the minutes of 1831, in connection with Saugerties, John Tackaberry and D. Poor pastors. It is in the New York Conference, and has 1 church, with 310 members, 225 Sunday-school scholars, and a church property valued at $21,300. There is an African M. E. society here, but the date of its organization is not reported.

Cawnpore (pop. 108,796) is a large native city in the interior of India, which has a considerable population of whites and half-breeds. It was the scene of a dreadful massacre in 1857. In 1873 the India Conference, being deeply convinced that something should be done for the education and better training of the mixed population, at the earnest request of various persons, opened a school in Cawnpore. Private bungalows were rented, and teachers were paid from tuition fees, and from a monthly grant from the English government in aid of teachers; but as these buildings were not adapted to school purposes, and were held at a high rent, it was determined to build. The plan as adopted was to have three buildings, but only one has been as yet erected, and to accomplish that considerable debt was incurred. The school is under the supervision of the India Conference, which appointed a board of trustees and examiners. It is a work of vast moment, and may be the means of extending the knowledge of the truth very widely through that population. The India Conference of

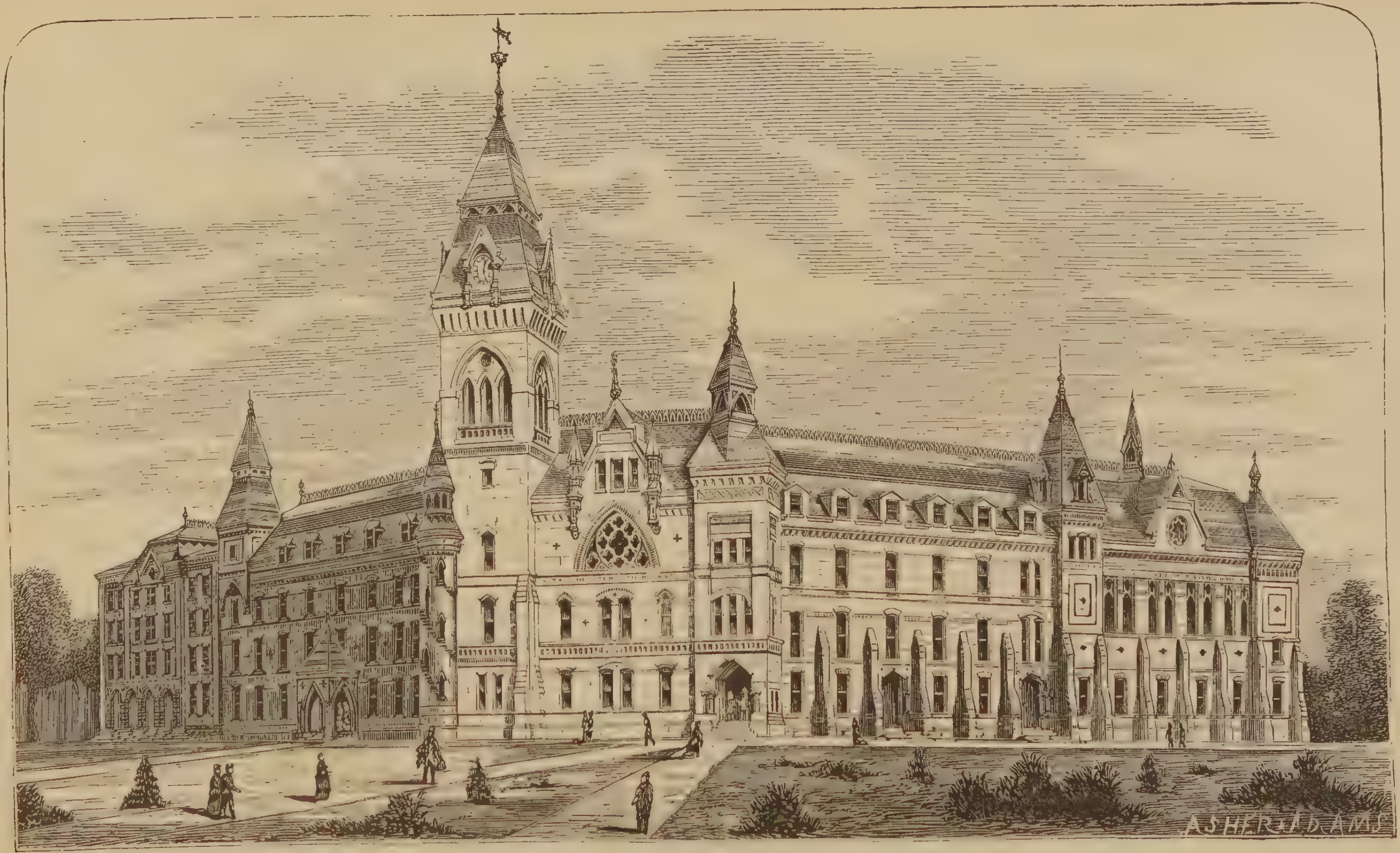
1876 held a pleasant session of nearly a week's duration in that city, and during the Conference a number of interesting facts were stated in reference to the conversion of heathen boys occurring in the schools during the year.


CAWNPORE SCHOOL.

Cazenovia Seminary.—The Genesee Conference in 1819 "resolved to take measures to establish a seminary within the bounds of the Conference, and a committee was appointed to consider and report thereon." At a subsequent session a resolution was adopted to establish a seminary of learning in Ithaca. "This action," says Dr. Peck, "was induced by a strong petition, and large papers coming from certain friends at Ithaca." In 1823 the subject was again considered, and as the Ithaca scheme had failed, Cazenovia was selected, and the old court-house, now the venerable chapel, became the seminary building. The institution was named the "Seminary of the Genesee Conference," and it was opened in the latter part of 1824. It commenced with a class of eight, but in two years had increased to one hundred and forty-five. In 1827 the building next west of the chapel was erected and occupied as a boarding-hall. The Conference having been divided, the name of the seminary was changed to that of Oneida Conference Seminary. From its earliest history it was fortunate in having men of more than ordinary power at its head. Its first president was Nathaniel Porter, who was succeeded by Augustus W. Smith, subsequently president of the Wesleyan University. In 1833 steps were taken for the erection of two additional buildings, one of brick, 36 by 50 feet, three stories high; the other of wood, 100 by 22 feet, two stories high. Such men as Professor Larrabee, President W. H. Allen, Professor Johnson, of Middletown, Dr. Bannister, of Evanston, Dr. Whedon, now of the Quarterly, and Bishop Andrews have been connected with the institution. Rev. George Peck was principal from 1835 to 1838. He was succeeded by Rev. George G. Hapgood, and in 1843 by Rev. Dr. Bannister, who remained at the head of the institution until 1856, when he left for Garrett Biblical Institute. Under his administration an indebtedness of $5000 was canceled, William's Hall was built, and the old chapel was changed and repaired. Among the special contributors was General Ledyard, who also furnished the organ in the chapel at a cost of $500.

At its semi-centennial reunion in 1875, a subscription of over $40,000 was made to aid its funds. Being one of the oldest seminaries, it numbers among its students some of the most prominent men of the church. Some 16,000 day students have received instruction in its halls. Of these 140 are in the ranks of the ministry, with an equal number of young women, who have become the wives of ministers. Three of the bishops of the church are

CAZENOVIA SEMINARY.



PROPOSED ALUMNI BUILDING, CAZENOVIA SEMINARY.

among its alumni. One hundred and forty of its students are engaged in the profession of the law, one hundred and twenty in the profession of medicine, of whom Davis, of Chicago, and Valentine, of St. Louis, are remarkably conspicuous. It has been represented in commerce, in banks, in Congress, and in gubernatorial chairs. Its President is W. S. Smyth, Ph. D., assisted by an able faculty.

Cedar Falls, Iowa (pop. 3070), situated in Blackhawk County, on the Iowa division of the Illinois Central Railroad, is a rapidly-growing town, surrounded with a fertile agricultural district. This place was first called in the records of the church Upper Cedar mission, and was supplied in 1853 by W. Gough. In 1855 it is first named Cedar Falls, when P. E. Brown was sent as pastor. In 1856 Jonesville and Cedar Falls were connected, and E. D. Lamb was appointed pastor. In 1857 it reported 40 members. It is in the Upper Iowa Conference, and reports (1876) 300 members, 220 Sunday-school scholars, a church edifice valued at $10,000, and a parsonage at $1600.

Cedar Rapids, Iowa (pop. 9940), situated in Lynn County, on the Iowa division of the Chicago and Northwestern Railroad. The first Methodist class was formed here in 1841, and the place appears in the minutes for 1842, but is called Cedar mission, when Uriah Ferree was appointed missionary. In 1848 Cedar Rapids mission is first mentioned, when Isaac Searles was appointed pastor. In 1844 he reported 64 members. In 1848 it disappears as a mission. In 1854 the first M. E. church was built, and the first Sunday-school organized under the ministry of the Rev. Elias Skinner. In 1870 a new church was built. An African M. E. society was organized in 1874, and has a house of worship valued at $3000. The class from which this society originated numbered 32. It is in the Upper Iowa Conference, and reports (1876): members, 230; Sunday-school scholars, 200; church property, $45,000.

Cennick, John, was the son of Quakers or Friends. He was awakened in 1735, and after severe self-mortification found peace Sept. 6, 1737. He at once commenced preaching and writing hymns, many of which Charles Wesley corrected and published in 1739. He is the author of the hymn beginning, "Jesus, my all, to heaven is gone." Mr. Truman says that "there can be no doubt that John Cennick was one of Wesley's lay preachers before Maxfield was," who has generally been considered his first. It was at Whitefield's suggestion that Cennick became the first master or chaplain of Kingswood School. In his preaching he became Calvinistic, and Wesley finally disowned him with a number of others, and they connected themselves with Whitefield. Mr. Wesley said emphatically that it was not on account of doctrine, but because of their personal abuse, that he disowned them. Mr. Cennick soon left the Calvinistic Methodists and united with the Moravians. After all this he wrote Mr. Wesley a kind letter, in which he says that he really loved "the servants and witnesses of Jesus in all the world, and wished all to prosper." Wesley answered in the same spirit. "Although his career was comparatively short, yet in zealous, successful labor it is difficult to equal it." "He had a lion's courage and martyr's piety, but his passions sometimes mastered his prudence." He died in 1755.

Centenary Biblical Institute, The, is located in the city of Baltimore, and was organized in December, 1866, and received its name from the fact of its organization in the centenary year of American Methodism. It was chartered by the Superior Court of Baltimore, Nov. 27, 1867, the charter having been prepared by Bishop Scott, who also suggested the name. It is under the control of an excellent board of trustees, and it is secured to the M. E. Church. The charter requires the approval of the bishops for the appointment of officers and for any change in its charter. The object, as set forth in the charter, is "the education of such pious young men, especially colored, for the ministry of the M. E. Church as shall be judged by a Quarterly Conference to be divinely called thereto." Four of its trustees and all of its students are of African descent. Its first professors were Rev. J. H. Brown, D.D., and Rev. William Harden, who lectured to classes, made up of pastors stationed in or near the city and of the resident local preachers, from October, 1868, to June, 1870. Each class met only twice a week. The regular work of the institute was commenced Oct. 2, 1872, under the presidency of Rev. J. Emory Round, with 9 students. The whole number for the first academic year was 32. In order to extend the usefulness of the institution, a limited number of young men were admitted to prepare themselves for the profession of teaching. This policy has contributed materially to the improving of common-school instruction in the territory which its students represent. According to the annual catalogue its students for 1875–77 number 121, 50 of whom are preparing for the ministry, and 71 are expecting to be teachers. Twenty-six of the former students have rendered good services in teaching school; 32 are members or probationers in Annual Conferences, 6 of whom have served as presiding elders; about 40 others are local preachers, several of whom are serving under presiding elders as supplies. Students have attended from Maryland, Virginia, Delaware, Pennsylvania, West Virginia, New Jersey, and Massachusetts, and the institute has been indorsed by the Baltimore, Washington, Delaware, Central Pennsylvania, and Newark Conferences. At the organization of the institute, $5000 which had been set apart by the Missionary Society for the education of colored young men were donated to it. Seven thousand five hundred dollars were paid for its building, which was erected as a city dwelling-house, though above the average in size. The current expenses since 1872 have been paid by voluntary subscriptions and church collections, including appropriations from the Freedman's Aid Society of the M. E. Church. The institute has no property except its building, a small amount of school furniture, and a small library of text-books. Two hundred dollars have been contributed annually by the Board of Education of the M. E. Church for the assistance of needy students for the ministry. The present officers of the board of trustees are: Rev. L. F. Morgan, D.D., President; Rev. J. H. Brown, D.D., Vice-President; Francis A. Crook, Secretary; and W. J. Hooper, Treasurer. Rev. J. Emory Round, D.D., is president of the institution, and is assisted by other teachers. It has done and is doing an excellent work for the colored population.

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CENTENARY COLLEGE OF LOUISIANA.

Centenary College of Louisiana is located in Jackson, La. It was established by the State in 1825, under the title of the College of Louisiana. After having been in operation for twenty years it was taken under the patronage of the M. E. Church South in 1845, and its name was changed to Centenary College of Louisiana. Its first president under the new arrangement was Hon. D. O. Shattuck. His successors in office have been Hon. A. B. Longstreet, Rev. R. H. Rivers, D.D., Rev. B. F. Drake, D.D., Rev. J. C. Miller, A.M., Rev. W. H. Watkins, D.D., and Rev. C. G. Andrews, D.D., who was an alumnus of the college, and is now the president. Under the patronage of the Methodist Church the growth of the college was rapid, and its usefulness was constantly increasing. Before the war it had entered on its rolls as high as 260 students. It shared, however, the fate common to Southern colleges during the war; sometimes it was used as a hospital for sick Confederate soldiers, and sometimes appropriated by Federal troops as temporary barracks; and hence sustained serious loss and damage. Since that time its history has been one of persistent effort to repair the injuries occasioned by that event, and of constant struggle in the midst of political disturbances and financial pressure to regain its former prosperity and usefulness. A new central building has been erected at a cost of $60,000, containing a magnificent audience-hall, society-halls, rooms for library, recitation, etc. This structure is perhaps unrivaled in elegance, spaciousness, and commodiousness by any Southern college building. Though the number of students has been greater than at present, the moral and intellectual tone was never higher. From the ranks of its alumni have come not only its own president but professors of colleges, men of eminence in the church and state, men of culture in the various professions, and men of usefulness in various stations in life. The board of trustees and its friends cherish sanguine expectations of its permanent prosperity. Rev. C. G. Andrews, D.D., is president, and G. H. Wiley, A.M., is Professor of Ancient Languages.

Centenary Collegiate Institute, The, is located at Hackettstown, N. J. It was projected by the Newark Conference at its session in 1866. A number of places competed for the honor of its location, but finally, in 1868, Hackettstown was selected; the citizens contributed $10,000 in cash, with ten acres of eligible land. The selection was made on account of the grandeur of the scenery, the purity of the water, and the healthfulness of the climate. The corner-stone was laid Sept. 9, 1869, when addresses were delivered by Bishop Simpson, Chancellor Runyon, David Campbell, Esq., C. Walsh, Esq., and Rev. L. R. Dunn. During the centenary year contributions were made amounting to $12,000. This sum was increased by the gift of $10,000 from D. Campbell, Esq., and by subscriptions at the laying of the corner-stone of $6000, making $38,000 for the commencement of the enterprise. In 1869 the Rev. George H. Whitney, D.D., was elected president. The edifice was five years in process of erection, the trustees having wisely adopted the motto, "pay as you go." During these five years subscriptions were solicited through the bounds of the Conference. The ministers nobly subscribed from their own resources $30,000. The congregations generously pledged $120,000. Of this amount, more than $20,000 were given by David Campbell, Esq., of Newark, and over $40,000 by George J. Ferry, Esq., of Orange. The entire cost of the edifice, furniture, etc., exclusive of grounds, was nearly $190,000. The building is of brick, five stories high, with three towers, and is constructed in the most substantial manner. It is heated throughout by steam, lighted by gas, and supplied with mountain spring-water on every floor. Provision is made against fire by the most modern improvements. The sleeping-rooms are furnished with black walnut bedsteads, bureaus, spring mattresses, carpets, and every requisite. Great attention has been paid to ventilation. The dining-hall and chapel are spacious and well furnished. A powerful pipe organ adds to the attractiveness of the chapel, which will accommodate over six hundred persons. Three elegantly furnished parlors opening into each other form a suite of rooms 20 by 30 with ceiling of 14 feet. There is also a gymnasium in a separate building. The institute was dedicated Sept. 9, 1874; a large concourse was present, and addresses were delivered by Hon. George J. Ferry, Governor Joel Parker, David Campbell, Esq., and Rev. C. N. Simms, D.D. In the afternoon, in the chapel, Mr. Ferry, president of the trustees, delivered the keys to the president of the institution, Rev. Dr. Whitney, who then delivered his inaugural. It was followed by brief addresses. Much credit is due Cornelius Walsh, David Campbell, and George J. Ferry, the successive presidents of the board of trustees, for their noble efforts. The institute opened with 183 students, 130 of whom were boarders. The number

CENTENARY COLLEGIATE INSTITUTE.

in attendance the first year was 251; the second year, 266. The first graduating class numbered 25, of whom 11 were ladies. The ladies' department is a full chartered college. In the gentlemen's department special pains are taken in college preparatory work. During the past year the number in Latin and Greek was 191, in higher mathematics, 162. The faculty in 1877 was constituted as follows: Rev. G. H. Whitney, D.D., President, and Professor of Mental and Moral Science: Rev. H. C. Whiting, Ph. D., of Ancient Languages; L. H. Bachelder, A. M., General and Analytical Chemistry and Mathematics; C. L. Waldo, Natural Science and Latin; E A. Whitney, Commercial Department; Charles Grobé, Musical Director; Miss M. A. Wragge, Preceptress, and Teacher of French; Miss Annie Nicholl, History, Painting, and Drawing; Miss Fanny Gulick, English Literature and German; Miss L. M. Waldo, Piano and Organ; Miss Alice Tuttle, Piano and Organ.

Centenary Fund.—It is impossible to omit this very important matter in any account of British Methodism, because it marks an era in its history and an item in its financial progress.

Mr. Wesley commenced his public ministry Sept. 19, 1739. One hundred years later this event was commemorated with a holy enthusiasm and a munificent liberality that, with the exception of the jubilee year of Wesleyan missions, has had no comparison in Methodism.

The total amount received was £216,184.9.8. This was disbursed as follows:

Theological Institutions.—The erection of premises at Richmond, £24,000; to the Didsbury Institution, £19,400; to the endowment fund, £26,000.

Wesleyan Missionary Society.—Centenary Hall and Mission House, £29,433.13.7.; towards the missionary ship Triton, £6000; to the fund for the support of worn-out missionaries and widows, £10,000; grant for mission chapels, £5000; mission-schools and school-houses in Ireland, £6000; general purposes of missionary committee, £2000; liquidation of mission debt, £11,000.

Centenary Chapel Relief Fund.—Grant for relief of distressed chapels, £38,000; worn-out ministers' and widows' relief fund, £16,200.

Chapels in Ireland.—Irish Chapel Fund, £2000; Dublin Centenary Chapel, £5000.

Education Fund.—British and Foreign Bible Society, £1000; various expenses, £3186.10.9.

The money thus laid out as the result of this great centenary movement, combined as it was with renewed spiritual power, gave a new life to the whole machinery of Methodism, that widened its area, and the influence of which will be felt through all time.

Centenary of Methodism.—The British Methodists fix Sept. 19, 1739, as the epochal period of Methodism, because John Wesley began his public ministry at this time. Hence they determined to celebrate the centenary of Methodism in 1839. This they did with great enthusiasm and munificence. Arrangements were made by the Conference to hold especial meetings throughout the connection. Everywhere the enthusiasm was intense. They first designed to raise for various church purposes about $400,000. But the estimate was far below the liberality of the people. The aggregate result was about $1,080,000. This was applied as above described. (See CENTENARY FUND.)

The Methodists in America also joined in the general celebration, although their centenary proper did not come until about twenty-seven years afterwards. They raised, however, about $600,000. The British Methodists in reviewing the spiritual results of the century, counting Canada, a large portion of which had but recently come under their supervision, found that the Wesleyan Conference embraced in its jurisdiction 1635 traveling preachers and 420,198 members, being an average annual increase during the previous fourteen years of nearly 10,000 members. The statistics of Methodism throughout the world were 5200 traveling preachers and 1,171,000 members.

Centennial of American Independence.—The General Conference of the M. E. Church in 1872 appointed a committee on the subject of the national centennial. In the report of that committee was presented the fact that the Methodist Church was the first religious body, "through a deputation of our chief ministers, to give a pledge of support to the government in the days of Washington, and has ever maintained unswerving loyalty, and was second to none in the struggle for the perpetuation of that government in the days of Lincoln." It was further stated that such an occasion would be "worthy especially of the observance of the church," by appropriate religious services, to declare their faith in and cognizance of the overruling providence of Almighty God, and especially that "under his guidance our fathers, by their heroism and sacrifices, maintained the Declaration of Independence, and by their wisdom and devotion established our republican institutions; that under his favor our country has enjoyed during the century long intervals of peace and an unprecedented prosperity; that under his blessings those arts and sciences and forms of industry which develop the resources of a land and elevate the character of a people have been fostered; that under his providence the means of intelligence have been multiplied, the cause of education promoted, and our free-school system, the fruit of American Protestantism, and the bulwark of American freedom, firmly established; that under his control the nation has been led to abolish slavery and re-invest the emancipated with every civil and political right; that under his restraints during the prosperous periods of peace and the terrible seasons of war our people, by respect to authority and obedience to law, have proven to the world that governments may be permanent where man is free; and that under his special care our church has been protected in her religious liberty, and our people have shared in the common happiness and prosperity."

The General Conference directed that these services should begin on the first Sabbath of June in 1876, and close on the 4th of July of the same year. It declared their primary object to be the "religious improvement of the church, especially by reviewing what God hath wrought for our nation." They declared further, that it was appropriate that contributions should be received from the people for either local or general purposes. The local objects should be the endowment of educational institutions under the patronage of the Annual Conferences and the increase of existing educational funds. The general object should be the aiding of needy young men called to the ministry, or needy young women called to the missionary work in the church; and that funds so collected for this general object should be held in trust by the Board of Education of the Methodist Episcopal Church, the principal to forever remain intact, the interest alone to be used for the above-named purpose. This fund should be named "National Centenary Fund." They ordered further, that each Annual Conference should provide for a memorial discourse to be delivered during its session first preceding the 4th of July, 1876, and that the Board of Bishops should devise a programme of religious services to be observed in all the churches, and that the bishops should prepare a memorial address and present it to the next General Conference. Such an address was prepared and presented to the General Conference of 1876. A few extracts from this excellent address is all that the allotted space will permit:

"In company with your fellow-citizens you will joyfully review the land which God has given us; the annals of our colonial settlement and training; the fit time, and men, and deeds of the Revolutionary struggle; the formation of a more perfect union under a constitution of consummate wisdom; the marvelous increase of our territory, our population, and our resources; our triumph in arts and in arms; our progress in sciences, literature, and education; our undecayed faith in the self-evident truths of the great Declaration, and their recent stupendous re-assertion in the emancipation and enfranchisement of the servile population more numerous than that of the Colonies at the Revolution; our contributions to the nations from which we sprang, and our predestined part in the great drama of human history; and, in fine, all the facts and all the forces which have made the century memorable, and which presage a more signal future. But the patriot, who is also an intelligent Christian, surveys a wider horizon than his fellow-citizen. He interprets and values all centuries and nations by their relations to the kingdom and glory of Christ. Here a nation growing within a century from three to forty millions, and overspreading vast regions recently occupied by the savage and the wild beast, has so maintained and diffused the faith that an increase of churches and communicants, of schools distinctly consecrated to Christ, and of organized Christian charities, has relatively outstripped the increase of population.

"We must not, brethren, be content to stand at this meeting-place of the centuries, at this hour of retrospect and anticipation, simply with secular and patriotic rejoicing, nor with formal and scanty recognition of the great purposes of God in our country's history. Particularly should American Methodists thus mark the close of the first century of our national history, for our church is almost coeval with the State. When the Declaration of Independence was made, twenty-five ministers and less than five thousand members enrolled in eleven circuits constituted the new religious organization. Few would have prophesied for it a career of distinguished usefulness, but it pleased Providence that the new experiment of popular government should not lack the quickening moral life on which its success depended. Gladly admitting the great usefulness of other churches, and attempting no exact estimate of the services of Methodism, we yet believe that God has given to it this honor: that by its direct and indirect influence upon the national sentiment and character it has been a powerful auxiliary of the Republic, and the indispensable condition of its success. We close the century in which the State and Church, though in law and in fact separate and distinct, have been mutually helpful and co-operative to the noblest results. Another century confronts us with greater possibilities, and, it may be, larger perils. Shall they not summon all who bear the name of Methodists both to earnest prayer and supplication with thanksgiving, and to deeds which, even beyond those of former days, shall testify loyalty to Christ and his kingdom, and intelligent self-sacrificing devotion to the Republic?"

This patriotic Christian document was soon published in all the leading literary and political as well as Christian periodicals of the land. It is yet too soon to give the results of the contributions to the various causes suggested by the provisions of the General Conference by which the centennial should be observed. Such a report can only properly be made to the ensuing General Conference of 1880. It is sufficient to say that the provisions of the Conference were generally observed and carried out. It is proper now to summarize the principal statistical facts of the church at this most important period in the history of the nation. The Methodist Church up to that time had existed in America one hundred and ten years, but the Methodist Episcopal Church only as an organized body ninety-two years. The statistics reported for the church at the close of 1875 are as follows: 12 bishops, 81 Annual Conferences, 10,923 traveling and 12,881 local preachers, 1,580,559 members; church edifices 15,633, valued at $71,353,234; 5017 parsonages, valued at $9,731,628; 19,287 Sunday-schools and 1,406,168 scholars; total benevolent collections, $1,052,710. In these collections are not included those for the bishops nor for any local missionary society, nor do they include the receipts for legacies, nor personal donations outside the church collections. Salaries of ministers, $9,890,200. Added to those for building new churches and making church improvement, for Sunday-schools, etc., it makes an aggregate of $15,896,799. Adding to these the benevolent collections proper, it makes a total of $16,949,509. There were appropriated for foreign missions for 1876, $297,749. Adding together all the Methodist bodies in the United States, the following aggregate is found: 20,453 traveling and 24,384 local preachers, and 3,173,229 members. At this time also, as a general summary of Methodists throughout the world, we may state as a grand total: 27,591 traveling and 61,474 local preachers, and 4,189,105 members. According to the census in 1870, there were in the United States, of Methodists, 25,278 organizations, 21,337 edifices, 6,528,209 sittings, $69,854,120 church property.

Centennial of American Methodism.—At the General Conference of 1860 a committee, consisting of N. J. B. Morgan, E. O. Haven, F. C. Holliday, J. F. Crane, and M. D'C. Crawford, was appointed on the centenary of American Methodism. In accordance with their report the Conference recommended the several Annual Conferences and the entire membership of the church to unite in properly celebrating the coming centenary. All other Methodist bodies were cordially invited to engage in this celebration in such a manner as would be most agreeable to themselves. The bishops were requested to appoint a committee of seven, called a committee of correspondence, whose duty it should be to correspond with individuals and ecclesiastical bodies upon the subject, and this committee, in connection with the Board of Bishops, should constitute an executive committee, with full powers to determine the time and the general outlines of said celebration. They also reported the primary object of the celebration should be the spiritual improvement of the church, and, in the second place, to secure public contributions from the church for the benefit of such objects of church enterprise as the committee might designate. The General Conference of 1864 appointed an additional committee on the centenary, viz.: David Patten, John P. Durbin, Thomas Carlton, Adam Poe, Joseph M. Trimble, Jesse T. Peck, and Joseph B. Wakely. This committee reported that the celebration should commence on the first Tuesday in October, 1866, and continue throughout the month, at such times and places as best suited the convenience of the churches. They also declared the primary object to be the spiritual improvement of the church by reviewing the great things God had done for the church during the past century. In the second place, to solicit the offerings of the church to be applied to those institutions and agencies to which the church has been most indebted for its efficiency. Two departments of Christian enterprise were to be placed before the people: the one connectional, central, and monumental, and the other local and distributive. The Board of Bishops was requested to appoint 12 traveling preachers and 12 laymen, who, in connection with the board, should constitute a committee to determine what objects and in what proportions the moneys raised as connectional funds should be appropriated, and they should have all power necessary to the proper distribution of these funds. The local funds should be appropriated to the cause of education and church extension, under the direction of a committee consisting of an equal number of ministers and laymen appointed by the several Annual Conferences. Each Annual Conference was to provide for the delivery of a memorial sermon before its own body at the session next preceding the Centennial Celebration, and also to appoint a committee of an equal number of ministers and laymen to give advice and direction for the appropriate celebration. The committee asked for a donation of not less than $2,000,000 as an expression of gratitude on the part of the church. The report having been adopted, the bishops appointed on the general committee, as ministers, George Peck, Charles Elliott, John McClintock, D. P. Kidder, D. Patten, E. Thomas, D. W. Bartine, F. C. Holliday, Thomas Sewall, James F. Chalfant, Moses Hill, and F. A. Blades. As laymen, T. T. Tasker, George C. Cook, James Bishop, John Owen, Isaac Rich, Clinton B. Fisk, I. P. Cook, Cary A. Trimble, Oliver Hoyt, Alexander Bradley, F. H. Root, and Edward Sargent.

This general committee held a session at Cleveland, O., Feb. 22, 1866. All of the committee were present except Bishop Thomson, then in India.

Abel Stevens was appointed to prepare a centenary volume setting forth such facts as would properly come within the scope of such a work, and Dr. McClintock was also requested to add a chapter embodying the action of the centenary committee. A central centenary committee of arrangements was appointed, consisting of J. McClintock, D. Curry, J. R. Crooks, Oliver Hoyt, James Bishop, and C. C. North. A second meeting of the committee was held Nov. 8, 1865, in the city of New York. Among other conclusions to which they arrived were the following: "That the Centenary Educational Fund should be placed before the people as the prominent object for connectional contributions, and that if any contributors desired to specify the objects of their subscriptions in whole or in part, they should have the liberty to select from any one of the following interests to be placed before the people: 1, the Centenary Educational Fund; 2, the Garrett Biblical School at Evanston; 3, the Methodist General Biblical Institute at Concord, to be removed to the vicinity of Boston; 4, Biblical Institute in the eastern Middle States; 5, a Biblical Institute in Cincinnati or vicinity; 6, a Biblical Institute on the Pacific coast,—contributions to the last three objects should be retained and managed by the Educational Board until they were sure that enough had been actually raised from other sources to make the aggregate amount, including the connectional contributions, to these respective objects not less than $150,000 in each case; 7, the erection of a centenary missionary building for the Mission House at New York; 8, the Irish Connectional Fund; 9, the Biblical School at Bremen, Germany; 10, the Chartered Fund; there was added to these objects the Sunday-School Children's Fund.

A very general observance of the centennial took place, especially by the Methodist Episcopal Church in the United States. Memorial sermons were delivered in all the Annual Conferences. The centenary volume prepared by Abel Stevens was issued and extensively circulated. The editors of the church papers not only encouraged it by editorials, but gave large space to contributors upon the subject.

The first Sabbath of January, 1866, was observed as a day of religious service for invoking God's blessing upon the church in the centenary year. As a financial result the liberal thank-offerings of the people for the various objects named, as reported to the General Conference of 1868, amounted to $8,709,498.39. The magnificent gift of Daniel Drew, Esq., to establish a theological seminary at Madison, N. J., is specially worthy of mention. (See DREW THEOLOGICAL SEMINARY.) Also the establishment of Heck Hall by the trustees of Garrett Biblical Institute. (See GARRETT BIBLICAL INSTITUTE.) The General Education Fund received $15,727.78; the Children's Fund, $83,785.66. Besides the centenary contributions during this year, the church raised for benevolent objects $930,419. It was found in reviewing the history during that year that its statistics in one hundred years had so increased as to exceed the highest hopes of all its members. There were in 1866, as the product of a century's toil, 9 bishops, 64 Annual Conferences, 7576 itinerant and 8602 local preachers; total members, 1,032,184; church edifices, 10,462, valued at $29,594,004; parsonages, 3314, valued at $4,420,958; Sunday-schools, 14,045; scholars, 980,622; total foreign missionaries, 222; members in foreign lands, 7478; domestic missionaries, 303; having a membership of 26,075; 2 theological seminaries, 23 colleges, and 77 seminaries and female colleges; 77 instructors, 22,305 students; educational property valued at $7,898,239; 2 Book Concerns in New York and Cincinnati, with 7 depositories in as many different cities. The capital stock of the Book Concern, $1,213,327; official church papers, 16; unofficial, 6; bound volumes of books issued by the Book Concern, 2548; tracts of various sizes, 1037. In reviewing, it was found that there were 8 other Methodist bodies in the United States, and at the close of 1865 their statistics were as follows: Methodist Episcopal Church South, 2591 traveling and 4904 local preachers; 708,949 members. Methodist Protestant Church, 810 traveling and 750 local preachers. This includes both North and South. African Methodist Episcopal Church, 513 traveling and 2100 local preachers; 53,670 members. Evangelical Association, 405 traveling and 323 local preachers; 5185 members. Wesleyan Methodists, 236 traveling and 164 local preachers; 25,620 members. African Methodist Episcopal Zion Church, 217 traveling and 444 local preachers; 5600 members. Free Methodist Church, 67 traveling and 69 local preachers; 3655 members. Primitive Methodist Church, 20 traveling and 34 local preachers; 1905 members. Making a total outside of the Methodist Episcopal Church of 4859 traveling and 8788 local preachers, and 980,604 members.

Central Alabama Conference, M. E. Church, was organized by the General Conference of 1876 so as to "include the Dadesville, Marion, and Huntsville districts," formerly belonging to the Alabama Conference. It held its first session in Huntsville, Ala., Oct. 18, 1876, Bishop Scott presiding. It formed a new district called Springfield, and reported the following statistics: preachers, 43; Sunday-schools, 60; scholars, 3037; members, 5932; churches, 41; value, $17,135.

Central Christian Advocate, located at St. Louis, Mo., is one of the periodicals established by the M. E. Church. It was taken under the control of the church by the General Conference of 1856, and Joseph Brooks was elected editor. It had, however, for some time previous been published as a private enterprise. Charles Elliott was elected editor in 1860, B. F. Crary in 1864, re-elected in 1868; Benjamin St. James Fry in 1872, re-elected in 1876 and 1880. Circulation 9000.

Central German Conference, M. E. Church. —Until 1864 the various German congregations and districts connected with the Methodist Episcopal Church were embraced in the several Annual Conferences. At that time the General Conference determined "that the Germans should be organized into three Annual Conferences, each containing about seventy-five members." Also, "That the German work at present connected with the Cincinnati, North Ohio, and Southeastern Indiana Conferences be organized into a Conference to be called the Central German Conference." In 1868 the General Conference fixed the boundaries of the Central German Conference so as to comprise the German work within the bounds of the Cincinnati, North Ohio, and Southeastern Indiana Conferences, and also to include Danville, Golconda, and Metropolis, in Illinois. In 1872 its boundaries were so changed as to embrace the German work within the States of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging to the Chicago German Conference. It also included the German work in the States of Kentucky, Tennessee, and Western Pennsylvania, and also Golconda and Metropolis, in Illinois. Its boundaries remained unchanged at the General Conference of 1876. This Conference held its first session in Cincinnati, August 24, 1864, Bishop Morris presiding, and William Nast, secretary. It reported 8860 members, 72 traveling and 92 local preachers, 132 churches, valued at $223,500, 48 parsonages, valued at $34,641, 150 Sunday-schools, and 7208 scholars. In 1876 it reported 119 traveling and 97 local preachers, 12,122 members, 175 Sunday-schools, and 10,710 scholars, 177 churches, valued at $627,600, and 71 parsonages, valued at $119,850.

Centralia, Ill. (pop. 3190), laid out in 1853, is situated in Marion County, and is a beautiful and prosperous place. Methodist services were held in this town for the first time in May, 1854, and shortly after the first M. E. church was erected, which stood until 1864, when in that and the next year a new and larger one was erected. It is in the Southern Illinois Conference, and reports: members, 203; Sunday-school scholars, 180; church property, $8000. The African Methodists have a small society here, but it has (1877) no house of worship.

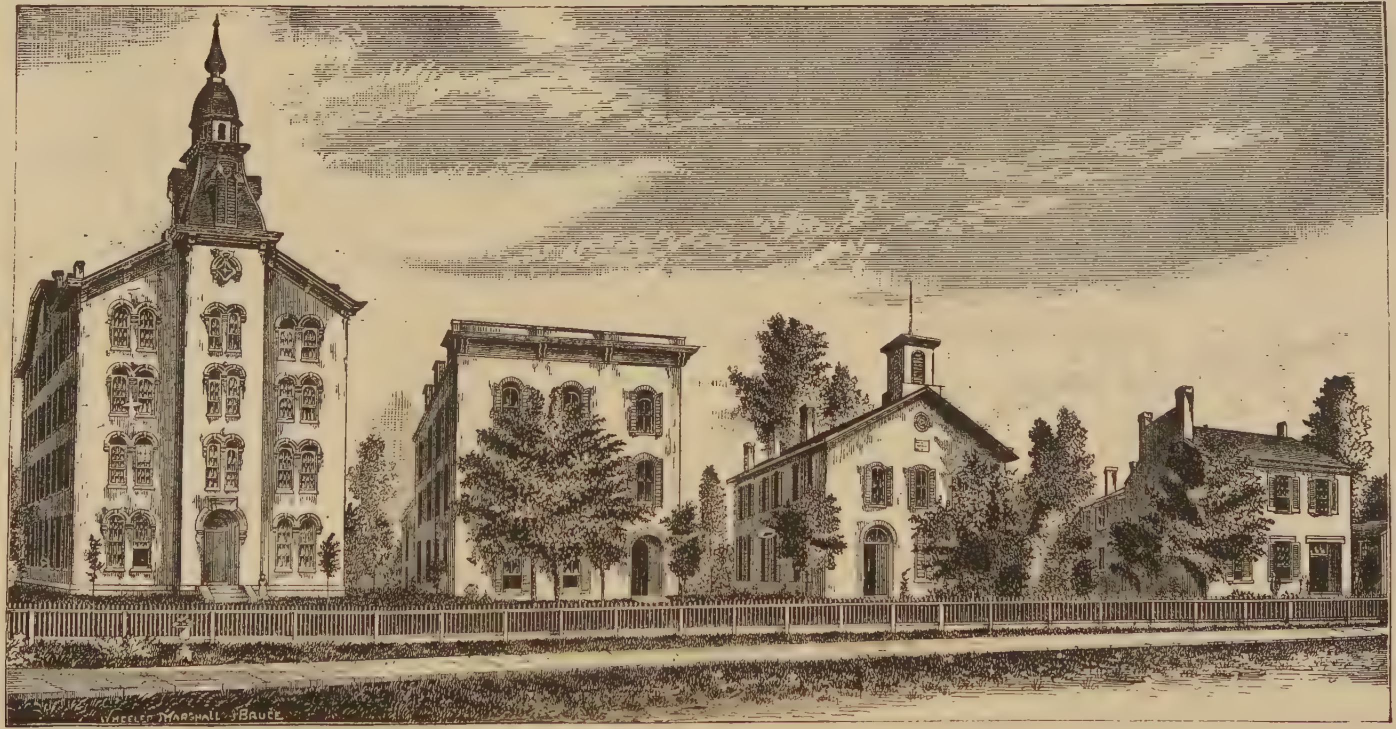
Central Illinois Conference, M. E. Church, was organized in 1856 under the name of the Peoria Conference. It embraced "all that part of the State of Illinois north of the north line of the Illinois Conference, and south of the following line: beginning on the Mississippi River at Rock Island; thence with the Rock Island and Chicago Railroad to La Salle; then with the Illinois River to the mouth of Kankakee River; thence with the Kankakee River to the Indiana State line, so as to embrace Rock Island City, Moline, and Port Byron circuits, and La Salle station." In 1860 the name was changed to Central Illinois Conference. The boundary lines were changed so as to read: "Beginning on the Missisippi River at Meredosia; down said Meredosia to its mouth; thence easterly to Center School-house, so as to embrace Center society in this Conference; thence to the mouth of Mud Creek, on Green River; up said river to the mouth of Coal Creek; thence up said creek to the Rock Island and Chicago Railroad; thence with said railroad to La Salle; thence with Illinois River to the mouth of Kankakee River; thence with said river to the Indiana State line, so as to embrace La Salle station." In 1868 some changes were made in its boundaries, such as leaving Ottawa in the Rock River Conference, and including Aroma and Bureau Junction in the Central Illinois Conference. Its boundaries as defined by the General Conference of 1876 are as follows: "Embracing that part of the State of Illinois north of the Illinois Conference, and south of the following line, namely: beginning on the Mississippi River at the Meredosia; thence down the Meredosia to its mouth; thence easterly to Center School-house, so as to include Center society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock Island Railroad; thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river and the Kankakee to the Indiana State line, leaving the city of Ottawa in the Rock River Conference, and Aroma and Bureau Junction in the Central Illinois Conference." This Conference, under the name of Peoria, held its first session at Peoria, Sept. 10, 1856, Bishop Janes presiding, and reported 11,102 members, with 90 traveling preachers. After the change of its name in 1860, and some changes being made in its boundaries, a session was held at Macomb, Ill., Sept. 12, 1860, Bishop Baker presiding. There were reported in 1861: 19,208 members, 173 churches, valued at $263,530, 73 parsonages, valued at $39,775, 348 Sunday-schools, and 15,621 scholars. There were reported from this Conference in 1876: 228 traveling and 253 local preachers, 413 Sunday-schools, and 28,480 scholars, 25,973 members, 335 churches, valued at $1,027,940, and 137 parsonages, valued at $141,950.

Central New York Conference is "bounded on the west by the Genesee Conference, on the south by the New York State line and the Wyoming Conference, and on the east and north by Wyoming and the Northern New York Conferences." It was organized in its present form in 1872. The territory embraced within its limits is a part of the old Genesee Conference, and remained within its boundaries until 1832, when the Oneida Conference was organized, occupying the principal part of the present territory. In 1872 the Conferences in Central and Western New York were remodeled, and the Central New York was constituted, embracing also a part of what had been the East Genesee Conference in New York, and the Troy district in Pennsylvania. In 1876 the Pennsylvania part of the work, and a large part of what had pertained to the former East Genesee Conference, was separated from it, and its boundaries became as now constituted. It embraces 186 traveling preachers, 126 local preachers, 22,632 members, and 18,697 Sunday-school scholars. It has 214 churches, valued at $336,640, and 107 parsonages, valued at $198,700.

Central Ohio Conference, M. E. Church, was organized under the name of Delaware in 1856, and was bounded by a line "commencing at the northwestern corner of the State of Ohio; thence east by the north line of the State to a point north of the mouth of Sandusky River; thence south to the mouth of Sandusky River, excluding Port Clinton circuit; thence up said Sandusky River to Upper Sandusky, excluding Tiffin City, and including Fremont and Upper Sandusky; thence along the Ohio and Indiana (now the Pittsburgh, Fort Wayne and Chicago Railroad) to Crestline, including Bucyrus station and Crestline; thence along the Cleveland, Columbus and Cincinnati Railroad to the north line of the Ohio Conference, including Cardington, Weldo, Westfield, and Galena circuits; thence west along the north line of the Ohio and Cincinnati Conferences to the west line of the State; thence north along the west line of the State to the place of beginning." The name of this Conference was changed to Central Ohio in 1860. No material changes were made, however, in its boundaries. The boundaries as fixed by the General Conference of 1876 are as follows: "Bounded on the north by the north line of the State of Ohio; on the east by the north Ohio Conference; on the south by the Springfield branch of the Cleveland, Columbus and Cincinnati Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's charge in Delaware and Milford, and to include Marysville; thence to the west line of the State of Ohio by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio." This Conference held its first session under the name of Delaware at Lima, Ohio, Sept. 25, 1856, Bishop Waugh presiding. It then reported 14,632 members, 98 traveling and 136 local preachers. The statistics for 1876 are: 152 traveling and 168 local preachers, 342 Sunday-schools and 27,813 scholars, 24,361 members, 308 churches, valued at $837,156, and 78 parsonages, valued at $17,250.

Central Pennsylvania Conference, M. E. Church, was organized by the General Conference of 1868, and with the exception of exchanging a few small appointments in 1872, and having gained Harrisburg from the Philadelphia Conference, its boundaries remained the same in 1876, and are as follows: "On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to St. Mary's; on the north by a line extending from St. Mary's eastward to Emporium; thence by the southern boundary of Potter and Tioga Counties, including Wharton and Liberty Valley circuit; thence through Sullivan County north of Laporte to the west line of Wyoming County; on the east by Wyoming Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherby, Beaver Meadow, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg." It held its first session at Danville, March 10, 1869, Bishop Scott presiding. It reported 183 traveling and 113 local preachers, 398 Sunday-schools and 32,472 scholars, 28,240 members, 324 churches, valued at $880,900, 65 parsonages, valued at $131,800. It reported in 1876, 224 traveling and 153 local preachers, 461 Sunday-schools and 41,058 scholars, 40,939 members, 406 churches, valued at $1,718,277, and 99 parsonages, valued at $234,550.

Central Tennessee College is located at Nashville, Tennessee. At the close of the late war the freedmen congregated, for various reasons, in the large cities of the South. Nashville having been the headquarters of a large Union army during most of the war, multitudes of the freedmen went to it seeking food, labor, homes, and safety. Their poverty and ignorance roused the sympathy of Christians and the fears of patriots. Efforts were made by various organizations to educate them as well as to afford temporal relief. Before the roar of the cannon or the clash of arms had ceased teachers were in the camps of the freedmen with the primer and spelling-book. The Methodist Episcopal Church was an early and liberal contributor to this work. In the fall of 1865, Bishop Clark indorsed the organization of a mission-school in the basement of Clark chapel. Rev. O. O. Knight was employed as teacher and as the pastor of the church. Rev. John Seys was associated with him in the work.



CENTRAL TENNESSEE COLLEGE.

As the school rapidly increased other teachers were employed. The next summer, the place being too small, a large brick building, known as "abandoned property," was fitted up, and permission to use it for school purposes was given by General C. B. Fisk, then in command at Nashville. In the fall of 1866, Rev. W. B. Crichlow was appointed principal, with a large corps of assistants. That year about 800 scholars were enrolled. The Missionary Society had hitherto aided in the support of the school, but it was now transferred to the Freedman's Aid Society. In July, 1866, the school was chartered by the Tennessee legislature. In September, 1867, the city of Nashville opened free public schools for colored children. This relieved the church, and the college became a school for training teachers and preachers for the freedmen. A tuition fee of $1 a month was charged, and has been continued. Rev. J. Braden, D.D., was elected president in 1867, and resigned at the end of the year; and Rev. G. H. Hartupee was placed in charge of the school. In 1868, Dr. Braden was re-elected, and entered at once upon his labors. The studies were at first entirely primary, the primer and spelling-book being the only text-books that were absolutely necessary. Other studies were soon demanded, and gradually the entire college course was introduced and regular classes were organized. The normal, academic, and theological courses of study were early introduced as the necessity for competent teachers and intelligent preachers demanded. In 1876, through the aid furnished by the brothers Samuel and Hugh Meharry, of Shawnee Mound, Ind., the Meharry Medical Department was opened, and in 1877 the first graduate received the degree of M.D. Over 3000 students have been enrolled since the school was organized. Hundreds of these have become teachers, and tens of thousands have been blessed by their labors. From the report of only 43 who have been teachers, we learn that they have taught in eight different States 129 school terms, making 654 months, and enrolling 6194 scholars, the wages ranging from $15 to $90 per month. But few have been able to pursue the college course. Nearly all the students as soon as qualified, only partially, find employment as teachers. These not only teach day-schools, but also organize and conduct Sunday-schools. The great need for teachers in the school-room and in the pulpit among the freedmen, and the work already accomplished, more than justify the wisdom of the founders of this and similar schools in the South and give promise of increasing usefulness in the future. The religious spirit that has pervaded the school has resulted, under the divine blessing, in the conversion of many souls. The faculty consists of Rev. J. Braden, President, and teacher of Biblical Literature; Rev. W. Patterson, teacher of Ancient Languages and Literature; Rev. John Deal, teacher of Mathematics; Miss Ella Plotner, teacher of Common English Branches; Mrs. Laura T. Ela, assistant in English Branches, and Preceptress; Mrs. L. C. Braden, teacher of Instrumental Music; Mrs. J. Deal, Matron; Rev. G. W. Hubbard, M.D., in charge of Medical Department.

Ceremonies or Ecclesiastical Rites are not to be considered as any part of divine worship, though they are connected with it. Their use is to perform "decently and in order" what God has commanded should be done, but the mode of which he has not divinely appointed. Thus, while baptism is a Christian duty, its mode of administration, the lessons, the cup and bowl, or the use of any signs, are simple ceremonies. The religious act is an essential duty; the manner in which the act is performed is non-essential, and is ceremony. For the sake of uniformity and to preserve proper order the church has ordained suitable ceremonials; without these there would be lack of proper solemnity, and there would be confusion; but if too much importance be attached to these the really essential part may be obscured by the attendant ceremonies. The spirit of Christianity is a spirit of simplicity, and ceremony should be practiced only so far as, with due reverence and solemnity, to perform the various acts of divine worship. These ceremonies not being essential, and not being prescribed in the word of God, may be varied by different churches, or by the same church in different countries, and in different ages. While enjoined by the church, the individual minister or member should conform to them as expressing the judgment of the church as to propriety of action, but the church itself may change and modify them as it deems wise and proper. The 22d article of the Methodist Episcopal Church, and which is embraced by all the Methodist churches of America, reads, "It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed according to diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through the private judgment willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies so that all things may be done to edification." In this latter clause the phrase "particular church" signifies a particular denomination.

Certificates of Removal.—The Discipline of the M. E. Church requires the preacher in charge to see that all persons removing from the bounds of his church shall take with them a certificate of removal. This certificate is a protection to the society or church wherever such an individual may go, and it is also a letter of introduction, showing his moral and religious character. In the early history of Methodism in the United States, societies in different places were imposed upon by persons claiming to be members of the church; hence a question was asked in the Annual Conference in 1782, "How shall we more effectually guard against impostors?" And the answer was, "Let no person remove from North to South without a certificate from the assistant preacher, and let no one be received into society without." Previous to this, however, in England, among the Wesleyans, it was the duty of the preacher "to warn all from time to time that none were to remove from one society to another without a certificate from the assistant in the words (else he will not be received into their society): A. B., the bearer, is a member of our society in C. I believe he has sufficient cause for removing." Wesley added to this his own personal statement, "I beg every assistant to remember this." This provision was adopted by the M. E. Church at the General Conference of 1784, the only change being made in the phraseology to make it suit the changed form of the church.

Some persons have improperly availed themselves of the provision by obtaining a certificate of removal without designing to change their residence, but simply to avoid church discipline. The pastor is not obliged to give such a certificate except in cases of actual removal, though it has become a custom in cities and large towns to extend that courtesy to those who desire to become members of some other Methodist church in the city. A difficulty also arose where parties, against whom there were unfavorable rumors, applied for certificates, and the pastor felt unwilling to certify to their good standing. To meet this case, the General Conference, in 1848, enacted "that when a member wishes to remove his residence out of any particular charge, and there are in the judgment of the preacher in charge sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall be held guilty of maladministration unless he proceed in the trial of such persons."

The Discipline requires the preacher in charge "to warn all from time to time that none are to remove from one circuit to another without a regular certificate, and that if they do so, they will not be received into the church in other places." In 1864, the preacher was directed when he gave a certificate to notify the pastor of the church to which the member was about to remove, so that he might be prepared to exercise a pastoral care over him. For lack of proper care on the part of members who remove, and sometimes from the inattention of pastors, many are annually lost to the church. There is no definite time prescribed within which the certificate must be presented. Much is left to the discretion of the minister and church, but wherever presented, the member is responsible from the date of the certificate. The General Conference of 1848 decided that "when a member receives a certificate of membership from the preacher having charge of a circuit or station, he is responsible for his moral conduct (from the date of his certificate until he joins) to the society receiving him upon that certificate."

In addition to certificates of removal, the pastor "may give a note of recommendation to any member who wishes to unite with any other evangelical denomination." This is a matter of courtesy, and is left to the judgment of the administrator.

Ceylon: Languages and Missionary Literature.—The most important languages spoken in Ceylon are the Tamil and the Singhalese, both of which are related to the languages of India. The Tamil is one of the Dravidian languages of Southern India (see INDIA: LANGUAGES AND MISSIONARY LITERATURE), and is spoken in the northern part of Ceylon, as well as in the Carnatic of India. The Singhalese, the language of the southern part of the island, is partly aboriginal and partly derived from the Sanscrit, and has an admixture of Malay. The Portuguese has also considerable currency, and a number of works have been published in it from the mission presses. The missions of the American Board, and of the Church Missionary Society and the Wesleyan Missions, all have extensive publishing establishments, and have severally issued many thousand copies of books and tracts in these three languages as well as in English.

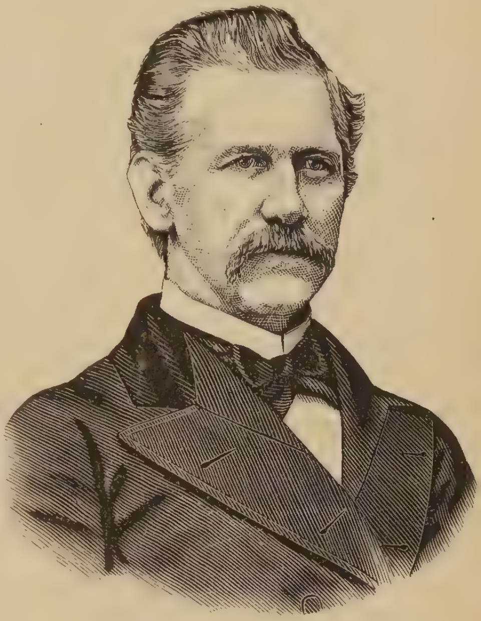
The most important literary labors of the Wesleyan missionaries in the languages of India have been performed in connection with the mission in Ceylon. The printing-press was set up at Colombo at an early period in the history of the mission, and was busily employed in the printing of spelling-books, hymn-books, religious books and tracts in the Tamil, Singhalese, and Portuguese languages. Two of the missionaries, the Rev. Daniel J. Gogerly and the Rev. Robert Spence Hardy, acquired a world-wide fame in the department of literature relating to Buddhism, in which they are acknowledged to stand at the head. Mr. Gogerly, born 1792, died 1863, went to Ceylon in 1818 to take charge of the press, and entered the regular service of the mission in 1822. He was one of the first of the missionaries who was able to preach extemporaneously in Singhalese, but devoted himself especially to the study of the Pali language, and is said to have been the first European who gave any critical or scientific study to this ancient tongue, in which is embodied the most important literature of the Buddhist religion. (See INDIA: LANGUAGES AND MISSIONARY LITERATURE.) He prepared a dictionary of that language, and had copies made of all the sacred books with their glosses. He was one of the translators of the Singhalese version of the Bible of the British and Foreign Bible Society, and edited and corrected all the editions of that version. One of his most important works was the "Christiani Pragnyapati: The Evidences and Doctrines of the Christian Religion," a polemic against Buddhism, published in Singhalese, at Colombo, in 1862, the effect of which upon the public mind was such that the Buddhists were constrained to form a society to oppose the progress of Christianity. Mr. Gogerly also made a number of valued contributions to the *Journal of the Royal Asiatic Society* and other periodicals in illustration of Pali literature and Buddhism. He was for some time superintendent of the mission in Ceylon, and was appointed by the government one of the school commissioners for the central district of the island.

The Rev. Robert Spence Hardy, born 1803, died 1868, spent at intervals twenty-three years in Ceylon, viz., from 1825 to 1833, from 1835 to 1847, and from 1862 to 1865, and during the latter period was superintendent of the South Ceylon mission. His acquaintance with the Sanscrit and Pali languages was extensive and accurate, and he was also well versed in the Singhalese, Portuguese, and several other languages. He was a member of the Royal Asiatic Society, and published in three languages upwards of four thousand pages, principally on subjects relating to Buddhism. His principal works in English were: "Eastern Monachism: an Account of the Origin, Laws, Discipline, Sacred Writings, etc., of the Order of Mendicants founded by Gautama Buddha." London, 1850, 8vo; "A Manual of Buddhism in its Modern Development." Translated from a Singhalese manuscript. London, 1853, 8vo; "The Legends and Theories of the Buddhists compared with Christianity and Science" (a work upon which he was engaged when he was seized with mortal illness). London, 1867, crown 8vo. Other works composed by the Wesleyan missionaries in Ceylon are a Dictionary of Singhalese, and several sermons and tracts by the Rev. John Calloway; Singhalese and English and English and Singhalese Lexicons by the late Rev. Benjamin Clough; a Pali Grammar and Vocabulary by the late Rev. Benjamin Clough; a Singhalese and Portuguese Dictionary and Grammar by the Rev. W. B. Fox; translations of the New Testament and Hymn-Book into Portuguese by the Rev. Robert Newstead; and a translation of the "Pilgrim's Progress" into Singhalese by the Rev. Alexander Humes. Among the works relating to Ceylon and the Wesleyan missions may be mentioned "A Voyage to Ceylon; with Notices of the Wesleyan Mission," by a Surgeon; "Mission to Ceylon and India," by the late Rev. W. M. Harvard, D.D.; "Jubilee Memorials of South Ceylon," by the late Rev. R. S. Hardy; all of which are published by the Wesleyan Missionary Society, London.

The Jaffna Religious Tract Society, organized in 1823, has published a large number of tracts and a number of religious books. Among its publications is a collection of Tamil Hymns, adapted for public, private, and social worship, the selection of which is made largely from the Wesleyan Hymn-Book.

Ceylon, Missions in.—Ceylon is closely connected with India, and is associated with it in Wesleyan missionary work. It is an island south of India, of an area of 25,704 square miles, and a population of 2,405,287. The Singhalese, who form the majority of the population, are allied to the races of Southern India. The population of the northern part of the island consists largely of Hindoos, who speak the Tamil language. The other inhabitants consist chiefly of the Veddahs (a wild aboriginal tribe), Mohammedans, and English. Christianity was introduced into Ceylon in the sixth century, but soon died out. The Portuguese occupied a part of the island early in the sixteenth century, and re-introduced it under the form of Roman Catholicism. St. Francis Xavier began his missionary labors in 1544, and in a few years the Portuguese government induced the entire population of the districts under its sway to profess Christianity. The Dutch dispossessed the Portuguese in the seventeenth century, and received the conversion of the entire Roman Catholic population to the Reformed faith, so that at the close of their rule the number of nominal Christians was said to be 425,000. Yet nearly all traces of the Dutch church have died out. The island passed into the possession of the English about the close of the last century. Missions were established in Ceylon by the London Missionary Society in 1804, the English Baptist Society in 1812, and the American Board in 1812. The mission of the Wesleyan Missionary Society was undertaken in 1813, at the suggestion of Sir Alexander Johnson, chief justice of the island. On the 30th of December of that year, Dr. Thomas Coke sailed for Ceylon, with six missionaries, who took with them a printing-press. They arrived at Point de Galle in June, 1814, and received a warm welcome from the officers of the British government and the English clergy. Four stations were established at Jaffna and Batticaloa, in the Tamil district, and at Galle and Matura, in the Singhalese district. Circumstances favored the rapid growth of the mission. The English and the natives were well inclined towards it. An influential high-priest was converted at the close of 1814, and another priest of extensive patronage a few months afterwards. A church for the English service was built at Colombo, and opened for worship at the end of 1816. The custom of holding Annual Conferences of the missionaries was adopted about this time. Education in the vernacular was begun in 1817, in the hope of superseding the Buddhist priests in this department. The number of vernacular schools rose to 1000 in the first year, 4000 in the second year, and 21,000 in thirty years. In 1819 schools had been opened in the principal villages along the western coast, from Negombo to Galle, and the work of general education in the maritime provinces was carried on by the missionaries until it was taken up by the government in 1834. Kandy, the capital of the interior of the island, was occupied as a mission station in 1840, following which came an investigation of the subject of government support of idolatry, which led to the abolition of the system. In 1842 a mission was established among the Veddahs, a wild and savage tribe of devil-worshipers, living in the jungles. In 1854 the mission, divided according to the linguistic affinities of the population into the Tamil and Singhalese districts, reported a total of 27 chapels and other preaching-places, 26 missionaries, 1749 members, 449 on trial, 80 schools, and 3753 scholars. In 1872 thirty-eight missionaries were employed, of whom only eight were Europeans; the number of members had increased to 2187, and of scholars to 6100. Several of the churches had begun to be self-supporting, and educational institutions had been brought into successful operation in both districts. In 1876 the missions reported 35 stations in the Singhalese or South Ceylon district, and 27 stations in the Tamil or North Ceylon district, and in all 201 chapels and other preaching-places, 53 missionaries and assistant missionaries, 2492 members, 518 on trial, 39 catechists, 90 local preachers, 131 Sunday-schools, with 289 teachers and 5993 scholars in the same, 174 day-schools, with 246 teachers and 9356 scholars in the same, and a net total of 10,035 scholars in the day- and Sunday-schools. Wesley College, at Colombo, furnishes to its students a collegiate education sufficient to qualify them for admission to the Calcutta University. It was attended in 1876 by 198 students. The training institution at Colombo returned 12 students. Another college or high school is being established at Galle. Seven missionary and auxiliary missionary societies laboring in Ceylon and representing the Church of England, and the Baptist, Wesleyan, and Congregational Churches, reported in 1873, 89 principal and 163 subordinate stations, 38 English and American, and 80 native ministers, 591 lay agents, and 4807 members. At the Indian Missionary Conference held at Allahabad, India, in 1871, the total number of church members in Ceylon was given at 5164, and the number of professed Christians at 31,376.

Chadwick, Joseph H., was born in Boston, Mass., Feb. 27, 1827. He was educated in the common schools of the city. In 1845 he entered the counting-room of the Boston Lead Company as a clerk, and in 1852 became a member of the firm. In 1860 he became agent and treasurer of the company, which position he now holds. He early removed to Roxbury, now a part of Boston, and was repeatedly elected to positions in the city government. In 1865 he became a director in the Rockland Bank, Roxbury. In 1872 he was elected by the legislature of Massachusetts one of the State directors of the Boston and Albany Railroad.



JOSEPH H. CHADWICK, ESQ.

Mr. Chadwick is a trustee or director in a dozen or more charitable or benevolent institutions. At seventeen years of age he was converted, and joined the church in Roxbury. When the Winthrop Street church was built, in 1868, he was the financial supervisor of the undertaking, and carried it successfully through. He has always been greatly interested in the educational institutions of the church. In 1872 he became a trustee of Boston University, and soon after, with a few others, purchased Lasell Seminary, at Auburndale, and established a school for young ladies under the patronage of the New England Conference. His residence is Boston Highlands, Mass.

Chadwick, J. S., D.D., was born in New York, April 12, 1841; united with the church in 1853. After working for a time at the printing business, he commenced in 1858 studying for the ministry, and graduated in 1861 at the Garrett Biblical Institute. He has since preached in the Rock River, Newark, and Kentucky Conferences, and is (1877) stationed in Louisville. He was a delegate to the General Conference of 1876.

Chaffee, James F., was born in Middlebury, N. Y., Nov. 5, 1827; joined the Rock River Conference in 1848, and, after filling a number of important appointments, removed to Minnesota in 1857. He has assisted in building a number of churches, and has been presiding elder of the Minneapolis and St. Paul districts; and was a member of the General Conference of 1868. He has labored in behalf of Hamline University with both time and means.

Chairman of Districts (English Wesleyan) is similar in many respects to the "presiding elder of the Methodist Episcopal Church." Originally the chairman was simply a minister chosen at a special meeting of the district. That special meeting "being summoned by a superintendent in the district to consider some case of difficulty concerning himself"; but when these special meetings became annual district meetings, a chairman became a necessity. The Conference of 1792 seeing this, ordained that at the final settlement of the stations for the ensuing year the ministers of each district should choose their own chairman from among themselves. This is so far modified that now the chairman is chosen by ballot at the Conference, by all the ministers who are in Conference at the time.

Districts are composed of a number of circuits within easy access of some defined centre; they have been divided and subdivided or altered as may have been necessary or expedient. The present number of districts in Great Britain is 34, and of circuits 673.

The chairman must give proper notice of the district meetings to the ministers of the district, and also to the circuit stewards.

Should a minor district meeting be called for (which has special reference to discipline in cases of irregularity or immorality), *he* must convene the same. To every accused minister he must in due time give a written notice of the nature of the charges preferred against him, the names of his accusers, and the time of holding the trial. He does not, as in the case of the presiding elder in the United States, attend the Quarterly Conferences, or, as they are usually termed, quarterly meetings,—but he must preside in *all* the meetings of his district (except in the presence of the president of the Conference), and direct all their proceedings in accordance with rule and usage. With his brother ministers he is held responsible for the carrying out of all Methodistic rule in his district. To effect this he must, at every ordinary district meeting, make strict inquiry concerning the work of God in every circuit within its limits.

He must inquire every year into the moral character, doctrine, and general efficiency of every minister; the making of circuit plans by the superintendent or his colleagues; as to whether the chapels are connectionally settled; the stewards changed or re-elected as enjoined by rule; whether the Sacraments are duly administered, baptisms registered, the Scriptures read in public service, and the quarterly fasts observed.

He must carefully examine all candidates for the ministry; make inquiries as to the studies of probationers, and judge of the fitness of candidates for ordination.

By previous familiar acquaintance with the nature and management of connectional funds, he must be prepared to enforce rules as to grants ordinary and extraordinary, from the Contingent Fund, Chapel Fund, etc., and also to lay before their several committees the real state of every case proposed. He must also be (if sought for) the counselor of every minister in his district. He may attend, though *only* by invitation, the quarterly meeting of any circuit. At the same time solitary stations with only one minister are to be visited by him officially once or twice every year; and he may call to account any minister in his district.

He may be tried for personal or official delinquency, but the accuser must apprise the chairman of his intentions, and duly inform the president of the Conference, who, if he deems it needful, must summon a meeting of the ministers of the district, and put the accused on his trial before them. In the event of his guilt being proved, the meeting, in conjunction with the president, has power to suspend him till the ensuing Conference, or depose him from the chair and elect another in his place.

In case of death, the duties and responsibilities devolve on the president of the Conference, who may arrange, either by convening the ministers of the district or by correspondence with them, to obtain their votes for the election of the most fit minister among themselves to fill the vacancy until the next Conference; on this action the president declares and appoints such minister to be the chairman of the district.

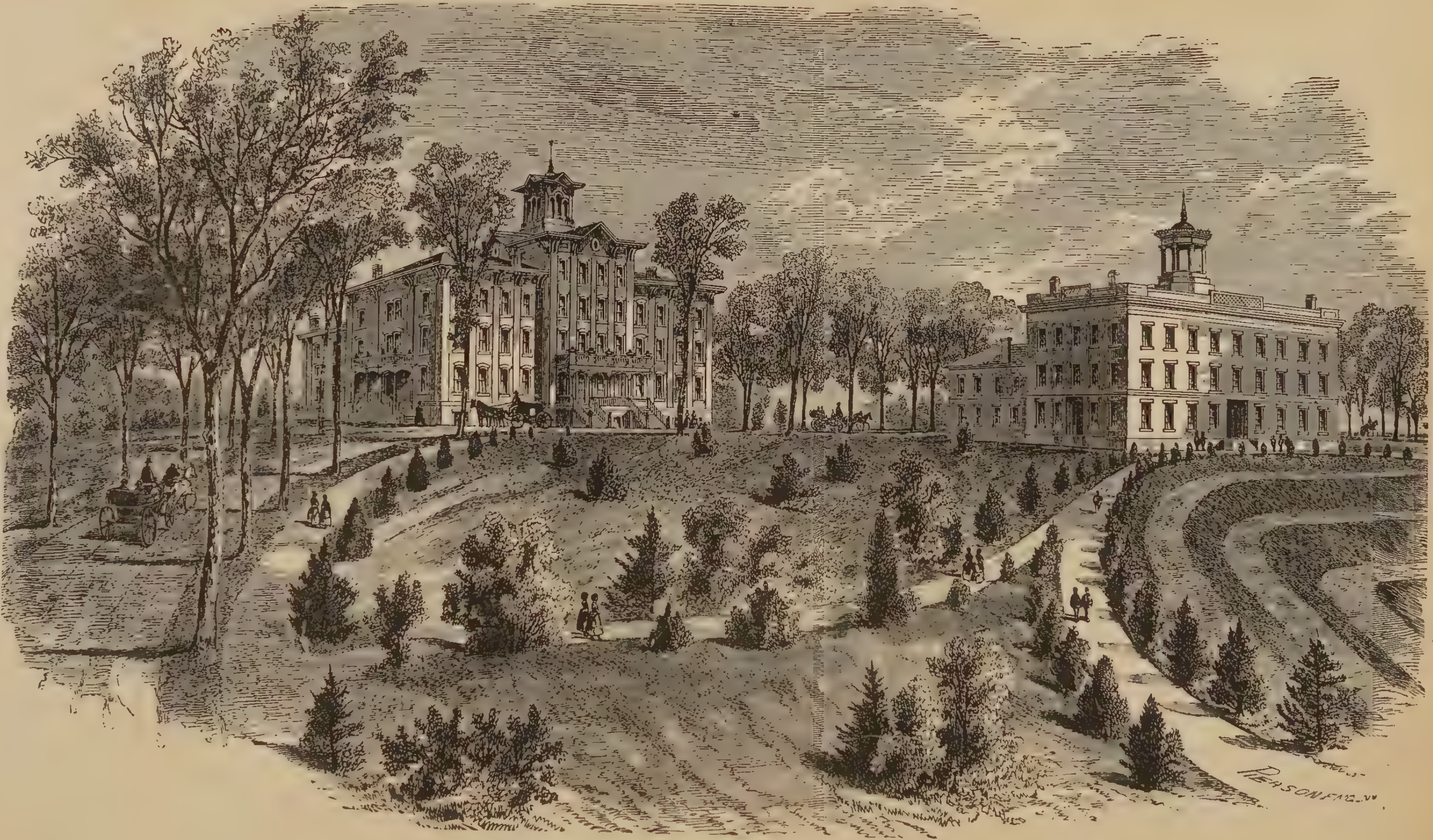
One important duty of this office is, that the chairman is required to procure *three* complete copies of the minutes of all the meetings of the district committees, duly signed by the chairman and the secretary. One of these must be inserted in the district records, a second be reserved for the use of the chairman, and a third presented to the president and preserved as a document belonging to the connection.

Chamberlain, Benjamin, was born in Mount Vernon, Me., July 31, 1791, and died in Ellicottville, Feb. 10, 1868. He was endowed by nature with a vigorous understanding, but had obtained only a very limited education. He became a member of the M. E. Church, and was devoted to its interests. He was engaged for many years in the business of a lumberman and lumber merchant; and having accumulated a large fortune he resolved to devote it chiefly to education. He gave to the Randolph Academy, now the Chamberlain Institute, for buildings and expenses, and to Allegheny College, during his life nearly $100,000; in his will he bequeathed to them jointly $400,000 more. His wife was in full sympathy with his plans, and gladly surrendered her own claim that nothing might interfere with his noble designs. The law of New York, however, prohibits a man bequeathing more than one-half his property to any benevolent object, and also prohibits an academy from holding property the net annual income of which shall exceed $4000. Judge Chamberlain, for he had been elevated to office by his fellow-citizens, thought that as he had no children and his friends were well provided for, there would be no contest over his will. But after his death suit was brought by his brother, and a large proportion of the property was taken from these institutions. This fact, in connection with many others, should be an admonition to men who design to found literary institutions to so arrange their property prior to their death that no legal contests may arise. While, however, his grand designs were frustrated, both the institute and the college received a portion of his estate, and thus "being dead he yet speaketh."

Chamberlain Institute and Female College is located at Randolph, N. Y. In 1850 the Randolph Academy and Female Seminary was opened for students, though a charter was not obtained until the following January. The grounds embraced about seven acres, and with the buildings were owned by an association of stockholders. In 1851 it was selected by the regents of the university as one of the institutions where teachers' classes should be instructed. In 1863 an additional building was erected to accommodate the students who were receiving instruction. In 1868, Benjamin Chamberlain, a lumber merchant of large wealth, and who had been a friend of the academy, and a liberal donor, bequeathed to it in his will about $200,000. But under the laws of New York, a contest having been made by his brother, a large part of the property was lost. Thirty-eight acres of ground had been added by the citizens to the original plat, and a building had been erected by Judge Chamberlain at a cost of $50,000. The amount received by his will was $45,000 for endowment, and in recognition of his liberality the name was changed to Chamberlain Institute. The charter was also so changed that the trustees are elected by the Annual Conference of the M. E. Church, and the institution has remained under its control and patronage since that time. Five years afterwards the boarding hall was burned, with the institute library, cabinet, furniture, and a library belonging to the principal. The building was 40 by 100 feet, three and four stories high. In less than a year, however, by the great liberality of the people, a new building was erected, which in comfort and arrangements surpassed the former, at a cost of $40,000, which was paid for without using any of the funds of the institution. The trustees in their last exhibit report the amount of property exclusive of debts $103,154. During the last six years 300 students have been annually in attendance; and among the 250 academies in the State of New York it ranks the thirty-sixth in the number of pupils, and the eighth in the value of school property. The institution since 1870 has been under the presidency of J. T. Edwards, D.D.; and there are associated with him a corps of nine able teachers. The institution is well supplied with apparatus, library, cabinet, musical instruments, and all the equipments of a first-class and vigorous seminary. (*See cut on the following page.*)

Chamberlain, Schuyler, a minister of the Methodist Episcopal Church, was born in Woodstock, Conn., Sept. 4, 1800; and died at his residence in Craftsbury, Vt., May 5, 1862. He was converted under the labors of Wilbur Fisk, in 1818, and joined the first class formed in Craftsbury. He was received into the New England Conference in 1828, and during his itinerant life filled a number of important appointments. He was three times elected a delegate to the General Conference. He also represented the town of Craftsbury in the legislature three times. He possessed superior abilities as a preacher, and held with great tenacity to the doctrines and usages of the Methodist Episcopal Church.

Chamberlayne, Israel, D.D., an eminent minister in the Methodist Episcopal Church, was born in Otsego Co., N. Y., Sept. 6, 1795; and died in Lyndonville, Orleans Co., N. Y., March 20, 1875. He was converted when fifteen years of age, and in 1813, when only eighteen years of age, was received on trial in the Genesee Conference. He filled a number of prominent appointments and was eight years presiding elder. He was five times elected a delegate to the General Conference, viz., 1824, 1828, 1832, 1852, and 1856. Because of extreme nervousness, he was compelled to retire from the itinerancy, yet not from effective duties. His sermons, essays,



CHAMBERLAIN INSTITUTE AND FEMALE COLLEGE.

reviews, and public volumes were numerous. His last published work was entitled "Saving Faith." "He was distinguished for intellectual strength, for a dignified and courteous bearing in his intercourse with his brethren, by the strictest observance of the rules of propriety and order in church law and Conference duties. He was a master in logic, an original expounder in metaphysics and theology, exact as a linguist, sharp as a controversialist, and a good rhetorician; as a preacher he was instructive and original, and often his utterances were attended with power and unction overwhelming."

Chambers, E. Everet, D.D., was born in Ogden, N. Y., Jan. 27, 1820; was educated in Lima, and joined the Genesee Conference in 1843. He has been presiding elder for thirteen years; was delegate to the General Conference in 1872; has been a trustee of Genesee Seminary for more than twenty years, and was school commissioner of the city of Buffalo for one year.

Chambersburg, Pa. (pop. 6308), the capital of Franklin County, was laid out in 1764, but did not increase much until the peace of 1783. It suffered considerably during the late Civil War. Methodism was introduced into this place in 1793, by Daniel Madeira and his wife Ellen. The first church was erected in 1799, and situated on East Queen Street. In 1794 and 1795, Charles Burgoon, stationed on Frederick circuit, visited Chambersburg, and is supposed to have been the first M. E. minister to do so. In June, 1802, a class of seven persons was formed. In 1811 a brick church, situated on the corner of Second and Queen Streets, took the place of the first one, which was of logs. In 1847 this church was replaced by the present one. In 1869 about thirty persons went out of this society and formed the King Street society, building a church on South Second Street. In 1875 the society erected their present church, on the corner of Second and King Streets. An African M. E. church was erected here near the year 1812, was deeded to the society in 1840, and rebuilt in 1872. The society was organized prior to 1831. The services of the African M. E. Zion Church were introduced in 1831; the first church was built in 1838, and rebuilt in 1872. The United Brethren in Christ have a society of 340 members. It is in the Central Pennsylvania Conference. The statistics are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1799	First Church[*]............	418	335	$13,500
1869	King Street[†]...............	176	170	8,000
1838	African M. E. Zion Ch.[‡]	100	100	4,200
1840	African M. E. Church[‡]..	100	100	4,000

Champaign, Ill. (pop. 4625), in Champaign County, on the Illinois Central and Indianapolis, Bloomington and Western Railway. The first M. E. society here was established not long previous to 1856, in which year the first M. E. church was built. It was rebuilt in 1863. A second society was formed and a second church built in 1869. An African M. E. church was built in 1865, and a German M. E. church in 1875. Illinois Conference statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1856	First M. E. Church[§].....	232	250	$5000
1869	Second M. E. Church...	.....	.....	....
1875	German M. E. Church.	51	60	3000
1865	African M. E. Church..	48	119	2000

Chandler, John, was born in Enfield, Conn., Oct. 16, 1797, and died at his home in Peoria, Ill., Aug, 14, 1873. He was converted when twenty-four years of age, and although trained under Calvinistic influences, yet, by reading Fletcher's "Checks," he was led to adopt Arminian doctrines, and united with the M. E. Church April 26, 1821, in Rochester, N. Y. He was received on trial in the Pittsburgh Conference in 1824. For twelve years he worked efficiently in that Conference. Among those converted through his ministry was Calvin Kingsley, afterwards bishop. He was subsequently employed on Ravenna and Erie districts. In 1844 he was transferred to the Rock River Conference, and stationed at Peoria; after which he served a number of districts in the Conference. In 1864 he was appointed centenary agent. Mr. Chandler "was deeply pious, a man of power in prayer and preaching, a prudent officer in the church, and a princely leader in Israel.

Chapel or Church.—In the days of Wesley the Church of England erected in certain localities plain church edifices for the accommodation of those parishioners who might reside a great distance from the parish church. These were denominated chapels. They also erected what were termed parochial chapels, which were considered more or less dependent upon the mother church. In harmony with Wesley's views of his relation to the Church of England, when he found it necessary to erect a house of worship for his societies he called it a chapel. This, with other words of like import, such as "preaching-house" and "meeting-house," were terms which he preferred to the more stately name of church. The Methodists and Dissenters in England still speak of their houses of worship chiefly as chapels. At the introduction of Methodism in the United States the houses of worship were also named in the same modest way as chapels, meeting-houses, etc. But when the church was organized into an independent body, free alike from the church and authority of England, it began to introduce the use of the word church in the place of the former terms, and it has so far supplanted the word chapel that in the Discipline and history of the church the word chapel is seldom used. In some localities, however, especially where there are persons who were trained in the Wesleyan Methodist Church, they prefer yet to call their churches chapels. In the phraseology of the Board of Church Extension, and in the general church proceedings, the word chapel is nearly obsolete.

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[*] Rebuilt 1811 and 1847.

[†] Rebuilt 1875.

[‡] Rebuilt 1872.

[§] Rebuilt 1863.

Chapel Affairs.—During the lifetime of Mr. Wesley, the larger number of the chapels built for the Methodists were erected with his sanction, and the debts left upon them were, comparatively, and with few exceptions, not very formidable.

Some of the early minutes of Conference on chapel affairs are curious and instructive, and contain the germs of several leading principles on which such affairs are yet conducted. Thus, in 1749 the question proposed was, "What do we advise with regard to public buildings?" *Ans.* "Let none be undertaken without the consent of the assistant" (*i.e.*, the superintendent). Then follows a draft of a trust deed, with directions for its use, and for filling up vacancies everywhere with new trustees. "We know not what danger may ensue from delay."

In 1770, *Q.* "What is the whole debt remaining?" *Ans.* "The old debt £5671, and the new debt £1287. We gain no ground; the debt is larger now than it was last year. How can we prevent its further increase? By putting an absolute stop to all building for the ensuing year."

In 1775, *Q.* "Do we permit any to build new preaching-houses?" *Ans.* "Yes, if it be proposed first at the Conference."

In 1790, "No collections shall be made in future for the building or repairing of preaching-houses except in the circuits where they are respectively built or repaired." At this Conference a small building committee was for the first time appointed; but this appointment was only temporary.

After the death of Mr. Wesley, and the creation of district meetings, the Conference in 1793 resolved as follows: (1) "All matters relating to the building of preaching-houses and dwelling-houses shall be determined in future in the district meetings."

From this time until 1818 many chapels were built at a cost far beyond the means of the Methodists of that day. During a great part of that period war prices both diminished the resources of the people and increased the cost of erecting chapels, but the necessity was urgent, and the confidence of the people in the elasticity and extension of the Methodist system was strong. Yet often the results did not justify the expectations which had been cherished. Debts too heavy to begin with were increased by many unfavorable circumstances, until, in scores of cases, they became burdensome almost beyond endurance. Many expedients were resorted to for relief; among others, the Conference, year after year, gave permission to certain ministers and trustees to beg for particular chapels, either generally or through such districts and circuits as were selected for the purpose, and named in the yearly minutes. This plan, though perhaps the only one then practicable, was open to many objections. It detached a considerable number of ministers from their regular circuit duties; it hindered to that extent the spirituality and progress of the circuits; it occasioned considerable traveling expenses; and it became a just cause of complaint among the most liberal of the people, on whom calls for assistance were frequently made; and it was but partially successful.

At length, in 1818, with a view to diminish the evils of the previous plan, to prevent future unauthorized applications, and to distribute relief to distressed cases more equally, the Conference consented to establish a General Chapel Fund, which should be replenished annually by private subscriptions, public collections, and contributions from chapel trusts. The money thus raised was distributed by a committee which met before each Conference, considered applications presented through the May district meetings, and made grants towards meeting such annual deficiencies as it was believed could not otherwise be provided for. From the first it was proposed to make grants also towards reducing the debts, but this was not found practicable until after the lapse of several years.

Eventually it became apparent that the practice of making grants towards annual deficiencies, though it gave temporary relief, had a tendency to pauperize the feelings of trustees and to encourage applications for this kind of connectional help. For those grants were made without requiring the trustees to raise any proportionate sum to meet them,—though no doubt some did so,—and being made year after year, many trustees began to depend upon them, and others, influenced by the example thus set, became applicants.

Thus matters went on until not less than from £3000 to £4000 per annum were distributed in annual grants, while the debts which rendered such aid necessary were not diminished, but by various untoward circumstances were often increased. Thus it became clear that unless some vigorous effort could be made to reduce the principal of the debts the connection was all but spending its strength in vain.

In the mean time, feeling that this state of things would not only continue but increase as the connection increased unless some plan could be devised to prevent injudicious and unwarrantable expenditure on future erections, the Conference resolved in 1817 that a chapel building committee should be appointed.

This, in effect, grew out of the experience of the chapel relief committee; the hope being that, if the *future* could be regulated, the *past* might, little by little, be remedied.

It would be tedious and not very profitable to describe the working of these two committees. Their separate organizations and action were continued until 1854; and it cannot be doubted that they conferred great benefits on the connection, and that the generous and self-denying men who conducted their operations (some being ministers and some laymen) deserve to be held in most grateful remembrance. The names of Marsden, Wood, Marriott, West, Burton, Jobson, and others, are here worthy of honorable record. Yet there were defects in the constitution and operations of those committees, and there was a standing hindrance in the prevalent opinions of the connection respecting trust debts, which, though much evil had been occasioned by them, were not regarded with so much dislike as they ought to have been. Indeed, some strangely thought them a blessing!

Constituted separately and meeting separately, these committees had no regular *official* means of becoming acquainted with each other's proceedings except as the presence of a few men on both committees gave them information. Hence it frequently happened that the amount of debt, to relieve which help was sought from one committee, was far greater than the other committee had ever sanctioned. Thus, though great efforts were made by the connection, and some trusts were effectually relieved, the aggregate of connectional chapel debts continued to increase as additional chapels were erected, and more than the proper proportion of outlay was left as debt upon them. Even after the special and most valuable aid given first by well-considered movements in 1827, 1829, and 1832, by which large sums, amounting in the aggregate to about £50,000, were borrowed, to be distributed in grants, and their repayment made a charge on the income of the General Chapel Fund within a term of years; and next by the Centenary Relief Fund, of which not less than £39,080 was appropriated for the reduction of trustees' liabilities; and after all the efforts made by the excellent men above named, with Messrs. Heald, Fernley, and others, who labored with steady zeal for many years in the service, it seemed as though the period of connectional security in reference to chapel debts was indefinitely postponed. At last it became evident that an amalgamation of the two committees in one body, to whom should be referred all *building* and *relief* cases, with all other matters relating to chapel and other trust affairs, and the setting apart of a competent minister as secretary, had become indispensable. An additional reason was, that by a great connectional effort a large sum had been raised in 1853, partly for the discharge of heavy deficiencies, which had accumulated in several departments of Methodism during a season of connectional strife and loss, and partly to be employed as a permanent loan fund, to aid trustees in their efforts to relieve debts on their respective trusts, and reduce the amount of annual deficiencies, by lending them money, to be repaid in installments without interest, and to be met by not less than an equal amount actually given by themselves and their friends, so that, in effect, at least double the sum thus actually given should be paid off. The practicability of this admirable plan had been fully proved by the Rev. W. Kelk, then the secretary of the chapel building committee; and this, with other known qualifications, marked him out as a fit man to be appointed to the new office of general chapel secretary.

Accordingly, in 1854, the Conference sanctioned a new system of regulations, which had been carefully prepared for the future administration of chapel affairs; consolidated the functions of the two previous committees into one large body, of 30 ministers and 30 laymen, to be called "The Wesleyan Chapel Committee," and set apart Mr. Kelk as its first secretary, by whom the details of the new system were carefully worked out. To him succeeded, in 1860, the Rev. John Bedford, who, during the preceding year, had officiated as *interim* secretary, in consequence of Mr. Kelk's illness, and who continued to act as the head of the department until 1872, when failing health obliged him to retire. In the mean time, the work had so grown as to render necessary the appointment of a second secretary, and the Rev. Wm. Edwards was so appointed in 1865. On Mr. Bedford's retirement the Rev. E. H. Tindall became the colleague of Mr. Edwards, who, in May, 1876, sunk under the pressure of the work, and entered into rest.

At the Conference of that year the Rev. Henry J. Pope was appointed to act with Mr. Tindall, and the work of the department has expanded to such dimensions that, besides the two secretaries, three clerks are now constantly employed, and the offices at Oldham Street, Manchester, have become inadequate for the convenient dispatch of the work to be done.

The secretaries have acted under the direction of an influential general committee, to whose devotion to the affairs of the department the connection is deeply indebted.

In 1860 an attempt was made to extend the usefulness of the department by the creation of a branch of the fund for the purpose of affording help, by grant and loan, towards the *erection* of chapels. This attempt was for a time but partially successful, no such general response being made to the appeal of the committee as would warrant the hope of any considerable benefit resulting from the plan. Nevertheless, amidst great discouragements, the attempt was continued, until its value began to be apparent to all observers. It was really the germ of the great efforts which have since been made, and of the more remarkable proposals recently sanctioned, for the enlargement of Methodist agencies by the erection of suitable chapels. The resources of this branch of the committee's operations have been replenished for loan purposes by the noble bequest of £20,000, duty free, by the late John Fernley, Esq., who for many years rendered eminent service as the senior treasurer of the Chapel Fund; but they are yet far below what the necessities of the connection call for, and it may be hoped that a movement begun by the munificence of Sir Francis Lycett and Mr. Mewburn will expand them, so as to enable the connection to render more efficient help to many urgent cases.

In 1866 the Conference sanctioned, and inserted in its printed minutes, a compendium of regulations, according to which chapel and other trust affairs have since been administered.

The free grants from the General Chapel Fund, from 1818 to the Conference of 1876 (including those from the Centenary Relief Fund), and a considerable sum specially raised for chapels in Scotland many years ago), for relief of debts alone, have amounted to £299,886. This does not include the help afforded by means of loans to trustees, repayable without interest, nor the aid given of late years towards the cost of new buildings.

Twenty-two years having now elapsed since the reconstituted system was commenced, the following summaries will give some idea of the work done in that period and of the progress made:

In the building department, including new chapels, chapel enlargements, school premises, ministers' houses, sites, and organs, the details of the cases completed show a total expenditure of £3,850,985. Of this sum there has been actually raised £3,101,182, leaving as temporary debt £749,503, of which a considerable portion has been paid off.

In the relief department, the debts provided for during the twenty-two years have been the following: with the aid of grants, £299,886; with the aid of loans, £456,268; exclusively by local efforts and surplus trust income, £359,033; total, £1,115,187.

It would scarcely be possible to make out exactly what has been realized from sales of old premises, after discharging the debts upon them, and from other sources, not being gifts; but, taking the building and relief departments together, it will be safe to say that upwards of £3,300,000 have been realized in gifts alone during the twenty-two years. Unto Him be the praise, whose are "the silver and the gold, and the cattle upon a thousand hills!"

It is gratifying to state that very few circuits exist which have not derived benefit from the vigorous administration of chapel affairs. The surplus income of a large number of trusts is now applicable towards the support of circuits, and of a larger number of ministers than could otherwise be employed. Of that surplus, there was applied to those purposes, during last year alone, £35,446. And thus, as well as in other ways, the work of God will be yet further promoted as this department continues to prosper.

Among other valuable work done by the secretaries of the committee, returns have been obtained and tabulated of the provision for public worship made by the Wesleyan Methodists in Great Britain. It appears that, as nearly as can be ascertained, there were, in January, 1875, 7486 Wesleyan chapels, providing accommodations for 1,723,980 persons.

An important and very useful branch of the committee's duties is to facilitate the proper settlement of trust property, and the due renewal of trust deeds; to superintend applications to the charity commissioners, and generally, to give advice in delicate and difficult cases affecting trust premises and management.

For various purposes connected with the erection and maintenance of chapels, the service of local chapel interests, and the benefit of the General Chapel Fund or its auxiliaries, the committee, some years ago, with the advice of eminent lawyers, framed a deed, which the Conference of 1866 duly sanctioned, appointing a board of trustees to hold investments (of money), and apply either the principal or the dividends, from time to time, to such objects as donors or testators might direct.

This board consists of three ministers and three laymen, first chosen by the Conference, by whom also vacancies are to be filled up when they occur, and it has rendered valuable service to the connection. The expense of separate local appointments of trusts for each investment from time to time is thus avoided; and the succession of the board being provided for, both trustees and other persons have in effect the best guarantee which they can desire for the safe and permanent carrying into effect of their respective intentions. The secretary of this board is the Rev. John Bedford, who in this and other connectional work yet renders such services as his strength permits.

Chapel Fund for Watering-Places.—In 1862, in response to the report of a committee presented to the Conference respecting the need of better accommodation in watering-places, the Rev. W. M.

Punshon offered to raise by his personal efforts the sum of £10,000 for the above purpose. The offer was accepted,—the committee of advice and distribution appointed. The funds raised exceeded the original offer, and cases were met the outlay on which was at least £60,000, and the number of sittings thus provided about 15,000. (For other chapel information, see METROPOLITAN CHAPEL BUILDING FUND.)

Chaplain, a person originally so termed because he performed divine service in a chapel, or in places smaller than or apart from the regular churches. At an early period chaplains were appointed to conduct religious services in the castles of noblemen and in hospitals and monasteries. The term is now chiefly applied to those who officiate in the army, navy, or charitable institutions. In the Methodist Episcopal Church, bishops are authorized to appoint chaplains "to reformatory, sanitary, and charitable institutions, and for prisons, and in the army and navy, and they may remain for a longer period than three years." A chaplain also may be, if elected by an Annual Conference, with the approbation of a bishop, ordained by him before his probation ends. In the United States army and navy, until very recently, the chief chaplaincies were filled by ministers of the Protestant Episcopal Church, and though at present they have more than their numerical proportion, yet chaplains from other denominations are now frequently appointed, and this religious partiality on the part of the government has greatly diminished.

Chaplain, John Francis, D.D., born in Trappe, Talbot Co., Md., Oct. 16, 1824; converted in the same place, Aug. 5, 1845; graduated at Dickinson College 1843; admitted into Philadelphia Conference 1852; member of General Conference parts of sessions in 1860 and 1868, as reserve delegate; delegate in 1876; presiding elder of Lehigh district 1877.

Chappell, George R., Esq., of Manchester, Eng., died in 1860, in the eighty-third year of his age. He was a useful man in Methodism, and has left behind him a name still lovingly remembered. He was a *pious* man; no claims of business kept him from the worship of God; he gave large sums to the cause while living, and at his death left £500 to the Auxiliary Fund and £1000 to the Wesleyan Missionary Society.

Chappell Hill Female College is located at Chappell Hill, Texas, a village founded about 1849. It is the site of Soule University also, and both institutions were prosperous before the Civil War. During that period but little attention could be given to literary institutions, and the college was greatly depressed. About five years since the building was destroyed by fire. It has, however, been rebuilt, and the edifice is beautiful though plain. It is neatly finished and comfortably furnished. The school is in an excellent condition, and is doing a fine work. It is under the presidency of Rev. E. D. Pitts, D.D., who is assisted by able teachers. (*See cut on the following page.*)

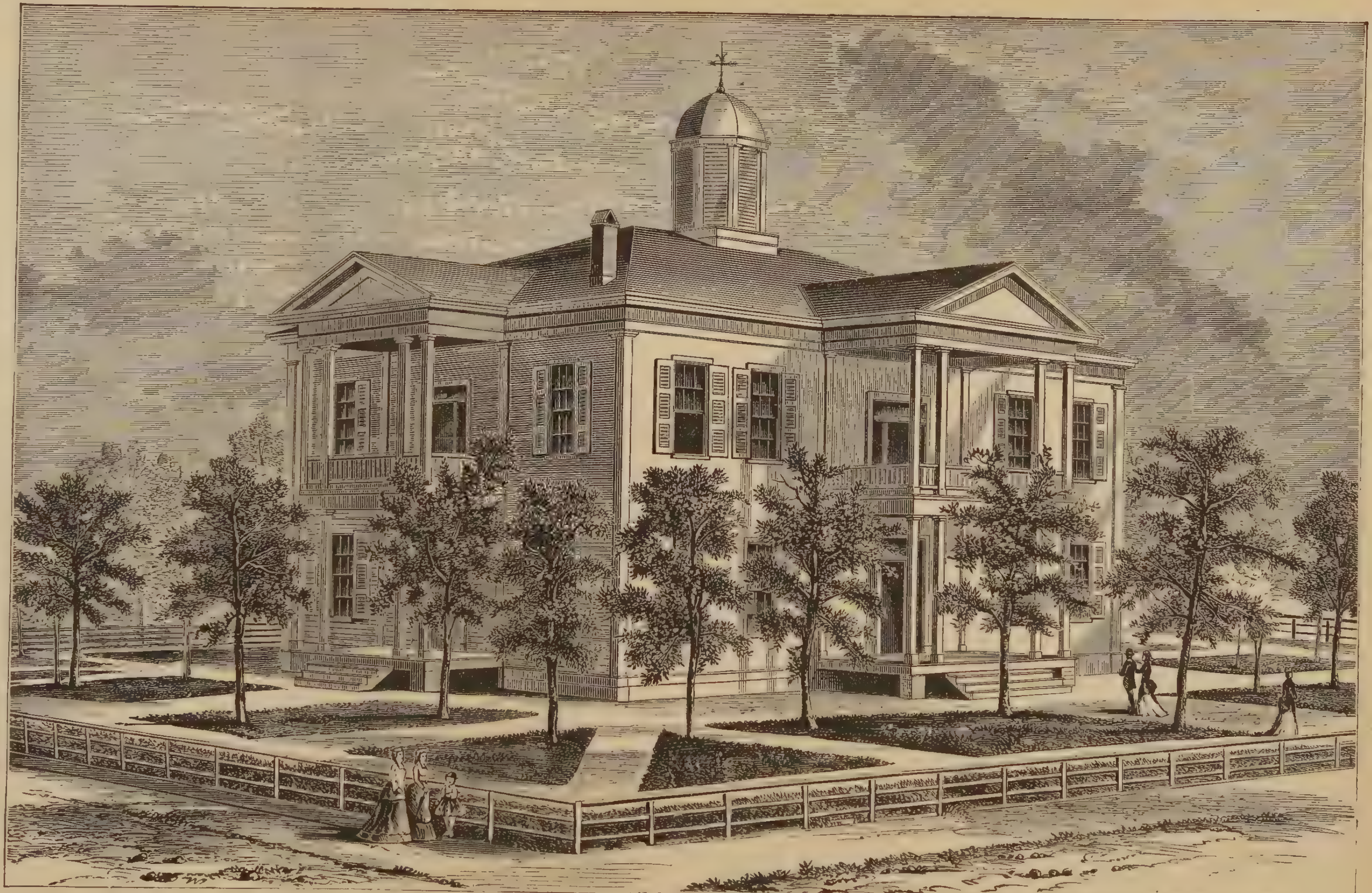
Charitable Trusts (Wesleyan).—Before 1861 there was no legal provision for remedying defects in deeds, by which property is held in trust for charitable and religious uses. In that year an act of Parliament passed the legislature; and from the report of the committee of review (fully indorsed by the Conference) we are enabled to understand some of the necessities of the case, with some idea of relief afforded.

A report of the same committee states that the deeds of 1334 trust estates, which were void on various grounds, were made good by the immediate operation of these acts. Including all classes of cases, 1777 trust deeds have been made good.

Charleston, S. C. (pop. 48,956), the capital of Charleston County, and the metropolis of the State. This city was settled by an English colony under William Sayle, who became the first governor. In 1679 he located his colony on the west side of Ashley River, but after his death the colonists passed over and planted themselves on the west bank of the Cooper River, and Oyster Point became Charleston. This city is one of the most important places in the Southern States. It was the chief point of attack during the Revolutionary War. Here also Castle Pinckney, Fort Ripley, Fort Moultrie, and Fort Sumter were built for the protection of the vast harbor. During the late Civil War it was one of the chief centres of interest, being the place where the war commenced by the firing upon Fort Sumter.

The religious history of Charleston has not been less interesting. Aside from the preaching of the Wesleys in 1736, Pilmoor, one of the first American missionaries, visited the city in 1773, and encountered the violence of persecutors. He could obtain no place for preaching but the theatre, where, while fervently delivering a sermon, suddenly the table used by him for a pulpit, with the chair he occupied, disappeared, descending through a trap-door into the cellar, some persons having contrived the trick as a practical joke. Nothing discouraged, however, the preacher sprang upon the stage, with the table in his hands, invited the audience to the adjoining yard, adding, "Come on, my friends; we will, by the grace of God, defy the devil this time, and not be driven by him from our work." There he quietly finished his discourse.

In 1785, Asbury, Jesse Lee, and Henry Willis visited Charleston. They were hospitably entertained about two weeks, and they preached every day. Before they departed their host was converted, and Willis was left to maintain the Metho-



CHAPPELL HILL FEMALE COLLEGE.

dist standard. Jesse Lee delivered the first sermon in an unoccupied Baptist church. He had about twenty hearers. Willis occupied the pulpit in the afternoon. At night Lee preached again. On the next Wednesday, Asbury took the pulpit, and occupied it daily for a week. Willis, being left in charge, entered upon his duties under many discouragements, but he succeeded in forming a small society, and in two years a commodious house of worship was built. This was erected on Cumberland Street.

In 1787 the first Annual Conference in this State was held in this city, presided over by Coke and Asbury. Dr. Coke dedicated the new church, which would accommodate 1500 hearers, and which cost £1000. He says, "This was a surprise to the people, as there were not more than forty white members in the society."

In 1791, William Hammett, one of Coke's missionaries to the West Indies, came to the United States, and took charge of the Methodist society in Charleston, but, becoming dissatisfied with the discipline and government of the church, formed an independent church in 1791. His commanding influence enabled him to lead away many members and erect a new church, which he called Trinity. His people adopted the name of "Primitive Methodists." After the death of Mr. Hammett the congregation was supplied by Mr. Brazier. After serving it for a time, he sold the building to the Episcopalians. It was, however, claimed by the Methodist Episcopal Church, and, after an appeal to the courts, a decision was rendered in their favor, and the organization abandoning its former principles, it became the second Methodist Episcopal Church.

Mr. Hammett had built a second church in the suburbs of the city, several local preachers had joined him, and he at one time contemplated a general organization. His party also erected churches in Georgetown, Savannah, and Wilmington, but in about eleven years the organization became extinct. The slavery agitation also affected the church and prevented its rapid progress; but in 1811, when Rev. Mr. Capers was sent to Charleston, there were 145 white members. It was chiefly through his energy that Methodism took a strong hold of the colored population in South Carolina. He made a profound impression in Charleston, and because of his superior culture and talents commanded almost universal respect.

In 1845, Charleston was embraced in the M. E. Church South, and so continued until after the Civil War. At its close a part of the colored population united with the M. E. Church, and a large church was bought from another denomination. The African M. E. Church also organized, and has a numerous membership. The statistics are as follows:

METHODIST EPISCOPAL CHURCH.

Churches.	Members.	S. S. Scholars.	Ch. Property.
Centenary	1580	400	$40,000
Wesley Chapel	340	180	5,000
Bethel Chapel	500	170	4,000
METHODIST EPISCOPAL CHURCH SOUTH.			
Trinity	341	249	30,000
Bethel	362	165	40,000
Spring Street	260	175	10,000
AFRICAN METHODIST EPISCOPAL CHURCH.			
Emanuel Station	3668	700	20,000
Morris Brown	1198	620	10,500
City Mission	79	53	....

Charleston, W. Va. (pop. 3162), the capital of Kanawha County, is situated on the Kanawha River, some sixty miles from its mouth. The town is pleasantly located, and commands a fair amount of trade. Methodist worship was established here in the first quarter of the present century, the minutes for 1824 reporting John F. Power as its pastor. It was then in the Ohio Conference. In 1826, when Henry S. Fernandes was appointed to it, the charge reported 202 members, and in 1827, when John F. Power was returned, it reported 229 members. When the West Virginia Conference was organized it fell within the bounds of that Conference. The statistics are; M. E. Church members, 242; Sunday-school scholars, 240; church property, $18,000. M. E. Church South: members, 130. Colored M. E. Church: members, 211; Sunday-school scholars, 217; church property, $7000.

Charlestown, Mass.—See BOSTON.

Charlotte, N. C. (pop. 4473), the capital of Mecklenburg County, and is famous for "the Mecklenburg Declaration of Independence" in 1775. A United States mint has been established for a number of years. Methodism was early introduced, and has a fair proportion of the population. North Carolina Conference having adhered to the M. E. Church South, the M. E. Church had no membership until after the war. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	56	30	$700
M. E. Church South, Tryon Street	433	223	14,500
Calvary Mission	146	110	1,500

Chartered Fund, The.—At the organization of the M. E. Church in 1784 "The Preachers' Fund" was originated. The design of this fund was to "provide for superannuated preachers, and the widows and orphans of preachers." To secure this object they directed, 1. that "every traveling preacher should contribute $2 yearly at the Conference. 2. Let every one when first admitted as a traveling preacher pay $2.67." This money was to be placed in the hands of three treasurers, three clerks, and three inspectors. These nine were to form a committee for the management of the fund. By this plan every worn-out preacher was to receive $64 a year, every widow $53.33, and every child of a preacher $53.33, and none should be entitled to anything from this fund unless the preacher had paid $6.67. Any person neglecting to pay his subscription for three years, unless he was absent from the United States by the direction of the church, should not be entitled to any of this fund. This brought comfort and relief to a great number of the preachers and their families, and most of the preachers were subscribers to it. Several changes were made in these regulations, until, in 1796, the "Chartered Fund" was established. It will be seen by the provisions of this plan, no assistance was given to an effective traveling preacher. It was soon discovered that some help must be rendered to the itinerants, as many of them were locating because of the inadequate support the church was able to give them. In the General Conference of 1792 some conversation was held respecting the establishment of a plan for the relief of such preachers. Thomas Ware says, "As to the Conference, I was pleased with the spirit in which the business was transacted, but not with all that was done; or, in other words, that something was not done which I had hoped would be done. I had hoped that some measures would be entered into by that body to retain the preachers in the itinerant ranks. During the four years between the two General Conferences we had lost by location 106 preachers. This appeared to me a great fault, and one that ought to be remedied." At the organization of the Chartered Fund in 1796, it will be seen that its plans were much more comprehensive than those of the Preachers' Fund. Its design was "for the relief and support of the itinerant, superannuated, and worn-out ministers and preachers of the Methodist Episcopal Church in the United States of America, their wives and children, widows, and orphans." All the stock of the Preachers' Fund was thrown into the Charter Fund, which was incorporated in Philadelphia in 1797. After that time there were some alterations made in the application of the money annually given. The annual subscriptions of the traveling preachers to the Preachers' Fund were to be reserved for extraordinary cases which the Chartered Fund might not reach. Some time afterwards these subscriptions ceased. Annual collections have been taken up in the churches for necessitous cases. The Chartered Fund has remained a permanent fund until the present day. Dr. Bangs says, "It may be questioned whether by inducing a false dependence in the public mind this fund has not defeated the objects of its institution, and disappointed the expectations of its benevolent founders and patrons."

CHARTER-HOUSE SCHOOL.

The fund is carefully invested by a board of trustees, and the accruing interest is distributed to the Annual Conferences. It has not been very highly estimated by the church, and is comparatively small.

According to the report to the General Conference of 1876 the amount of invested funds Jan. 1, 1876, was $42,935.07, being an increase in four years of $2748.41. The highest dividend paid during each of the four years was in 1873, which was $40. In 1875 the dividend to each Conference was $30. C. Heiskell is president, J. Whiteman treasurer, and A. M. Burton secretary of the trustees.

Charter-House, The, is an institution in London at which Mr. Wesley when a boy was educated. It lies in the very heart of the city, but by its iron gates is shut in from the busy world. It was anciently a burial-place, purchased in 1349, when the great plague raged in London, and it is said that more than 50,000 victims of it were interred in this place. About twenty years afterwards, Sir Walter De Manny founded on it a convent of Carthusian monks. That order originated at Chartreuse, from which the term Charter-House is derived. It was suppressed as a monastery by Henry VIII. After passing through various hands, it was bought in 1611 by Thomas Sutton, Esq., a rich merchant, who founded the present institution, which was chartered by James I. In this school Addison, Steele, Blackstone, Isaac Barrow, and other eminent men were educated. Mr. Wesley's father had strictly enjoined him to run around the Charter-House garden three times every morning, a command which he faithfully obeyed. By this means it is supposed his health was improved and his constitution established. In the school 44 boys between the ages of ten and fifteen are gratuitously clothed, fed, and instructed. It has connected with it many historical reminiscences.

Charters are acts of incorporation by which various bodies are constituted capable of holding property, and performing other specified acts. Church charters are secured to constitute the various congregations, bodies corporate. Whether obtained specifically from the legislature or under a general act of incorporation, the Discipline of the Methodist Church requires that in all cases it should be distinctly specified that the property is to be held and used in trust according to the Discipline and usages of the M. E. Church. A neglect to attend carefully to this direction has sometimes endangered the title to church property, and has formed the occasion for expensive and painful litigation. In all cases those interested in the purchase and improvements of church property should be careful to secure both deeds and charters containing the specifications required by the Discipline.

Chase, Alden Fitzroy, a professor in the Maine Wesleyan Seminary, was born in Woodstock, Me., Oct. 26, 1842, was graduated from the Wesleyan University in 1869, and in the same year became teacher of mathematics in the Wesleyan Academy, Wilbraham, Mass. He was appointed teacher of Mathematics and English Literature in the Maine Wesleyan Seminary and Female College, Kent's Hill, Me., in 1872, and joined the Maine Conference of the Methodist Episcopal Church in the same year.

Chattanooga, Tenn. (pop. 6093), on the Tennessee River, in Hamilton County, an important shipping-point for Eastern and a part of Middle Tennessee. In the vicinity of the town is Lookout Mountain, famous as the scene of the battle fought above the clouds, Nov. 23, 1863. Chattanooga was first mentioned in the minutes of the church under the year 1843, when T. K. Munsey was appointed to it. He was succeeded in 1844 by G. N. E. Cunningham. It is in the Holston Conference. The statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First M. E. Church..............	109	290	$5600
Second M. E. Church..........	195	175	300
M. E. Church South	284	.....	....
South Chattanooga..............	100	.....	....
African M. E Church	195	100	2000

Chautauqua Assembly is a Sunday-school association held at Fairpoint, on Lake Chautauqua. The ground was originally selected for camp-meeting purposes, and meetings of various kinds have been held upon it. It consists of a beautiful grove on a projecting point, easy of access from both Jamestown and Mayville. In 1874 it was selected for the meeting of a Sunday-school assembly, and has been so occupied each succeeding year. Distinguished ministers and lecturers give addresses on appropriate subjects, and teachers are stimulated to the closer study of the Holy Scriptures, and are inspired with fresh zeal in their work. The grounds embrace about fifty acres. A large number of comfortable cottages have been erected, and during the assemblies a number of tents are also pitched upon the ground. A miniature view of Palestine was constructed on the lake-shore, and was a novel feature of the assembly. The Sunday-school arrangements have been chiefly planned by Dr. J. H. Vincent.

Cheetham, Charles, an influential layman of the United Methodist Free Churches, England. He resides at Heywood, Lancashire. He has been a member of the Foreign Missionary Committee for sixteen years, and from 1861 to 1870 he held the important office of missionary treasurer. It was through his suggestion that the mission to Eastern Africa was founded.

Cherokees, The, belong to the Appalachian group of American Indians, who for centuries inhabited Carolina, Georgia, and Alabama. Their original territory comprised over thirty-five millions of acres, and they formed a nation by themselves, having about fifty villages in the valley of the Tennessee River. In 1826 a syllabic alphabet was invented by one of their number, by which the Cherokee language is written and read with facility. They were engaged for a number of years in war with the United States, which ultimately resulted in the cession of a large part of their territory. Finally, in 1835, the government succeeded in inducing them to give up the whole of their original territory in exchange for a plat west of the State of Arkansas. In 1838, contrary to the protest of their chiefs and of the majority of their nation, they were removed by General Scott under a military force into the north and eastern part of the Indian Territory. There they have organized a government, have a legislature or general council, a system of courts, and live mostly in villages, have comfortable houses, and are somewhat skilled in agriculture and the mechanical arts. They annually raise a large amount of stock. They have a printing-press, issue a paper, and publish pamphlets and books. Prior to their removal West, Methodist ministers had visited them and established societies among them, and after their removal societies and churches were organized, and schools were established, which have had much influence in their civilization and education. They have a permanent investment in State stocks, guaranteed by the United States, of $759,899, on which they receive an annual interest of five per cent. from the United States treasury. From 1841 to 1844, Bishop Ames, then missionary secretary, took a deep interest in their nation and in the establishment of schools among them. In the division of the church they fell into the Southern department, and their territory is now within the bounds of the Indian Mission Conference of the M. E. Church South. They constitute a district which reports 75 white, 1296 Indian, and 8 colored members, and an orphan asylum.

Chester, Pa. (pop. 9485), is on the west side of the Delaware River. It is the oldest town in the State, having been settled by the Swedes in 1643, before the grant to William Penn, and for a time was called Upland. In 1682, William Penn held a provisional assembly here. It was chartered in 1701, and was the capital of Chester County until 1789, when Delaware County was organized. Methodist services were held as early as 1772, Bishop Asbury recording in his journal that the people were pleased with its services. He was at the place several times during the year, and again in July, 1773. In 1774, Chester, embracing several appointments, reported 36 members, and Daniel Ruff and Joseph Yearbury were appointed to the charge, who at the end of six months exchanged with William Watters and Philip Ebert. In 1775 the charge reported 74 members, and had Richard Webster as pastor. The year following it reported 104 members, and in 1780, 100 members. In late years the church has grown rapidly with the place. It is in the Philadelphia Conference, and reports as follows:

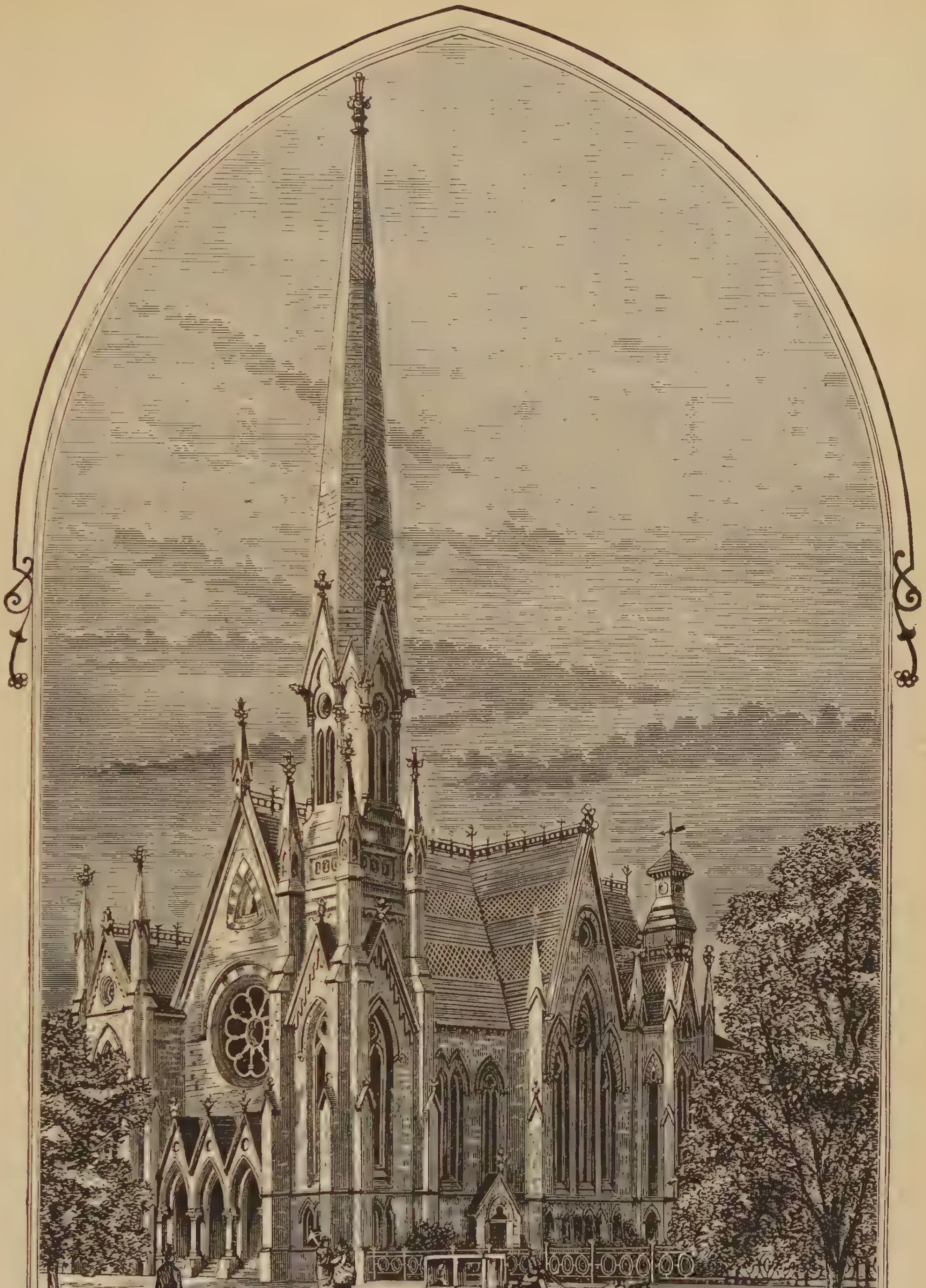
Churches.	Members.	S. S. Scholars.	Ch. Property.
Madison Street	681	100	$56,000
Trinity Church	450	446	35,000
Colored Church	261	226	7,000
African M. E. Church	175	130	10,500

Chester Heights Camp-Ground is situated on the Baltimore Central Railroad, 21 miles from Philadelphia. A farm of 148 acres was purchased by an association in 1872, and 60 acres were set apart especially for camp-meeting and excursion purposes. This ground was inclosed with a board- and picket-fence 7 feet high; a large pavilion was erected 60 by 101 feet in size, and from 16 to 24 feet in height, with a basement for storage purposes. The front of the building, designed for offices, preaching-stand, and ministers' lodging, etc., being 70 feet long, 20 feet deep, and 32 feet high. Several wells have been dug on the ground, and a steam-engine and pump furnish an ample supply of water. Seats to accommodate some 3000 people have been prepared, and an additional plot of ground of 31 acres has been purchased for tenting purposes, and for the accommodation of horses, etc. A camp-meeting has been held each year since the opening of the ground. Many excursions of Sunday-schools, students, and others have assembled on the grounds. It is in a very healthy section of country, and, from its elevated location and pleasant slope, can easily be kept dry. The association expect to recompense themselves by the sale of a sufficient number of lots.

Chestnut, John A., a native of Kentucky, born in 1816, and converted in his thirtieth year, has been for years a resident of Illinois, and has large banking interests in Carlinville and Springfield. Though possessed of large means, he is devoted to the interests of the church, and its ministers have no truer friend than he. His financial ability is sought and used in the interests of Conference societies. These eminent services, with high character and superior ability, led to his choice as lay delegate by the Illinois Electoral Conference, to represent that body in the General Conference of 1876. He is a great Sunday-school worker.

Chew, Richard, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1847; was president in 1867. Mr. Chew is the author of "Life of Rev. James Everett," an octavo volume of 540 pages.

Chicago, Ill. (pop. 298,977), is the largest city in the State, and the capital of Cook County. The name is of Indian origin, and is mentioned by the French Jesuit Marquette, who first visited it in 1671. It was also visited by Perrot in 1670. In the winter of 1674 and 1675 Marquette camped near the present site of the city. The first fort, Dearborn, was built by the United States government on a point of the river near its mouth, in 1804. In the war with Great Britain, in 1812, it was abandoned. The town was laid out in 1830, and was organized in 1833. It was chartered in 1837. Chicago is the largest grain and lumber market in the United States, and is the metropolis of the Northwest. In 1871 it was visited by the most disastrous conflagration known in the history of the country. Twenty-five thousand buildings were destroyed, including nearly the whole business portion of the city, and covering an area of three thousand acres. But it rapidly arose from its ashes, and is almost completely rebuilt. The Methodists were the pioneers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TRINITY METHODIST EPISCOPAL CHURCH, CHICAGO, ILL.

among the religious bodies in Chicago. Jesse Walker was appointed at the Illinois Conference in 1830 to the Chicago mission, embracing all the settlements north of Peoria. In 1831 he was appointed superintendent of a missionary district embracing that region, and Stephen R. Beggs was sent to Chicago. He succeeded in organizing a society of ten members, and the first quarterly meeting, with a sacramental service, was held in Jan., 1832. The following year the society was scattered because of the approach of the cholera and of fears of an Indian attack. In 1834 a membership of 25 was reported, and J. T. Mitchell was appointed to Chicago mission, and in a short time the first church was built.

Methodism has shared in the rapid growth of the city, though a large part being foreigners, it has not as great a percentage of membership as in cities more strictly American. On the site of the old Clark Street church, in the centre of the city, a large business block has been built, with an audience-room in the third story. The income, after debt and expenses are paid, is to be devoted to church extension in the city. Methodist services were established among the Germans in 1846. In a population of 100,000, they have now 7 churches and 5 parsonages, valued at $141,000, with 767 members. The Swedes and Norwegians have also churches, and a weekly paper, called the *Sandebudet*, is issued at the Book Room. To facilitate the spread of religious literature, a branch of the Western Book Concern was established in Chicago, and in 1852 the *Northwestern Christian Advocate* was commenced. The Northwestern University and the Garrett Biblical Institute are in its immediate vicinity. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
METHODIST EPISCOPAL CHURCH.			
Clark Street	150	135	$250,000
Wabash Avenue	148	300	60,000
Trinity	336	400	150,000
Michigan Avenue	324	430	50,000
Langsley Avenue	150	125	20,000
State Street	170	212	8,000
Grace	285	863	75,000
Grant Place	261	275	10,000
Centenary	1337	911	100,000
Ada Street	306	350	70,000
Park Avenue	319	340	....
Western Avenue	316	350	15,000
Fulton Street	158	315	5,000
Dickon Street	70	170	3,000
St. Paul's	245	350	11,000
Halstead Street	111	500	50,000
Simpson	140	200	4,000
Kossuth Street	35	......	....
Brighton	31	60	2,000
GERMAN METHODIST EPISCOPAL CHURCH.			
Van Buren Street	79	90	90,000
Claybourne Avenue	178	300	15,000
Maxwell Avenue	158	315	10,000
Ashland Avenue	152	218	15,000
Portland Avenue	112	120	5,000
Immanuel	56	112	6,000
City Mission	33	125	1,100
SWEDISH METHODIST EPISCOPAL CHURCH.			
Market Street	310	200	22,500
May Street	234	100	10,000
NORWEGIAN METHODIST EPISCOPAL CHURCH.			
Indiana Street	276	263	$20,000
Second	59	110	2,500
AFRICAN METHODIST EPISCOPAL CHURCH.			
Quinn Chapel	294	306	70,000
Bethel	199	120	15,000
Westside Mission	134	85	3,300
FREE METHODIST CHURCH	132	215	400

Chicago German Conference was separated from the Northwest German Conference in 1872, and includes "all the State of Wisconsin except those appointments along the Mississippi River, and that part of the State of Illinois north of the east and west line, passing along the north line of the city of Bloomington (also excepting the territory now in the Southwest German Conference), and east of a north and south line passing through the city of Freeport, and that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties." It also includes Danville, Ill. It embraces 59 traveling preachers, 5683 members, 5304 scholars, 98 churches, valued at $284,792, and 48 parsonages, valued at $32,690.

Children's Day is designated in the Discipline of the M. E. Church as the second Sabbath in June. During the Methodist centennial year of 1866 a considerable amount of money was contributed by the Sunday-schools of the church, and called the "Children's Fund." The General Conference of 1868 appointed a "Board of Education of the Methodist Episcopal Church." It was made a part of the duty of this board "to receive, separately invest, and to augment the Sunday-School Children's Fund, appropriating the interest only to assist meritorious Sunday-school scholars in obtaining a more advanced education." Each Annual Conference is to share in the annual proceeds of this fund proportionately to the number of Sunday-school children under its care, providing that annual collections in behalf of this fund are taken within its bounds. The beneficiaries of this fund shall be selected as the annual Conference directs.

The General Conference of 1868 recommended that the above-named time be so called, and that wherever practicable a collection be taken in the Sunday-school in aid of that fund. The contributions to this fund during the centennial year of 1866 amounted to $59,523.49. It has been considerably increased since. The Board of Education reported to the General Conference of 1876 "an increasing observance of the Children's Day, and if it could become universal would insure most desirable results."

Children's Fund (English Wesleyan).—By the minutes of 1770 all circuits were bound to support the children of their respective ministers, hence ministers were very frequently objected to on account of their large families. This state of things greatly needed change, and ministers and friends sought the most efficient means to effect it. In 1818 it was decided that the subject should be discussed in the May district meeting, when the circuit stewards were present.

At the Conference, 1819, resolutions were adopted rearranging and adjusting the whole affair. Every district must be responsible for providing from its own resources the usual quarterly allowance for such a number of children as shall be found, on annual examination and calculation, to be fairly chargeable on circuits in that district according to the number of members in society.

When ascertained, a yearly division of allowances among the several circuits must take place. For this apportioned sum each circuit is held responsible, and it is expected to furnish the sum in quarterly installments, either from regular income or extra local effort.

Though the number of members in each district be the *sole* guide to the apportionment of allowances, and the number of members in each circuit be the *leading* rule on which to base the division, yet, in particular cases, the district meeting is permitted to modify the general principle of numbers, so that the more burdened circuits may, as much as possible, be relieved by others in the same district, and the whole quota for each be raised within itself.

This arrangement constitutes "The Children's Fund," and does away with all allowances for children from the "Contingent Fund."

When the apportionment to each district is made, it rests with the financial district meeting to make definite allowances to each circuit, and, if needful, to legislate as to the best means for raising the quota, so that all being remitted to the district treasurer, he, after paying all district claims, may remit any surplus to the general treasurer prior to the ensuing Conference.

The number of members responsible for one child's allowance has varied in different years, but an arrangement was made in 1868, which has not since been disturbed, that 100 members should provide £6.10 for one child.

The circuit stewards are required to pay the regular allowances to such ministers as are entitled to receive the same. If the apportionment be less than the needed sum, the district treasurer makes up the deficiency; if more, the balance is remitted to the treasurer.

When preachers' sons are sent to Kingswood or Woodhouse Grove Schools, the parents forego their claim on this fund. There are sundry minor details unnecessary to notice. The connectional yearly grant is £6.6, and continues till the age of twenty years.

Children's Home, The (English Wesleyan).—This establishment—its headquarters located in Bonner Road, Victoria Park, E., and now happily a permanent institution of Methodism—originated in a very humble but divinely-inspired desire to provide for the orphans and destitute children which it might be able to shelter and provide for in the city of London, especially in its eastern portion. The idea and the fruition of it owes its present position to the piety and zeal of the Rev. T. B. Stephenson, B.A. For some years the whole system, like Methodism itself, was the outcome and development of providential guidance. The prominent feature from the first was not to herd these outcasts together in masses, but to carry out the "home" idea, and in detached buildings to place a small number together, under the fostering care of a matron, termed a *mother*.

Workshops provide for industrial training, under proper supervision; and a printing-office has been established, at which most satisfactory work has been done for the connection, by hands formerly prone to other and evil deeds.

It has spread into different branches at home and in the colonies, and, after pursuing a steady, unassuming, and officially unrecognized course for several years, was formally noticed by the Conference in 1872, when a report was presented and received, acknowledging the generous gift by Mr. Barlow, of Bolton, of a farm of about one hundred acres, for the purpose of forming a branch in Lancashire, with great facilities for instruction in farming, and a commodious residence, all under proper supervision and instruction.

In 1873 the Rev. T. B. Stephenson was appointed principal, and in 1874 its position is found under the stations of Conference. In 1875 it was reported that there were 300 children in residence in four branches of the parent institution, termed respectively the London branch (headquarters), the Lancashire branch, the home at Hamilton, in Canada, and a new establishment at Gravesend called the Milton branch. The latter is certified by the home secretary for the reception of boys. Excellent premises, with twenty acres of ground adjacent, will provide accommodation for upwards of 100 boys.

The project of a training-ship in the Thames has been started, but not yet perfected.

The report at the last Conference (1876), referring to the successful working of the several branches of "the Home," states that the total income from donations (chiefly small ones) amounted to the sum of £10,158.19.7, towards which the Sunday-schools contributed £2229.4.7.

Heavy liabilities still surround the plan for the full establishment of the home, but large sums have been promised, and the friends of this enterprise are prayerfully and hopefully sanguine as to its ultimate success.

An influential committee of ministers and laymen are annually appointed, and in its organization the Conference recognizes a proportion of gentlemen belonging to other evangelical bodies of Christian workers.

Altogether, to this date, 850 children have been received into the "Home," of whom 400 have been placed in situations; and of these, numbers have become members of the church of Christ.

One interesting feature of its development is that it affords proper training to young men to prepare them to enter other spheres of Christian usefulness. In connection with this part of its operations, several young men have entered the ranks of the Christian ministry; and a number of excellent women, some of them of superior social position, have devoted themselves to the Christian care of orphan and outcast children. Upwards of £50,000 have been contributed towards the establishment and working of "The Children's Home" during the last eight years.

Childs, Niels T., a lay delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Orange Co., N. Y., in 1830; was for several years engaged in the business of tanning at Ellenville, N. Y., at which place he became a member of the Methodist Episcopal Church, and afterwards removed to Binghamton, N. Y.

Chili Seminary is an institution of learning under the control of the Free Methodist Church. It is located at North Chili, Monroe Co., N. Y., ten miles west of Rochester, on the Buffalo division of the New York Central Railroad. It is in the midst of a beautiful and healthy country. The buildings have recently been enlarged and improved. Rev. B. T. Roberts, A.M., is President; and B. H. Roberts, A.B., Principal; Lucy M. Sellew, Preceptress; Della Carpenter, Teacher of English Branches; and J. R. Chesbrough, Teacher of Penmanship.

Chillicothe, Mo. (pop. 3978), the capital of Livingston County, on the Hannibal and St. Joseph and the St. Louis and Kansas City Railways. It is mentioned first in the records of the church in the year 1839, when Reuben Aldridge was appointed pastor. At the Conference of 1840 he reported 253 members, and was succeeded by Henry Blaisdell. The next year the charge contained 318 members, and received as pastor Constantine F. Dryden. It is in the Missouri Conference. The statistics are: M. E. Church: members, 136; Sunday-school scholars, 200; church property, $8000. M. E. Church South: members, 225. African M. E. Church: members, 126; Sunday-school scholars, 72; church property, $3100.

Chillicothe, O. (pop. 8920), the capital of Ross County, on the Scioto River, about midway between Columbus and Portsmouth. It was founded in 1796 by pioneers from Manchester, O., who settled on Station Prairie, a little below the present town. The first legislature of Ohio met here under a sycamore-tree, on the bank of the Scioto, and its first business was the passage of a law against drunkenness. Chillicothe was for a number of years connected with Scioto circuit. In 1806, James Quinn called together the board of trustees of the Chillicothe society, of which Governor Tiffin and Judge Scott were members, and they proceeded to take measures for the erection of a church,—the first in all that valley. In September, 1807, Asbury preached in that new church to about five hundred persons. It was frequently visited by Asbury, and a number of Conferences were held here. This church was burned about the year 1820, but soon replaced by another and better one. It was first named in the minutes in 1820, when Abdel Coleman was appointed to the charge. In 1821 he reported 348 members on the circuit, and was succeeded by James Quinn, who was returned in 1822, and who, in 1823, reported 233 members. In 1840 the society was divided and a second church built. In 1855 there were five Methodist churches in the place, which then had a population of 7200. It is in the Ohio Conference, and its statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Main Street..................	213	200	$14,000
Walnut Street...............	362	332	22,000
German M. E. Church...	184	120	6,000
African M. E. Church....	172	120	3,000

China, Missions in.—China proper occupies a region seven times the size of France, or nearly half as large as all Europe. Its present population is estimated at about 400,000,000 souls, who all use one written language, but have many spoken dialects. The Chinese nation is the oldest now existing. Its traditions date back nearly five thousand years, and its history is claimed to have begun about 2200 B.C. Twenty-three dynasties of kings reigned till A.D. 1279, when the country was conquered by the Mongol Tartars. The Mongols were expelled in 1368. The Mantchoo Tartars invaded China in 1522, and finally established themselves in power, which they hold to the present day. From 1644 the intercourse of Europeans with China was very restricted and attended with difficulties until about the middle of the present century. The Portuguese were the first to visit the country, and to establish factories at points along the coast in the sixteenth century. The Dutch followed about a hundred years afterwards, and the English towards the close of the sixteenth century. The Russians had an overland trade with China as early as the sixteenth century. In 1841 occurred the so-called first opium war with England, which resulted in the opening of five great ports to English trade, and subsequently (in 1844) to the conclusion of treaties with France and the United States. Another war broke out in 1857, with Great Britain and France, at the end of which more liberal treaties were concluded. Since that time the policy of the Chinese government has grown more friendly towards foreigners, more ports have been opened, and greater freedom of access to the country has been afforded. The disposition of the people continues jealous and intolerant, so as to neutralize largely the privileges accorded by the government.

The Chinese manifest indifference in religious matters. Three systems of religion are taught and professed in the empire, Tauism, Confucianism, and Buddhism. Confucianism was founded by Confucius in the sixth century B.C. It is an elaborate system of moral precepts, of merit as a system of morals and for the guidance of practical life, but has hardly any features which would entitle it to be called a religion. Tauism, or the system of the supreme reason, was founded by Lao Tse, who lived about half a century before Confucius. It teaches that the Tau or reason is the source of all things, of all divinities, beings, and material forms; that all good beings emanate from reason and return into its bosom, to exist eternally therein; but that the miseries of successive births, and their accompanying sorrows, await them if they are not good. It recommends contemplation as the most effectual means of purifying the spiritual nature. The higher classes of the Chinese are for the most part Confucianists or Tauists; Buddhism is the religion of the classes who form the mass of the population, but are ignorant and low in social position and civilization. The worship of ancestors prevails generally among the adherents of all these religions. The Mohammedans number several millions in China.

Christianity was introduced into China by the Nestorians as early as the seventh century. This church had a rapid growth, so that by 1330 it counted 30,000 adherents. It disappeared after the expulsion of the Mongols. Roman Catholic missions were begun by the Franciscans about the commencement of the thirteenth century, were suspended when the Mongols were driven out, and were renewed by the Portuguese Jesuits in the middle of the sixteenth century. The missionaries secured favors from the government, and prospered till 1722, when a repressive policy was adopted towards them. Under the operation of the recent treaties they have pursued their efforts with more freedom, and now claim 158 European and 169 Chinese priests, 325,000 members, and 5 seminaries. A mission of the Greek Church was established by Peter the Great of Russia, but it has only a few hundred converts. Protestant missionary effort was begun in 1807, when the Rev. Dr. Robert Morrison, of the London Missionary Society, went to Canton, and, living there in seclusion, engaged in the translation of the Bible into Chinese and the preparation of a dictionary. He was joined by the Rev. W. Milne in 1813. The Acts of the Apostles were printed in 1810, the dictionary in 1814, and the entire Bible in 1818. Several other books were published by Mr. Morrison, which were of great value to the missionaries who followed him. A number of Protestant missions and schools were started early in this century among the Chinese of the Malay Peninsula and the East Indian Archipelago. Among them were the Anglo-Chinese College, established by Dr. Morrison and Mr. Milne at Malacca in 1812, and the missions of the American Board, which were removed to China in 1844. Previous to 1840 more than fifty missionaries had been employed in these stations, while only five had succeeded in gaining a residence at Canton, and about the same number had remained temporarily at Hong-Kong. After the conclusion of the second series of treaties, missions were established in the country by numerous European and American societies. They have been conducted since with steady growth.

The mission of the Methodist Episcopal Church in China was begun in 1847, Rev. Messrs. Moses C. White and J. D. Collins and their wives arriving at Foochow on the 1st of September of that year. They were reinforced the next year by the Rev. Messrs. Henry Hickock and R. S. Maclay and their wives. Three day-schools for boys were started in 1850, and a girls' school in 1851. Blocks were prepared for printing works in Chinese, and several editions of books of Scripture were printed during the earlier years of the mission. The first convert was not baptized till 1857. A female foundling asylum was established in 1860, which received 18 inmates in the first year. In 1863 a printing-office, furnished with fonts of English and Chinese type, went into successful operation, and the mission reported 4 city and 4 country stations, 14 American and 11 Chinese agents, 87 members of the church, a boys' school with 14 scholars, a girls' school with 15 scholars, 3 Sunday-schools with 60 scholars, and mission property, real and personal, valued at $30,000. A new station, Kiukiang, was occupied in December, 1867, by the Rev. Messrs. Virgil C. Hart and E. S. Todd, and was organized as a mission in 1868. The mission at Peking was established in 1869, under the supervision of the Rev. L. N. Wheeler. Arrangements were made in 1873 to open a mission at Canton. In that year the designations of the mission-fields were changed, and they were known thereafter as the East China mission, headquarters at Foochow; Central China mission, headquarters at Kiukiang; North China mission, headquarters at Peking; and South China mission, headquarters at Canton. The missionary force had increased to 7 missionaries and assistants and 63 native preachers in East China; 10 missionaries, assistants, and woman missionaries, and 9 native helpers in Central China; and 15 missionaries and woman assistants in North China. The churches reported 1921 members, probationers, and baptized children, 615 Sunday-school scholars, and 12 theological students in East China, and 39 members, probationers, and baptized children in Central China. The General Conference of 1876 ordered the Fokien province, or East China mission, to be organized into an Annual Conference.

The statistical reports for 1876 showed that there were connected with the East China mission, or Foochow Conference, 4 presiding elders' districts, with 32 stations and circuits, 88 classes, 5 missionaries, 5 assistant missionaries, 3 missionaries of the Woman's Foreign Missionary Society, 78 native preachers, 1255 members, 537 probationers, 491 baptized children, 11 students in the Biblical school, a boys' high school, a girls' boarding-school, and 18 girls' day-schools, with in all 335 pupils, and 744 Sunday-school scholars. The number of baptisms during the year was 192 adults, 98 children. Amount contributed for the support of preachers and presiding elders, $596; amount of benevolent contributions, about $23; value of mission property, $56,000.

The statistics of the Central China mission for 1876 were: number of stations and circuits, 6; missionaries, 4; assistant missionary, 1; missionaries of the Woman's Foreign Missionary Society, 2; native helpers, 3; other assistants, 8; members, 23; probationers, 37; baptized children, 4; pupils in three day-schools and the girls' boarding-school, 63; pupils in Sunday-schools, 76; total value of mission property, $18,500.

The statistics of the North China mission for 1876 were: number of stations and circuits, 9; missionaries, 5; assistant missionaries, 5; missionaries of the Woman's Foreign Missionary Society, 3; preachers on trial and exhorters, 9; members, 39; probationers, 41; children baptized, 5; adults baptized, 25; pupils in two day-schools and the girls' boarding-school, 43; Sunday-school scholars, 100; value of mission property, $25,900; value of the property of the Woman's Foreign Missionary Society, $9500.

These statistics show a total for the three missions of 128 foreign and native agents, 2432 members, probationers, and baptized children, 920 scholars in Sunday-schools and 761 in other schools, and $109,900 as the value of the mission property.

The China mission of the Methodist Episcopal Church South was begun in 1848, when Charles Taylor, M.D., and the Rev. Benjamin Jenkins, D.D., established themselves at Shanghai. They were reinforced in 1852 by the Rev. G. W. E. Cunningham. A congregation was gathered at Shanghai, and a school was opened, which soon had 34 members on the roll. A church was built, and a printing-press was set up. Another reinforcement of missionaries was sent out in 1854. Since that time the work has prospered and grown. In 1872 the mission reported stations at Shanghai and Soochow, 68 members, 15 probationers, and four schools with 49 scholars. In 1876 the mission was supported at an expense of $7500, employed 3 missionaries and 10 native helpers, and returned a total of 101 members and 67 Sunday-school scholars. In December of this year, Bishop Marvin visited the mission officially for the purpose of ordaining six native preachers. The report of the Rev. Mr. Lambeth, superintendent, made at this time, showed that the mission had 11 churches and preaching-places, and 7 schools, and that it owned property valued at $12,835.

The China mission of the Wesleyan Missionary Society was begun in 1852. The Rev. George Piercy, a Wesleyan, had gone to China, in 1850, on his own account to engage in missionary work, and had stationed himself at Canton. The society adopted him as its missionary, and sent out two men to help him in 1852. The force was doubled in 1855, and in 1858 as many converts had been gained as there were missionaries. In 1862, 21 members were recorded, and 155 pupils had been gathered into the schools. In 1867 a book-room was opened at Canton, and in 1868 a hospital was established at Hankow, under the care of a medical missionary. In 1869 the mission had—at Canton in the south and Wuchang in the centre—12 missionaries, with 85 members and 312 scholars. In 1876 its work embraced two districts,—the Canton district, with the stations Canton East, Canton West, and Fatshaw; and the Wuchang district, with the stations Wuchang, Hangchow, Kwangchi, and Wusuch,—with 12 missionaries and assistants, 18 subordinate paid agents, 5 local preachers in the Wuchang district, 260 members, 49 on trial, 16 day-schools with 460 pupils, 1 Sunday-school in the Wuchang district, with 3 teachers and 50 scholars in the same, and 440 attendants on public worship.

The society of the United Methodist Free Churches has at Ningpo 1 principal station, 4 out-stations, 2 organized churches, 2 chapels, 2 missionaries, 7 native preachers, and 112 members.

The society of the Methodist New Connection had, in 1872, at Tientsin and Laoling, in Northern China, 2 principal and 6 subordinate stations, 2 missionaries, 11 lay agents, and 242 members.

In 1874 there were laboring in China, including the Methodist missions and 4 independent missionaries, 265 missionaries, under the direction of 13 American, 1 Canadian, 11 English, and 2 European Continental societies. The total number of converts under the care of the societies is estimated at about 10,000.

Chinese Language and Literature. — The Chinese language presents great difficulties to the missionary and the scholar. It is totally unlike any other language in its roots and structure. It is the oldest language now spoken, and, except the Hebrew, is the oldest language used in its written form. The written language is ideographic, and bears no relation to the spoken tongue or to any of the dialects. The labor of acquiring it is one of the great bars to the progress of the empire, for it is a task requiring more time than is given in the countries of the West to the acquisition of a liberal education. A separate character is used for every word and idea, so that some authors speak of as many as 50,000 characters. About 33,000 characters may be in actual use, of which an accomplished graduate is expected to know some 10,000 or 12,000, while one may attain a respectable standing in literary circles if he is familiar with 2000 or 3000.

The colloquial dialects are numerous. The most important and most widely extended of them is the Mandarin, which is the general and polite language of the country, the language of official circles, and is commonly used in several of the northern and western provinces. Nearly every province has also its own colloquial dialect, so that, with a few exceptions, the inhabitants of one part of the country cannot understand those of another, better than if they were people of widely-separated nations. In the colloquial dialects, the intonation is quite as important as the word or the connection, and the same word has several distinct meanings, according to the tone in which it is pronounced. The task of learning the use and meaning of these modulations is a delicate and difficult one; ignorance, or disregard of them, exposes the stranger to ridicule, as well as to perversion of his meaning. The missionary in China expects to spend fully three years in learning the language before he can be qualified to begin his regular work.

The Chinese literature is said to be one of the most extensive in the world. Several departments of knowledge are embraced in the books of the country, with considerable fullness, but unequal degrees of merit. The works in highest esteem are the nine classics, which include the writings of the four sages,—Confucius, Tseng Sin, Kung Kich, and Mencius. They consist of works of history, morals, philosophy, and books of rites and odes, the oldest of which was rewritten by Confucius about 500 B.C., from a work which was written about 1150 B.C. The others were written between about 500 B.C. and 300 B.C. These works have moulded the thought of the Chinese for more than two thousand years, and form to the present time the foundation, and nearly all that is essential in their literary culture.

The mission press has been an important and effective agent in furthering the objects of missionary work in China. Mr. Morrison, the founder of the Protestant missions, begun his translation of the Bible with the beginning of his work. Now the Bible is published in several versions, and is accessible, either entire or in parts, in large editions and various dialects, to the people in different parts of the empire. The British and Foreign Bible Society has published three versions of the entire Scriptures, the New Testament in the Pekin Mandarin colloquial, and in the Nankin and Ningpo colloquials. It also published parts of the New Testament in the Canton colloquial, in the Hakko colloquial (in Roman characters); for Tartary it publishes the New Testament in Mantchoo, and the entire Bible in Buriat, or Eastern Mongolian, and the Gospel of Matthew in the Southern Mongolian colloquial. The American Bible Society has published the New Testament in the Foochow colloquial.

The establishment of the Methodist Episcopal mission press at Foochow was suggested almost at the beginning of the mission at that point. In 1848 the Rev. Mr. Hickock concluded that much could be done with the colloquial dialect. Since that time an extensive Methodist literature has been published in this dialect (the Foochow), and many works have been printed in the classical language. In 1855 several parts of the New Testament were prepared for publication, and editions of the Gospel of Matthew in the colloquial and classical, and of the Sermon on the Mount, and the hymns of the church in the colloquial dialect, were printed and distributed. In 1857 two tracts were added, and in 1858, selections from the Catechism, with proof texts, an Illustrated Geography, by the Rev. Dr. Wentworth, a translation of the "Pilgrim's Progress," "Jesus, the only Saviour," by the Rev. Dr. Boardman, "Essays, Prose and Poetical, on Christianity," by Mr. Ling, a literary graduate of the first degree, St. Mark's Gospel, with colloquial renderings in parallel columns, the Ten Commandments, with proof texts, and an edition of the "Three-Character Classic." The amount of the publications in this year was 20,840 copies, or 1,038,640 pages octavo. The annual quantity of publications has since rarely fallen below those figures, has more often been twice as great, and has risen to as many as 179,024 copies in 1867, and 9,937,000 pages in 1866. The present list of publications includes, besides the works already mentioned, editions of other parts of the

Bible adapted to a variety of wants, works of ritual, many special works, as calendars and reports, tracts on "Buddhism," "The Nature and Worship of God," "Doctrine and Miracles," "Forever with God," "Trust in Faith," "Ten Essential Doctrines," "God the Universal Lord," "Daily Food," "Ancestral Worship," "Christian Customs," "The Soul," "Christianity and Confucianism Compared," "Justification," a Centenary Tract by the Rev. N. Sites, "Rejecting the False," "Bible Evidence," "Bible Summary," "Natural Depravity," "Against Idolatry," "Church Creed and Church Covenant," "Filial Piety," "Peep of Day," "Prayer for the Emperor," and other subjects; maps of the world and of the Holy Land; works on Astronomy, the Sun's Eclipse, Arithmetic; a large Geography by Mrs. Baldwin; a "Life of Jesus," by the Rev. S. F. Woodin, of the mission of the American Board; and a "Life of Bishop Kingsley," by Mrs. Sites, with other works.

The *Missionary Recorder*, a valuable periodical, was issued from this office for several years, and the Fokien *Church Gazette*, the *Good News*, and the *Berean Lessons*, are now published here. Printing is also done for the American Board and English missions at Foochow, and for missions at Amoy, Swatow, Formosa, and Bangkok, Siam. Probably the most important work yet undertaken in Chinese literature by foreigners is the "Anglo-Chinese Dictionary, or Manual of the Foochow Dialect," which was begun by the Methodist Episcopal missionaries in 1867.

Other important works in which the Methodist Episcopal missionaries have taken part are the New Testament in the Foochow colloquial dialect, prepared by a joint committee of the American Board and the Methodist Episcopal mission, the Rev. Messrs. O. Gibson, R. S. Maclay, and S. L. Baldwin representing the latter, and a Hymn-Book in the same dialect, prepared by a committee of several missions, in which Dr. Wentworth, the Rev. S. L. Baldwin, and the Rev. R. S. Maclay represented that of the Methodist Episcopal Church.

Other hymn-books have been published in the local dialects for the Methodist Episcopal missions at Kiukiang (prepared by the Rev. V. C. Hart) and at Pekin (prepared by the Rev. L. N. Wheeler and Rev. H. H. Lowry).

The Rev. Young J. Allen, of the mission of the Methodist Episcopal Church South at Shanghai, who is employed by the Chinese government as a teacher of history and a translator, had prepared for the government press in 1872 a large work on Chronology, 700 pages octavo, double columns, a "History of India from its First Discovery down to the Conquest by England," in two volumes, and a "History of France," from the "Encyclopædia Britannica." At the close of 1876 the mission of the Methodist Episcopal Church South had published a Hymn- and Tune-Book, editions of the Discipline, and Catechisms 1, 2, 3, and a "Catechism with Scripture References," had a "Child's Pictorial Bible History" in press, and had ready, or nearly ready, the "Books of Daniel and Esther in the Shanghai Colloquial," tracts called "The Blind Woman," "The Prodigal Son," and "Words of Comfort," a book of Scripture Emblems, a work called "Streaks of Light," a Geography and a Mental Arithmetic, and had in course of preparation an edition of Dr. Ralston's "Elements of Divinity." These works were to be issued from the Presbyterian press.

The American Presbyterian mission press was established in 1836 at Macao, and was removed in 1845 to Ningpo, and in 1860 to Shanghai, where it is still in successful operation. It has sent forth a large supply of publications, including Bibles, Christian tracts, and other works adapted to the wants of Chinese objects of missionary labor, of which the issues in 1872 amounted to 18,119,312 pages. The Presbyterian missionaries have participated with delegations from other missions in the preparation of translations of the Bible, and parts of the Bible, particularly into the Shanghai, Wen Li, Canton, Ningpo colloquial, and Mandarin dialects. The American Board has a press in the north of China, from which 1,019,190 pages were printed in 1875. The missionaries of several other societies have made important contributions to the Christian literature of the country.

Choctaws, The, are part of the Appalachian group of Indians who dwelt between the Mississippi and Tombigbee Rivers in parts of Mississippi and Alabama. By the English and French traders they were early called Flatheads, because of a compression exercised upon the infants soon after birth. The government desiring to obtain possession of their lands in 1837, they yielded the whole of their territory in exchange for lands west of Arkansas, and removed in 1838 to the West. Like the Cherokees, they have a national council, an organized judiciary, trial by jury, and a Supreme Court; and have made considerable progress in the common arts of civilization. They have good schools and academies. In their vested funds held by the United States they have means sufficient for the education of all their children. The English language is taught in their schools, and is spoken by many of their families. Various religious denominations have labored among them, and the M. E. Church South has 9 ministers and 743 members. The Chickasaw Indians, originally a different tribe, have become in a great measure incorporated with the Choctaws, comprising now but one people.

Choirs.—In early Methodism there were no choirs in their churches. Mr. Wesley was exceedingly partial to congregational singing, and directed the ministers to select suitable persons to start the tunes, and to exhort the whole congregation to unite in singing. Gradually, however, those who understood and cultivated the science of music preferred sitting together, and thus in many churches choirs were established. There is no uniform practice in Methodist churches,—in some there is congregational singing, in others general choirs, and in a few quartette choirs.

Christian Advocate, The, was the first paper published weekly under the authority of the General Conference. It was commenced in New York, Sept. 9, 1826, and has been issued regularly since that date. It had been preceded by *Zion's Herald*, published in Boston, and by *The Missionary Journal*, published in Charleston; these were merged in *The Advocate*, which took the name of *The Christian Advocate and Journal and Zion's Herald.* The people of New England feeling that they needed a separate paper to meet their necessities, *Zion's Herald* was re-established, and that part of the title of *The Christian Advocate* was dropped. For many years it was called *The Christian Advocate and Journal*, but for the sake of convenience the latter part of the title was subsequently omitted. From 1828 to 1832, Dr. Bangs was the editor. In 1832, Dr. J. P. Durbin, who had been Professor of Languages in Augusta College, was elected to the editorial chair, with Timothy Merritt, of New England, as his assistant. In 1836, Dr. Durbin having in the interim of General Conference accepted the presidency in Dickinson College, and having left New York, Samuel Luckey and John A. Collins were elected editors. In 1840, Dr. Thomas E. Bond, a local preacher and a practicing physician, and George Coles were elected editors. Dr. Bond was re-elected in 1844. At the General Conference of 1848, Abel Stevens, who was editor of *Zion's Herald*, was elected but declined the office, and George Peck was elected in his place. In 1852, Dr. Bond was re-elected, and was succeeded in 1856 by Abel Stevens. In 1860, Edward Thomson, then president of the Ohio Wesleyan University, was chosen for that responsible place, and in 1864, Dr. Thomson, having been elected bishop, was succeeded by Daniel Curry. He was re-elected in 1868, and in 1872. In 1876, Charles H. Fowler was placed in the editorial chair. As it was the first official paper of the church, and as it is published at the great commercial centre of the Union, it has ever been regarded as the leading official organ, and it has rendered immense service to the church in its varied interests. From 1828 to 1836, the period of the reform agitation and secession, and also the period of severe and combined attacks from the Calvinistic churches, it was of great value in defending both the doctrines and economy of the church, and its circulation increased so rapidly that at that early time it circulated about 30,000 copies. The great wants, especially of the West, demanded the establishment of other papers, and its circulation for a time was diminished; but for a number of years past it has been increasing, and at present issues 62,000 copies weekly.

Christiania (pop. 64,935) is the capital and the largest city in Norway, and is a place of considerable commercial importance. It is finely located at the head of a beautiful bay or fiord. Methodist services were introduced into Christiania some years after they had been established in Frederickstad, and other parts of Norway. Notwithstanding the Lutheran Church is established as the state religion, and for a time great difficulties were thrown in the way of missionaries, yet the growth of the church within the last few years has been quite satisfactory. It has received a number of episcopal visitations, and under the authority of the last General Conference an Annual Conference was organized, and held its first session in Christiania, Aug. 17, 1876. A neat and commodious church edifice has been erected by the contributions of the people. Ground has been secured and a new chapel is in process of erection. Two ministers are now stationed in the city, who report 508 members, 425 Sunday-school scholars, and church property valued at $18,500. Attached to the church a room has been built, which is occupied as a book depository, and for the publication of a church and Sunday-school paper. (*See cut on the following page.*)

Christian Index, The, is the title of a church paper issued monthly by the Colored M. E. Church of America. It is published in Louisville, Ky., and has a fair circulation.

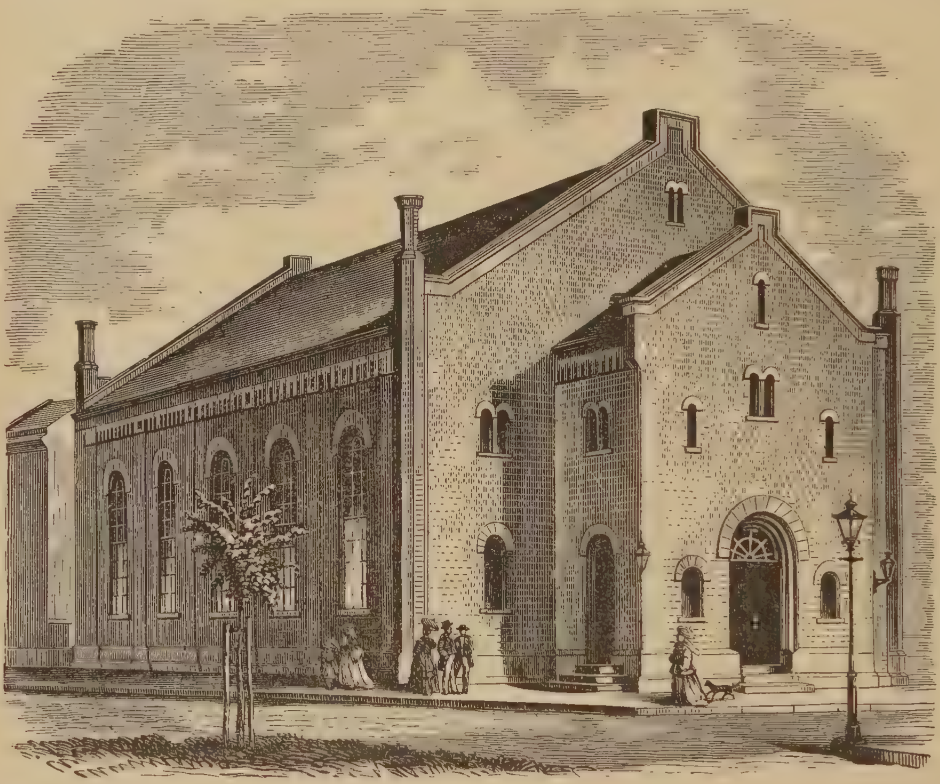
Christian Library.—In 1749, Mr. Wesley, though constantly pressed with other duties, commenced the compilation and publication of the "Christian Library." This was ultimately completed in fifty volumes duodecimo. He published it under the following title: "A Christian Library, consisting of Extracts from, and Abridgments of, the Choice Pieces of Practical Divinity which have been published in the English Tongue." This work was of great service to the Wesleyan preachers, and to such of the people as were enabled to procure it, but its expense was too great for the masses, and hence it was not generally known. In 1752, Mr. Wesley remarks concerning it, "It cost me £200; perhaps the next generation may know its worth." It has since been printed in an octavo edition of thirty volumes.

Christian Recorder is the title of a periodical published in Philadelphia as the organ of the African Methodist Episcopal Church. It is now in its fifteenth volume, having been established in

1863. It is issued from their Book Room, and is edited with ability.

Christmas is so called because of special "mass" or religious services referring to the birth of Christ, which are held on that day. The observance of Christmas is not of divine appointment, nor is it alluded to in the New Testament. The day of Christ's birth cannot be fixed from any historical data, but for a number of centuries the churches have adopted this day in commemoration of that glorious event. It was carefully observed by the ancient churches since the fourth century, and the Church of England had religious services suited to the occasion. Mr. Wesley strictly observed these, and directed his ministers to preach on all the great festivals of the church. He prepared a number of hymns suitable to the occasion, and published them for the use of his societies. For many years a Christmas morning prayer-meeting was extensively held, in which Christmas hymns were sung, suitable addresses delivered, and prayers offered. In Puritan communities but little attention is paid to the day, and the Methodist congregations share in the general feeling, but usually there is some religious service held during the day.

Church.—The derivation of this word is involved in obscurity. Some of the best critics suppose it is derived from the Greek κυριακόν, the *Lord's house;* others suppose it is of the same form as the Latin *circus*, signifying the assemblage of a large number of people, which usually partakes of a circular form. Ecclesiastically the phrase is used to signify, 1. The membership composing any particular congregation. 2. The edifice in which that congregation worships. 3. A particular denomination, as the Baptist Church or the Methodist Church. 4. The aggregate of Christians in any particular locality, as the church in Rome, the church in Jerusalem. 5. A denomination established by law in any particular country is called the church of that country, as the Church of Scotland, or the Church of England. 6. It sometimes involves the aggregate of all Christian denominations in a country, as, the church in America. 7. In a still wider signification it is employed to denote the whole body of believers, whether on earth, as the church militant, or in heaven, as the church triumphant. In its evangelical sense, the church denotes "that one mystical body of which Christ is the sole head, and in the unity of which all saints, whether in heaven or on earth, or elsewhere, are necessarily included as constituent parts." In this sense the church is invisible. The visible church in its ag-



CHRISTIANIA CHURCH.

gregate is composed of all true believers now existent on earth, but as those neither have, nor can have, any organized form, the phrase is usually applied to bodies of Christians united by similar formularies of faith, and by similar usages in worship, and who are jointly interested in rules and regulations made for the general good. The Methodist Churches have adopted the definition made by the Church of England, to wit: "The visible church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that are of necessity requisite to the same." The Romanists require as the test of a true church that it should be under "the government of lawful pastors, and especially of the one vicar of Christ upon earth, the Roman Pontiff." Among them the government of the church belongs to the priesthood, who receive it from the Pope, who is the visible head of the church. Among Protestants, the theory is that the government of the church pertains to the whole body of the church, as all Christians compose a spiritual priesthood. This is the Methodist theory, and hence laymen are admitted to participation in the church government. Though the relative powers of the ministry and laity, in their relative participation, vary among the different branches of Protestants, and also among different branches of the Methodist family, yet in all of them, at present, the right of the laity to a voice in church government is freely admitted.

Church Conference is an ecclesiastical association in the M. E. Church South, and consists of all the members of the church and resident members of the Annual Conference belonging to any station or circuit. It convenes once a month in stations and once in three months on circuits, and the preacher in charge presides. The secretary is expected to report to the Quarterly Conference all the statistics to be reported to the Annual Conference. Its order of business is to hear reports from the preacher, the class-leaders, from the Sunday-schools, and the stewards of the church. It also looks after the poor, the collections ordered by the Annual Conference, and other matters of church enterprise; the literature of the church, prayer-meetings, and all matters of a local church interest.

Churches and Church Property.—Down to 1856 the M. E. Church had given no direction about reporting the number of churches and parsonages. The General Conference of that year ordered a report to be made by the preachers annually. In 1857 they reported 8335 churches, valued at $15,781,310; 2174 parsonages, valued at $2,126,874; total church property, $17,908,184. The last report (1876) gives 15,474 churches, valued at $70,886,671, and 5180 parsonages, valued at $9,119,510, making a total of church property, $80,006,181. Neither the British Methodists nor the M. E. Church South report any church property in their general minutes. The Methodist Church property of all denominations in the United States according to the census of 1870 was $69,854,121. The latest statistics show the following table of Methodist Church property, in part, in the United States, including parsonages:

M. E. Church	$80,006,181
African M E. Church	3,000,000
The Methodist Church Methodist Protestant Church	2,662,736
African M. E. Zion Church	3,000,000
American Wesleyan Church	421,000
Free Methodist Church	335,075

It is probable that the property of the M. E. Church South amounts to from $25,000,000 to $35,000,000.

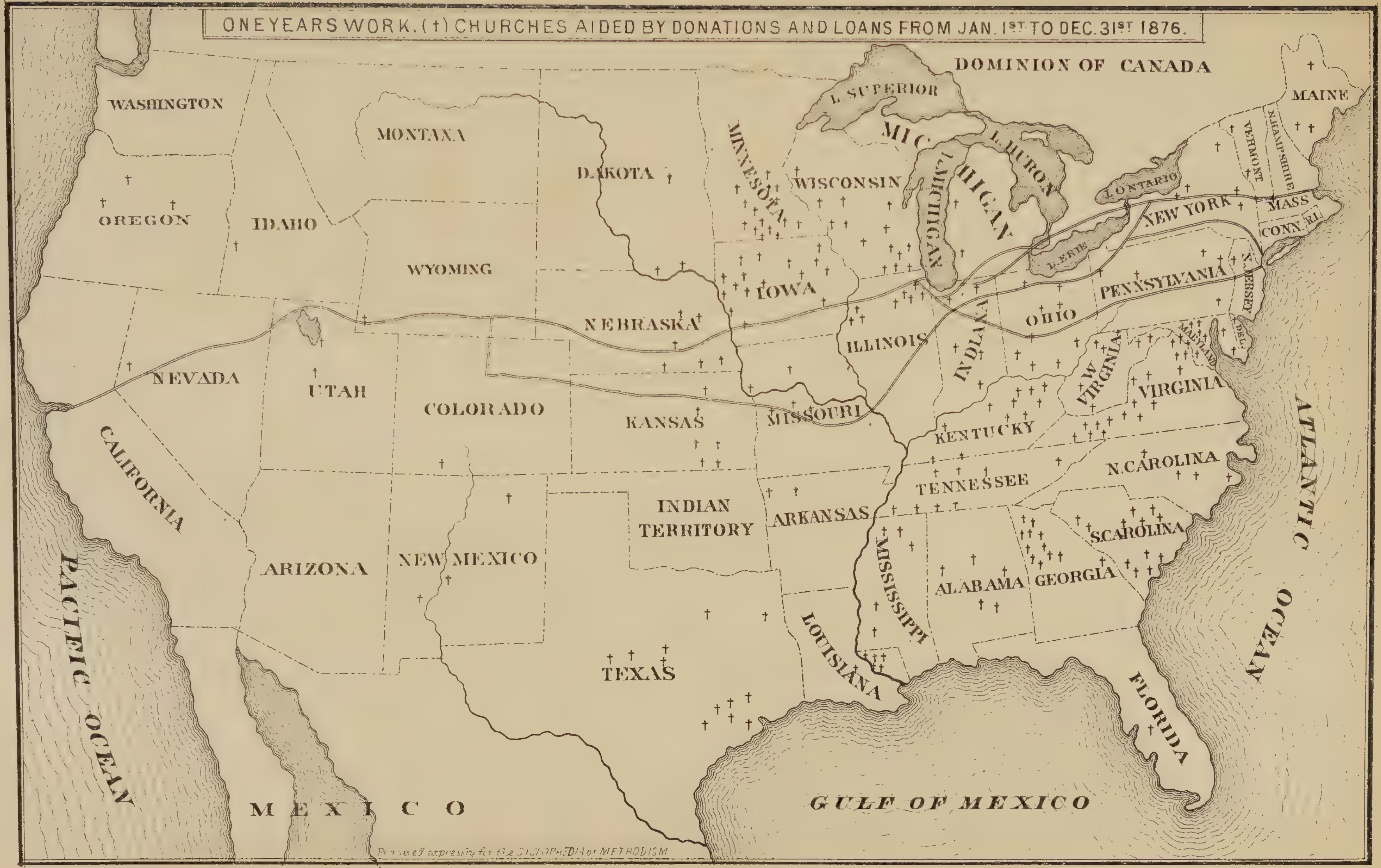
Church Extension, Board of.—For many years the M. E. Church had felt the need of some systematic method by which feeble congregations could be assisted in the erection of churches. The English Wesleyans had established a chapel building fund which was of great service to them, and similar associations were organized in other churches. This want in the church led the General Conference, in 1864, to authorize the establishment of the Church Extension Society. It was incorporated by the legislature of Pennsylvania, March 13, 1865, with its central office in Philadelphia. Dr. Samuel Y. Monroe was its first secretary. He commenced his work with zeal and activity, but had scarcely organized the society when his labors were terminated by sudden death. Dr. A. J. Kynett, who had been a member of the General Conference, and had been active in securing the authorization of the society in the General Conference, was appointed to fill the vacancy, and has been elected and re-elected at each General Conference until the present time. In 1872 the organization of the Church Extension Society was changed to that of the Board of Church Extension, the members of which are appointed quadrennially by the General Conference. This action was followed by all the benevolent organizations of the church, which have now taken the form of church boards under the control of the General Conference. The annual church collections in behalf of the board have varied from $30,000 to $80,000. Special donations and bequests have added somewhat to this sum. These funds are apportioned by the general committee, appointed by the General Conference, to the several Annual Conferences, and under the action of the Conference committees are distributed to the most needy churches. The appropriations must, however, in all cases be approved by the general board before payment is made. Small as this sum is, when spread over the vast extent of territory aided by the society, great good has resulted from the donations. Churches have been stimulated to build which otherwise would have been discouraged, and efforts to liquidate church debts have been successful by the stimulus given even by small donations.

In addition to the fund arising from annual collections, a loan fund has been established, to which large contributions have been made, amounting in cash and property to $144,610.13, and in annuity funds to $120,600, making a total of the capital of the Loan Fund of $265,210.13. (See LOAN FUND.) The capital of this fund is to be preserved intact. It is loaned by the board on approved security, at such rates of interest as are agreed upon, to embarrassed churches, which agree to repay at such times and in such installments as are specified. By this Loan Fund a large number of churches severely pressed have been saved to the church and ultimately extricated from embarrassment. During the eleven years the board has been in operation it has received by collections $787,786.51, and it has loaned funds amounting to $265,210.13. It has "assisted 1897 churches in various parts of the United States and Territories. Most of these were built by the aid thus afforded, and many others, previously built but hopelessly involved, were rescued by this timely aid. During the last year 290 churches in 38 different States and Territories received assistance. Two hundred and nineteen of these received donations alone, 34 loans, 37 both donations and loans. The average amount of donations per church during the year was $213.75, of loans $381.13." A large portion of the help thus granted was to feeble societies in the West, and to small churches among the colored people in the South. Several benevolent individuals have contributed from $1000 to $10,000 each to the Loan Fund, desiring to leave a portion of their property which shall annually forever contribute to the erection of churches. Some gentlemen advanced in years have made donations of similar sums, or even larger, on the condition that during their life a specified interest should be paid to them annually, the capital to be the property of the board. A considerable proportion of the Loan Fund has been secured through the labors of Dr. C. C. McCabe, who has been assistant secretary, and who travels throughout the bounds of the church. The accompanying map shows the location of the churches aided during 1876.

The board consists of thirty-two ministers and thirty-two laymen, chosen by the General Conference, the bishops being *ex-officio* members. The general committee consists of twelve persons selected by the General Conference, one representing each episcopal district. These confer with a committee of the board, and make the annual appointments.

Church Government.—The Methodist Episcopal Church holds, as do most other Methodist bodies, that there is no prescribed form of church government given in the word of God. General principles and facts are therein given for the guidance of the church in all ages. John Wesley, who once entertained the doctrine that *jure divino* episcopacy was the only authorized form of government given by inspiration, very early in his public life abandoned that theory. After having read Stillingfleet, he believed the author had unanswerably proved that neither Christ nor his apostles prescribed any particular form of church government. As to the reason for this he answered, "Without doubt, because the wisdom of God had regard to this necessary variety. Was there any thought of uniformity in the government of the churches until the time of Constantine? It is certain there was not, and would not have been then had men consulted the word of God only." He did, however, believe that the episcopal form of government is most in harmony with the teaching of the New Testament and the practice of the early Christian church. In accordance with this view he recommended to the Methodists in America to adopt the episcopal form of government. In this respect he acted in perfect harmony with the general views entertained by the Reformers. Watson, in referring to this subject, says that all "agree in admitting there was no model prescribed in the New Testament for a Christian church as there had been in the Mosaic economy for the Jewish Church, and that it was a branch of the liberty of the disciples of Christ or one of their privileges to choose the polity which seemed to them best adapted for extending the power and influence of religion." In perfect harmony with this view, also, is the twenty-second article of religion in the Methodist Episcopal Church. (See ARTICLES OF RELIGION.) While these views are liberal, they are at the same time evangelical. It must not be inferred that the M. E. Church looks upon church government as being of little importance. It regards it as of great value, as being necessary to the harmony and unity of the church. It is true, however, that it has always regarded deep spirituality as of more value, and has insisted from the beginning with more earnestness for true piety than for special ceremonies or forms of church government. While holding firmly to its own church order, it is ready to fellowship and unite in holy enterprises with evangelical Christians of every name and of every form of church government.

Church Manual.—The General Conference of the M. E. Church of 1876 directed that the Boards of Management of the Educational, Missionary, Church Extension, Freedman's Aid, and Book Concern, together with the Sunday-School and Tract Societies, should unite in publishing a church manual to be sent free to all the ministers of the church. It was to be a monthly publication, and was



ONE YEARS WORK. (†) CHURCHES AIDED BY DONATIONS AND LOANS FROM JAN. 1ST TO DEC. 31ST 1876.

Prepared expressly for the CYCLOPÆDIA of METHODISM

designed to give in a condensed form the latest facts and news relating to all the above interests. Each one of the above societies or boards was to bear a proper proportion of the actual cost of the publication.

Church Records.—It is made the duty of the preacher in charge in the M. E. Churches to keep correct records of all persons received on probation, or who may remove, by letter, or have withdrawn from the church, or who have died. He must also record marriages and baptisms, and keep a record of all matters relating to the membership of his charge. Hence one of the questions asked in the Quarterly Conference is, "Are the church records properly kept?" It is made the duty of the pastor to examine the records of the classes, and the steward's accounts, and to see that these are kept according to the usages and directions of the church. There are other records, besides those kept by the minister, which are considered of great importance by the church, such as the deeds, mortgages, insurance papers, and other legal documents. In order to see that all of these are properly kept, it is made the duty of the last Quarterly Conference of each year to appoint a committee on church records.

Church Trials.—It is a part of the fundamental law of the M. E. Church that the General Conference shall not take away the privilege of the ministers or members of a trial by a committee and an appeal. In the interim of the General Conference, if any bishop is accused of immorality he may be brought before a committee of elders, which committee, if in this preliminary examination they find him guilty, may suspend him, subject to a trial before the Judicial Conference. The bishop, however, has the right of appeal to the ensuing General Conference.

The trial of a minister is very similar. When complaint of immorality is made against him a preliminary examination is held, and if he is believed to be guilty he may be suspended from his official functions, and cited to trial before the Annual Conference. He has the right of appeal to a Judicial Conference. In the trial of a local preacher, he is brought before a committee of his peers, and if found guilty he is to be expelled, retaining, however, the right of appeal to the ensuing Quarterly or District Conference, which court is final in his case.

Respecting the trial of church members, the first form of action is that of complaint, which must be made to the preacher in charge or pastor having supervision. If the complaint appears to be well founded the pastor must summon a committee, which may be selected from any church within the district, or the defendant may be brought before the society to which he belongs. The early Methodists gave to the preachers the right to receive and to exclude members until the year 1789. From that day to 1800 the pastor and the society before whom the accused was to be brought were considered co-ordinate in the responsibility of the verdict. After 1800, however, this plan was changed, and the sole responsibility of the verdict was left with the committee or with the society. The Discipline of the church now directs that an accused member shall be brought to trial before a committee of not less than five, who shall not be members of the Quarterly Conference, and if the preacher shall judge it necessary, in order to obtain an unprejudiced verdict, he may select the committee from any part of the district. The preacher in charge is to cause an exact record to be made of all the proceedings in the case. The parties concerned have the right of challenge for cause, and if the accused is found guilty, by the decision of a majority of the committee, and the crime be such as is expressly forbidden in the word of God, the preacher in charge is to expel him. And if the accused person evades a trial by absenting himself, after sufficient notice has been given, he may be tried in his absence, and, if found guilty, expelled. In all cases of the trial of members or ministers, witnesses who are not members of the church may be called, and the testimony of an absent witness may be taken before the preacher in charge or the preacher appointed by the presiding elder of the district within which such witness resides, provided sufficient notice has been given to the opposite party of the time and place of taking such testimony. Any accused person has the right to call to his assistance, as counsel, any member in good and regular standing in the M. E. Church. In any of the above-mentioned cases of the trial of members, if the preacher in charge shall differ in judgment from the majority of the committee concerning the guilt or innocence of the accused, he may refer the trial to the ensuing Quarterly Conference, which may order a new trial. The preacher in charge shall proceed to try the case, unless the charges are withdrawn. After such forms of trial and expulsion, such persons have no privileges of the society or of the sacraments in the church, unless they have given evidence of contrition, confession, and satisfactory reformation.

Cincinnati, O. (pop. 216,239), was settled in 1788, and in 1800 had a population of 400. This city now ranks first in population in Ohio, and eighth in the United States. It is called the Queen City. It was laid out after the model of Philadelphia. The Presbyterians were among the first settlers of this city, and in laying out the town one-half of one of the most valuable squares was appropriated to their denominational use.

The Baptists were perhaps next in order of time.

In 1798, Rev. John Kobler was sent by Bishop Asbury to form a circuit if possible in the Northwest Territory. He visited Cincinnati, and said that the site on which the city now stands was nearly a dense and uncultivated forest. No improvement was to be seen but Fort Washington, around which were built a few cabins of the first settlers. Kobler found but little opportunity for preaching, as the troops cared little about the gospel, and the inhabitants who were religious were unfriendly to Methodism. Probably Rev. Henry Smith and others, the successors of Kobler, visited the place. In 1804, John Collins, a farmer and local preacher, delivered the first Methodist sermon in Cincinnati of which record is made. He preached in an upper room in the house of a Methodist merchant, Carter by name, and his congregation numbered twelve. The next sermon was by Rev. John Sale, the regular preacher on the Miami circuit, in a friend's house, on Main Street, between First and Second. His audience numbered between thirty and forty, and after sermon a society of eight persons was organized. This became the nucleus of Methodism in Cincinnati. Religious services were subsequently held in an old log school-house, below the hill, not far from the fort. The first love-feast was held in the court-house, in 1805, during a quarterly meeting, when Rev. William Burke was presiding elder of the Ohio district. It was then included in the Miami circuit. The first report of the Miami circuit was made to the Conference of 1799, of 99 members.

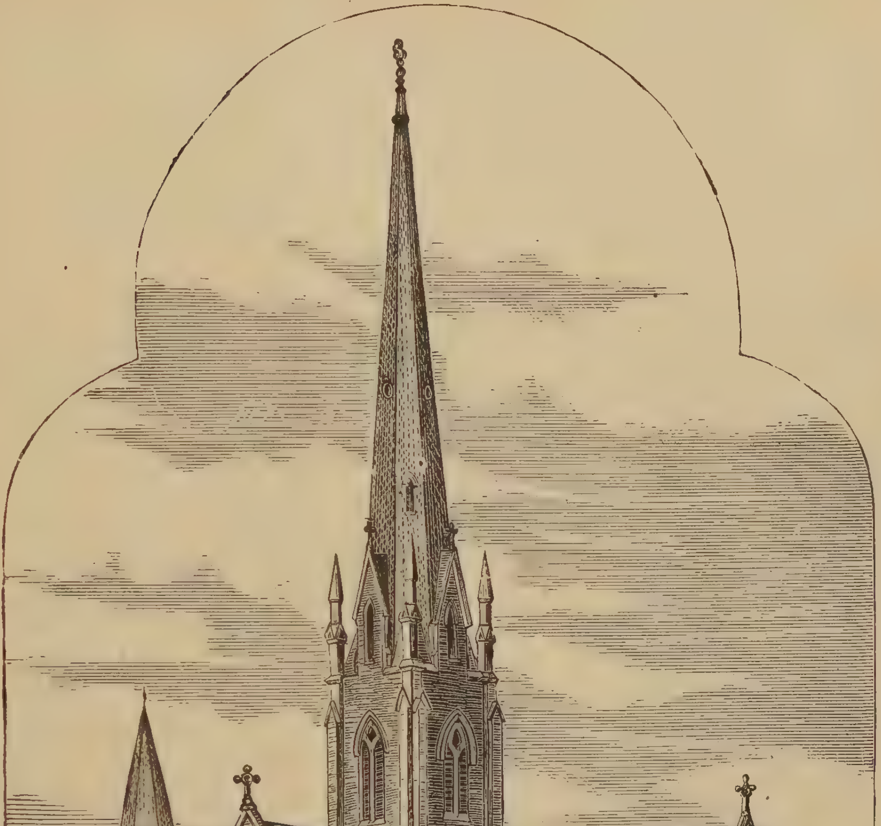
In 1805 the first church lot was purchased, situated on Fifth Street, between Sycamore and Broadway. The "Old Stone Church," as it was subsequently called, 20 by 40 feet, was built on this lot, and dedicated in 1806. In September, 1808, Bishop Asbury, accompanied by Rev. Henry Boehm, paid his first visit to this town, and it then contained less than 2000 inhabitants. The stone chapel was crowded to overflowing to hear him. On Sabbath morning he preached a sermon of great power from these words, "The love of Christ constraineth us." Immediately afterwards, as was their custom where there was a German population, Boehm preached in the German language from this text, "He came to his own and his own received him not," and this is believed to have been the first German discourse delivered in Cincinnati.

The stone church was twice enlarged, and at last rebuilt, and, under the name of Wesley chapel, occupies the same site. The General Conference of 1820 authorized the establishment of the "Western Book Concern" in this city, and Rev. Martin Ruter was appointed book agent. In 1834 the *Western Christian Advocate* was authorized by the General Conference, and Rev. T. A. Morris was appointed or elected editor. The *Ladies' Repository and Gatherings of the West* was instituted in 1840, with Rev. L. L. Hamline as editor. By the wise suggestions of Rev. Charles Elliott, the Wesleyan Female College was established in 1842. To facilitate the mission, to which he felt himself specially called, Rev. William Nast began in 1837 to publish a German paper entitled the *Christian Apologist*, which was the forerunner of the numerous German publications issued from the Book Concern.

Cincinnati Methodism suffered considerably from what was known as the "Radical Controversy." In 1828 a number of active members united in forming Union societies, and their course being considered injurious to the church, some of them were summoned to trial and were expelled. This led to a large secession and to the building of an edifice on Sixth Street by the Methodist Protestants, and subsequently to another on George Street. Rev. William Burke, becoming dissatisfied, established an independent congregation on Vine Street, to which he preached for a number of years, but which subsequently failed. The African Methodist Episcopal Church early established a congregation in this city, but the colored people were divided, one colored congregation adhering to the parent church, and which now has a beautiful place of worship. The German work, commenced by Dr. Nast in 1836, was for a few years quite successful, and several large German congregations were formed. The removal of members, the influx of a strong Romanistic element, and the greater activity of the Lutheran churches left little room for a corresponding increase in later years; but these churches are doing an excellent work. The German population is about 115,000, or 34 per cent. The following table presents a view of the statistics as reported in 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
St. Paul's	590	383	$220,000
Trinity	429	300	100,000
Asbury	216	300	20,000
Pearl Street	110	250	11,000
Mount Auburn	72	250	18,000
Walnut Hills	345	316	77,000
Grace	54	62	5,000
McKendree	310	280	6,000
City Mission	69	230	1,400
Wesley	410	250	47,000
St. John's	122	200	30,000
Christie	466	355	20,000
Finley	148	143	25,000
York Street	295	400	40,000
McLean	253	355	18,000
Fairmount	56	140	7,000
Cumminsville	88	70	3,500
German, Race Street	155	115	16,000
Everett Street	145	137	18,500
Buckey Street	202	268	20,000
Blanchard Chapel	67	90	3,000
Union, colored	220	45	25,000
Cumminsville, colored	52	40	1,500
Protestant, Sixth Street	......	......	....
George Street	133	125	50,000
African M. E. Church	425	175	75,300
African M. E., Walnut Hills	92	70	6,600

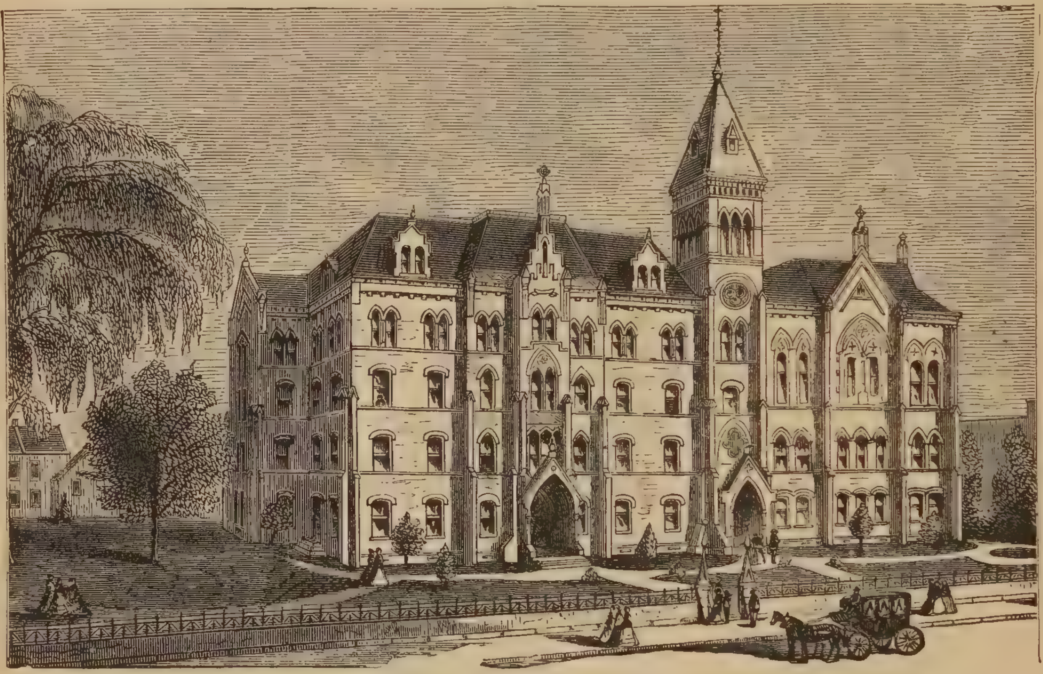
Cincinnati Conference, M. E. Church, was set off from the Ohio Conference in 1852. The Kentucky territory, having been previously included in the Ohio Conference, was set off at the same time, and the preachers in the Cincinnati


BOGART & STILLMAN. CIN.

ST. PAUL'S M. E. CHURCH, CINCINNATI, O.

and Kentucky Conference, for the convenience of the work, met together in 1852. The Cincinnati Conference is thus bounded: "Commencing at the southwest corner of Darke County, in the State of Ohio; thence easterly to the northwest corner of the Ohio Conference, so as to leave Burlington and Delaware districts in the Central Ohio Conference; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, except so much in the variation of that line as to attach Elizabeth, Hamilton Co., O., to the Southeastern Indiana Conference." Elizabeth was included in the Cincinnati Conference until 1872.

The first session of the Cincinnati Conference, as held separately from Kentucky, was in 1853, when it reported 32,325 members, 190 traveling and 238 local preachers. In 1876 the minutes show 190 traveling and 200 local preachers, 362 Sunday-schools, and 37,719 scholars, 36,056 members, 363 churches, valued at $1,693,720, and 81 parsonages, valued at $192,000.



CINCINNATI WESLEYAN COLLEGE.

Cincinnati Wesleyan College dates its origin from September, 1842, when nineteen students were enrolled in a granite building on the north side of Ninth Street, between Main and Walnut, under the presidency of Rev. Perlee B. Wilber. The incipience of the enterprise was in a large degree owing to the zeal and energy of Dr. Eliott, who was at that time editor of the *Western Christian Advocate*, and was exceedingly earnest in promoting female education. A board of trustees was organized, and arrangements made by them for procuring a teacher. Under Mr. Wilber the attendance so rapidly increased that enlarged accommodations were found desirable, and a property was purchased on Vine Street, and a seminary building erected. The institution continuing to flourish, and property in the centre of the city becoming greatly enhanced in value, the original site was disposed of, and the present college edifice was erected on ground fronting on Wesley Avenue, 287 feet, with a depth of 115 feet. The main building was completed in September, 1868, and is 172 feet long by 60 feet wide. In the rear of the centre is a wing 40 by 30 feet, making the entire depth 90 feet. Exclusive of the basement there are four stories and a Mansard-roof. The tower extends 50 feet above the main roof, being 114 feet above the foundation, or 135 feet above the street. The structure is of brick, with heavy stone finish, in a combination of the Gothic and Corinthian styles, and presents an imposing appearance. It ranks among the finest edifices of Cincinnati, and has few, if any, superiors for the purposes to which it is consecrated. The halls are spacious, the stories high, and the facilities for lighting, heating, and ventilating almost perfect. Each floor has a bathroom, with hot and cold water. The dormitories are finished and furnished with especial reference to the health and comfort of boarders. The dining-hall is large and attractive. The reading-room, 16 by 25 feet, is furnished with standard American and European periodicals, and a growing library of over 1000 volumes. The recitation-rooms are provided with all necessary appliances, and a thoroughly equipped laboratory has been furnished during the past year for the department of natural science. The music-rooms are in the Mansard, and a large number of pianos, organs, etc., are accessible to the pupils. The value of the college property is estimated at $225,000. The college is conducted, as its name indicates, upon the basis of entire loyalty to Christ. The discipline is parental and mild but firm, and it is the constant endeavor to establish and maintain between pupils and teachers the most pleasant relations. The enrollment of students for the past year was 216, every section of the Union being represented. After the death of Dr. Wilber, who fell a martyr to anxiety and overwork, the institution has been under the presidency of Dr. Robert Allyn and other able instructors. In 1875, Rev. Dr. H. D. Moore succeeded to the presidency, and has the general oversight of all the departments. He is assisted in the literary department by Catharine J. Chamberlayne, A.M., Lady Principal, and Professor of Belles-Lettres; Charles W. Super, A.M., Ph.D., Ancient Languages; Francis A. Fish, A.M., Mathematics and Astronomy; Martha Borkee Flint, A.M., Natural Science; assisted by teachers in French and German, and lecturers on various branches of natural science and history. The College of Music is under Karl Barnes as dean, assisted by a number of skillful musicians. The College of Design is under Mary W. Richardson, with assistants; and the preparatory school is under Miss Clara A. Burr, principal, with skillful and careful assistants. (For course of study and more minute details, see the annual catalogue.)

Circleville, O. (pop. 5407), the capital of Pickaway County, on the Scioto River, and the Cincinnati and Muskingum Valley Railway. The village was founded in 1810, on the site of two forts, of unknown age, of nearly equal size, and near each other; the one an exact circle, and the other a square; the sides of the latter 55 rods in length. The circular fort was surrounded by two earthen walls, 20 feet high, inclosing a ditch, and the square one by a single wall, 10 feet high. The village covers the whole of the site of the circular fort, from which it gets its name, and the western half of the square. In 1846 these curious forts had been nearly obliterated by the improvements of the village. Methodist services were held in Circleville occasionally during the years from 1812 to 1816, in which latter year a society was organized. The first M. E. church of the place was built in 1830, burned in 1851, and rebuilt in 1852. Previously to 1834 the circuit was called Pickaway, but in that year it took the name of Circleville. An African M. E. society was established here in 1832, but was without a house of worship until 1851. A Methodist Protestant church was built in Circleville at a recent date, and was occupied for a time by a small society, but the church is now in other hands, and the society disbanded. It is in the Ohio Conference, and reports: M. E. Church: members, 345; Sunday-school scholars, 445; church property, $21,500. African M. E. Church: members, 145; Sunday-school scholars, 81; church property, $1000.

Circuits (American) are so named in Methodism because the preacher visits in regular succession a number of appointments in different localities. The term is used in distinction from stations, which have a single appointment and support their own pastor. In old times these circuits were very large, frequently embracing from ten to forty appointments. The official members of these appointments met together once in three months at quarterly meetings, where a Conference was held to care for and supervise the general interests of the work within their bounds. In the United States at one time, as in England, the circuit system was almost universal, and even the largest cities had country territory annexed to them, and as the charges in the cities multiplied they were united together in the same manner as country appointments. As population, however, increased, and the single congregations were strengthened, circuits were divided and subdivided, until the number of appointments now seldom exceeds more than from two to ten, though in a few of the Western States larger circuits still remain. Sometimes these circuits were under the care of but one minister; generally, however, two ministers, and sometimes three, were appointed to each circuit, one being a man of age and experience, the other young and inexperienced. In this way the feebler societies were benefited by the counsel and experience of the aged, as well as by the activity, zeal, and energy of youth. This circuit system also served as a means of theological training, for the young ministers were under the watchful eye and counsel of the older, and were directed in their studies and in all their plans. For years past the tendency has been to form separate stations as soon as single congregations gain sufficient strength.

Circuits (English Wesleyan).—The first appearance in the minutes of Conference of circuits, as such, was in 1746, when they were seven in number. In these circuits, No. 5 was Yorkshire, which included the counties of Lancashire, Cheshire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire. These were composed of a number of towns, villages, and hamlets, wherein were societies. In 1770 the circuits had increased to 50, one of which was *America!*

A great change has taken place since then. Now, generally speaking, each comprises a limit of from eight to ten miles distance from the circuit town. The number of circuits is now 673.

The office of superintendent, and the appointment of ministers, will be found on a subsequent page.

The circuit plan, containing a list of the appointments of the traveling and local preachers, must be made by the superintendent or one of his colleagues. The election of stewards takes place at the Christmas quarterly meeting. They are appointed for two years, but are sometimes re-elected for two or even more years in succession after the termination of the period of office, and during the transaction of the financial business they are members of both the May and September district meetings.

(For the business of the circuit quarterly meetings, see QUARTERLY MEETINGS. For the office and work of circuit stewards, see STEWARDS.)

Cissell, George.—Prominent among the lay delegates of the Southern work, he represented the Lexington Conference faithfully at the General Conference of 1876.

City Road Chapel, an engraving of which is here given, was commenced by Mr. Wesley, in April, 1777, and was opened Nov. 1, 1778. He writes, "It is perfectly neat but not fine, and contains far more people than the Foundry; I believe, together with the morning chapel, as many as the Tabernacle." Prior to this date the Methodists in London had worshiped in the building called the Old Foundry (see FOUNDRY CHAPEL), which, as the ground was held only on lease, they were in danger of losing. Mr. Wesley collected subscriptions in various parts of England for this building, which, though plain, is large and commodious, and is "the most sacred and attractive edifice in the Methodistic world." In the rear of this church Mr. Wesley was buried, and several of the leading ministers lie in close proximity. The president of the British Conference is usually in charge of City Road chapel, and it is recognized as the centre of the Wesleyan Methodist connection.

CITY ROAD CHAPEL.

Claffin, William, LL.D., a large manufacturer and merchant of Boston, Mass., was born at Milford, Mass., March 6, 1818. He has been actively engaged in the city, and identified with all its public interests. He has been a member of the State legislature and Representative in Congress, and was governor of the State from 1869 to 1871. He has been an active and prominent member of the Methodist Episcopal Church, has presided in many of its public assemblies, was a member of the General Conference in 1872, and is one of the principal founders of the Boston University.

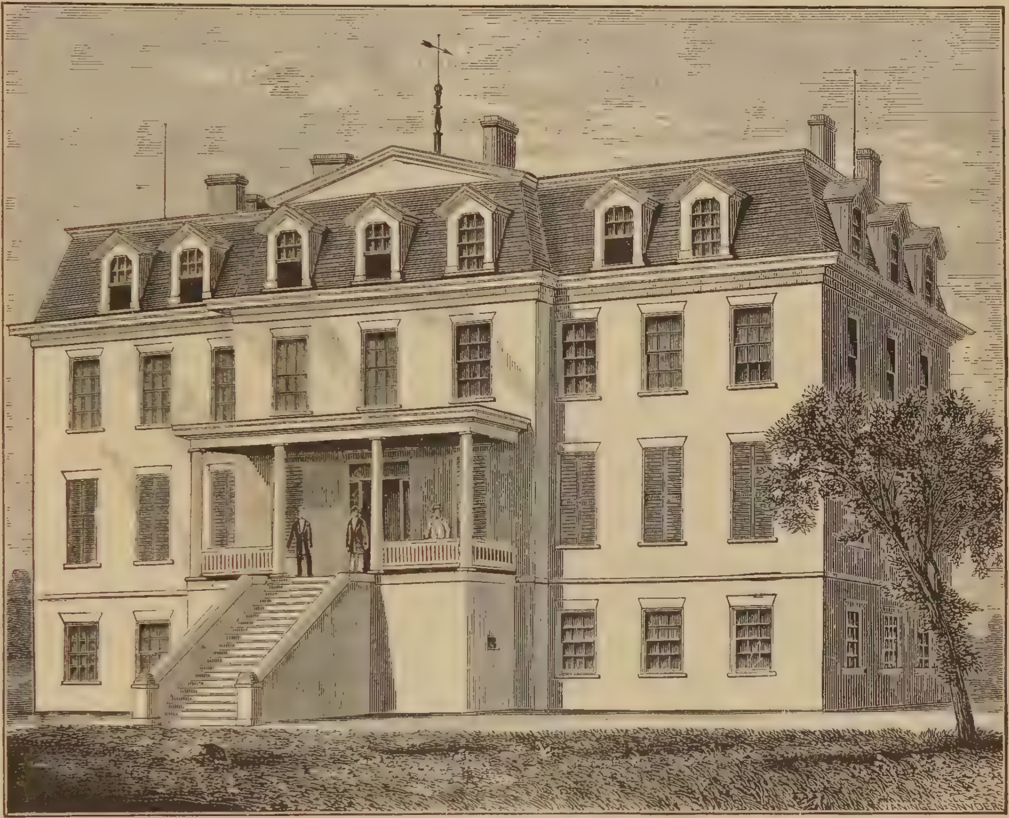
Claflin, Lee, was a distinguished philanthropist of Boston, Mass., and was born in 1791. By industry and frugality, as well as by unusual business tact, he acquired wealth in the manufacture of shoes. He was a member of the M. E. Church, and ardently devoted to all its interests. He was one of the most liberal patrons of the Wesleyan Academy, at Wilbraham, Mass., the Wesleyan University, at Middletown, Conn., and of what is now the Boston Theological Seminary. He also contributed largely for purchasing a seminary at Orangeville, S. C., which is now the Claflin University. He died February 23, 1871, leaving behind him a monument in literary institutions more durable than any which could have been erected over his grave.

Claflin University, South Carolina. — The Orangeburg Female College existed for many years prior to the late Civil War under the direction of a clergyman of the Presbyterian Church. At the close of the war the property was purchased, through the energetic efforts of Revs. T. W. Lewis and A. Webster.

A charter was obtained from the legislature conferring full university powers, taking its name from a distinguished citizen of Massachusetts, Hon. Lee Claflin, who was the chief contributor in its purchase. Rev. A. Webster, D.D., was elected president, and the school was opened for youth of both sexes during the fall of 1869.

Baker Theological Institute, first established at Charleston for the education of candidates for the ministry, was removed to Orangeburg, and became a part of Claflin University.

With such an origin it began to make its own history. Its work has been a noble one for the hitherto neglected youth of color in South Carolina, giving to the M. E. Church some of her best preachers in that Conference, a large number of teachers annually to the public schools, and multitudes of youth more or less educated, who have gone out to impart their inspiration to others.



CLAFLIN UNIVERSITY.

Its support has come principally from the Freedman's Aid Society of the M. E. Church, and from the fostering hand of ex-Governor Claflin, of Massachusetts, and other members of that benevolent family whose name it bears.

By act of General Assembly, in 1872, the Congressional grant of land for establishing an agricultural college was accepted by the State, the institution was created and made a co-ordinate branch of Claflin University. In 1874, Dr. Webster resigned the presidency, and Rev. E. Cooke, D.D., was elected as his successor; and subsequently was placed in charge of the agricultural department also by the trustees having charge of that interest. In January, 1876, the main buildings, making a frontage in all of 260 feet, were destroyed by fire; but temporary arrangements were soon made for continuing the work of instruction with but a slight interruption.

During the past year a convenient brick edifice of imposing appearance has been erected, which, with other school buildings and cottages of various sizes, will afford ample accommodations for a large number of students.

The experimental farm of the Agricultural College contains 116 acres of land largely under cultivation; this, with others belonging to the University, aggregates about 150 acres conveniently located adjoining the college buildings.

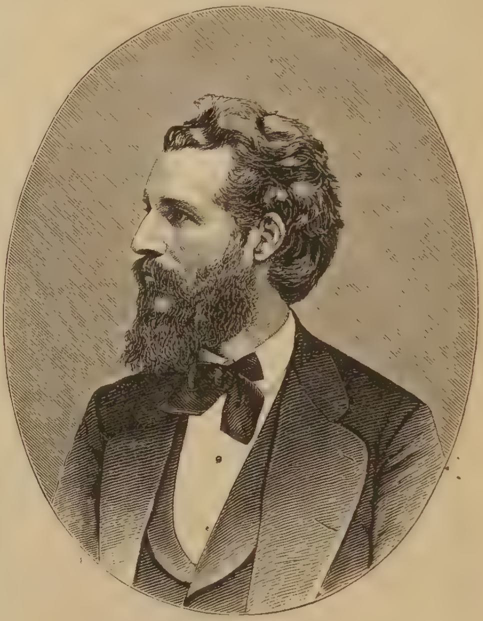
It is intended to connect agricultural labor and mechanical industry with the college, as a means by which students can help to defray their expenses.

The income of the agricultural fund, amounting annually to $11,508, has hitherto been paid only in part, leaving, after meeting the payments on the purchase of the experimental farm, very little to be applied to purposes of instruction. The interest manifested by the present State government gives promise of the payment of this annual interest for the cause to which it has been assigned, and also such other appropriations as may be necessary to give the institution the highest degree of efficiency.

Under these encouraging aspects Claflin University proposes to meet the increased demands upon it, arising from the suspension of the State University, at Columbia, in which were many colored students, by enlarging its board of instruction and organizing at once a full curriculum of college studies.

Clark, Alexander, D.D., was born in Jefferson Co., O., March 10, 1834. His father is of Scotch-Irish extraction. His mother was born in the Highlands of Scotland. He received an ordinary English education in the common schools of his native State, engaging much of the time in manual labor. His father, a classical scholar, was his best teacher, and home his highest school. At seventeen years of age he became a teacher, and continued in the service for about six years. During this time he conceived the idea of a schoolday paper, and started the *School Visitor*, afterwards the *Schoolday Magazine*, for a time setting his own type and working the editions upon a hand-press. This periodical continued for nearly twenty years, and was finally merged in the *St. Nicholas*, of New York.

In 1861, Mr. Clark was ordained in the Methodist Protestant Church, and took pastoral charge at New Brighton, Pa. In 1863 he became associate pastor with the Rev. Thomas H. Stockton, D.D., of the church of the New Testament, Philadelphia. In 1864 he was called to the pastorate of Union chapel, Independent Methodist Church, Cincinnati, and in 1866 was appointed pastor of the First Methodist Protestant Church, Pittsburgh, which position he held for four years. In 1870 he was elected editor of the official periodicals of the Methodist Church, *The Methodist Recorder* and *Our Morning Guide*, which position he held during life. Mr. Clark received the honorary degree of A. M. from Mount Union College, Ohio, in 1864, and the same degree the following year from Otterbein University, Ohio. In 1875 he received the degree of D.D. from the Ohio Wesleyan University.


REV. ALEXANDER CLARK, D.D.

During Mr. Clark's editorship he made two visits to California, remaining the second time three months, by invitation, supplying the pulpit of the First Presbyterian church, San Francisco. In 1874 he attended the General Conference of the M. E. Church at Louisville, Ky., and was received as fraternal messenger. In 1876 he attended the General Conference of the M. E. Church at Baltimore. In the same capacity and same year he visited, also, in the relation of official deputation, the various British Conferences in England, being cordially received by all. He extended his foreign trip to Holland, Belgium, Germany, Switzerland, France, and, returning, published an account of his journey, entitled "Summer Rambles in Europe." He is the author of various works, the best known of which are "The Old Log School-House," "Schoolday Dialogues," "Workday Christianity," "The Gospel in the Trees," and "Starting Out." The Hymn-Book of the denomination, "Voice of Praise," was principally compiled by him. He also published some poems called "Ripples on the River." He was a member of four General Conferences, and of several Conventions of his church. On a visit to the South he was taken ill at the residence of Governor Colquitt of Georgia, where he died July 6, 1879.

Clark, Burrell, a Methodist Episcopal minister and member of the Mississippi Conference, was born in Uniontown, Ala., 1847, and died in Lauderdale, Miss., May 17, 1875. He united with the church in 1870, became a local preacher, and entered the Mississippi Conference in 1873, and was appointed to Meridian and Lauderdale circuits. He was very successful as a minister, adding large numbers to the churches wherever he was appointed. On Lauderdale circuit 150 united with the church. He was instrumental in erecting two churches.

Clark, Davis Wasgatt, D.D., one of the bishops of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25, 1812, and died at his residence in Cincinnati, O., of disease of the heart, May 23, 1871. When a boy he embraced religion, and he and his mother were two of the thirteen who constituted the first Methodist society in his native place. Being fond of study and strongly desiring educational advantages, at the age of nineteen he left home to struggle for this purpose. Having secured by his own exertions sufficient means, he attended the Wesleyan University, and graduated in 1843. He was admitted into the New York Conference, and after filling five charges was appointed as editor of *The Ladies' Repository*. He was elected to the same position by the General Conference of 1856, and re-elected in 1860. His editorial work having given great satisfaction to the church, in 1864 he

REV. D. W. CLARK, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

was elected to the office of bishop. He entered upon this work with great zeal, and traveled extensively, especially through the South, organizing a number of Southern Conferences. His health remained firm until near the close of his Conferences in 1870. The duties of the office and the death of Bishops Thomson and Kingsley had a depressing influence upon him, and his friends advised rest. He continued to suffer during the ensuing winter, but anxious to perform his work he began his visitation to the Conferences in the spring of 1871, and attended Lexington, Ky., and West Virginia Conferences, performing his duties with his usual accuracy. As his strength failed he was assisted by one of his colleagues in the Pittsburgh and New England Conferences. He was advised to return home, but had an earnest wish to meet his brethren of the New York Conference once more, and he opened its session in Peekskill, April 6, 1871, with the Lord's Supper. Having presided a few minutes, he invited Bishop Simpson to the chair and retired to his room, where he was confined with intense suffering during the entire session. It seemed doubtful for a while whether he would survive, but his strength rallied, and he was removed to his home in Cincinnati, where he lingered until the 23d of May. His religious experience was clear and triumphant. His expressions to his family were both consoling and encouraging. He rejoiced in Christian song. When Dr. Muhlenberg's beautiful hymn, "I would not live alway," was sung to him, he exclaimed, "Yea, Lord Jesus, come! come quickly!" And as these words were sung, "Since Jesus hath lain there I dread not its gloom," he repeated them with strong emphasis.

As a minister, Bishop Clark was able and successful. His sermons were carefully prepared and were full of instruction, and he has left both to his family and the church a valuable legacy in the volumes which he published. As a writer, he was clear, exact, and forcible. His skill and strength were shown not only in his sermons and in his editorials, but in his published works, such as his "Mental Discipline," "Elements of Algebra," "Life and Times of Bishop Hedding," and "Man all Immortal." He was a man of decided convictions, was earnest in opposition to slavery when it required great nerve to meet the tide of public opinion. He took a deep interest in education generally. At the time of his death he was president of the board of trustees of the Wesleyan Female College, in Cincinnati. He was also president of the board of trustees of the Ohio Wesleyan University. He was also president of the Freedman's Aid Society, and labored to promote the interests of education, especially in the South.

Clark, George L., a lay delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Chazy, N. Y., about 1826, studied law at the State and National school, at Ballston Spa, N. Y., was admitted to the bar in 1852, and settled in Plattsburg, N. Y. He was appointed by President Grant United States Assessor of Internal Revenue for the 16th district of New York, and held that position until it was abolished.

Clark, Homer J., D.D., was born at Mount Holly, Vt., December 23, 1803, and died at Homersville, Medina Co., O., Sept. 24, 1875. His conversion took place in early life. He was received on trial in the Ohio Conference in 1824. He entered the State University at Athens, O., where he spent five years, and graduated with honor. In 1829 he was sent as pastor to Pittsburgh. The Methodist Protestants, or Reformers as they were called, having taken possession of the Smithfield Street church, permission was granted to use the court-house as a place of worship. Dr. Clark was talented and very popular, and he drew large crowds. In 1830 he was appointed to Uniontown, and the succeeding year he was elected professor of Madison College, Uniontown, Pa., then under the patronage of the Methodist Episcopal Church. In 1832 he was stationed in Steubenville, O., and in 1833 in Meadville, Pa. From that period until 1844 he sustained the position first of vice-president and then of president, and Professor of Moral Science in Alleghany College, Pa. He inaugurated the plan of perpetual scholarships, and spent two years as the principal agent. He then returned to the college as president, and after two years resigned his position. In 1850 he was stationed in South Common, Alleghany City, and in 1851 in Smithfield Street, Pittsburgh. At the General Conference of 1852 he was elected editor of the Pittsburgh *Christian Advocate*, which position he filled with ability. After this he served as presiding elder of the Pittsburgh and Steubenville districts. He then took a superannuated relation and located in Ohio. One of his sons, Rev. Stephen R. Clark, is now a member of the North Ohio Conference. Mr. Clark's disposition was amiable and gentle. He was loved and esteemed by all who knew him. A few months before his death, having a desire to work for the Master, he engaged to supply a pulpit near his home. His last work was an unfinished sermon.

Clark, Laban, an eminent minister in the M. E. Church, was born July 19, 1778, at Haverhill, N. H., and died at Middletown, Conn., Nov. 28, 1868, in the ninety-first year of his age. His parents were Congregationalists, and his doctrinal instructions were Calvinistic. In 1799 he was converted, and united with the church. In 1800 he was licensed as an exhorter, and immediately employed by the presiding elder. In 1801 he was received on trial in the New York Conference at John

Street church, to which he traveled 340 miles on horseback. In 1803 he was sent as a missionary to Lower Canada. After this he filled important appointments in New York, Massachusetts, and Connecticut. He also served a number of terms as presiding elder. In 1832 he was appointed agent for the Wesleyan University. In 1851, having completed a half-century in the ministry, he accepted a superannuated relation. He was one of the principal founders of the Wesleyan University, and also took an active part in the formation of Conference academies. He was one of the founders of the Missionary Society while he was pastor in New York, in 1819. For years he was recognized as a leader in his Conference, and in the General Conference he always took a prominent part. In discourse he was argumentative, but always practical. He was devotedly attached to the doctrines and government of the church of his choice.

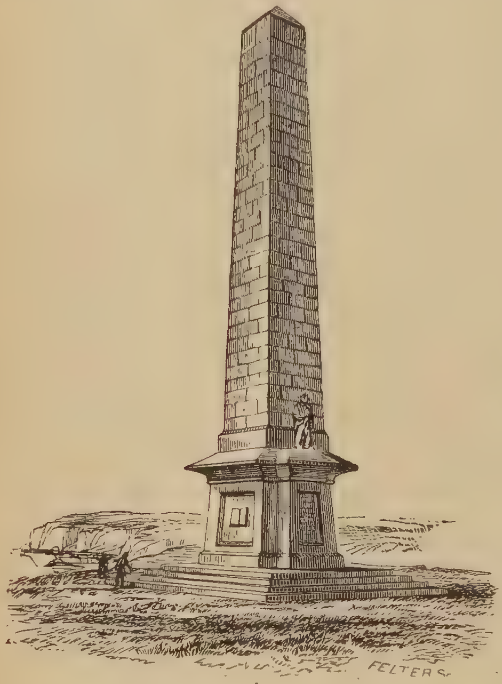
Clark, Lewis, a minister of the Methodist Episcopal Church, was born in East Hampton, Hampshire Co., Mass., July 26, 1813, and died in Glenville, O., March 4, 1876, in the sixty-third year of his age. He was converted in 1830, and having spent several years at the Wilbraham Seminary, he was employed by the presiding elder. In 1838 he moved to Ohio, where, in 1840, he was received on trial in the Erie Conference, and labored faithfully in all his appointments. At different times he was superannuated because of imperfect health. He was well read in Christian theology and Biblical literature, and could ably expound and define the doctrines of the Bible.

Clark, Samuel, was born in Virginia about the year 1800, and died in Van Buren Co., Iowa, Sept. 9, 1857. He entered the Baltimore Conference in 1821, and his first appointment was to East Wheeling, Va. Subsequently he removed to Ohio, and, after having traveled several years, removed to Iowa. When having been located for several years, he was in 1844 re-admitted. He possessed powers of mind which gave him high rank as a gospel minister. He was jealous for the purity of the church, and an able defender of her doctrines.

Clark University, Atlanta, Ga., was projected in 1869, and a grammar-school was then opened which has been in successful operation ever since, and is now embraced in the public school system of the city. Rev. L. D. Barrows, D.D., spent the winter of 1871–72 in Atlanta, and was instrumental in purchasing property for school purposes and opening the nascent university. For the two years following the institution was under the care of Rev. James W. Lee, A.M., and the succeeding two years of Rev. Isaac J. Lansing, A.M. For the past year Prof. J. Martin, A.M., has been in charge, with Miss Mary Owen, matron, and teacher of the girls' department, and Prof. W. H. Crogman, A.B., and Miss Upshaw, teachers in the preparatory department. During the past year there have been enrolled for the first term 117, second term 143, students. In addition to preparatory studies and the regular college curriculum, a special course has been provided for teachers, and also for candidates for the ministry, who are not able to take a full course. A liberal charter has been obtained. The institution owns four hundred and fifty acres of valuable land adjoining the city limits, which, with its property in the city, is worth $40,000. The institution is named in honor of Bishop Davis W. Clark, D.D.

Clark, William Warner, late of the faculty of the Genesee Wesleyan Seminary and Genesee College, was born at Bristol, Vt., Aug. 19, 1826, and died in Rochester, N. Y., Sept. 19, 1869. He was graduated from Wesleyan University in 1848, and in the same year became teacher of Mathematics in the Gouverneur Wesleyan Seminary, New York, and in 1850 principal of that institution. In 1853 he was elected teacher of Mathematics in the Genesee Wesleyan Seminary, Lima, N. Y. In 1860 he accepted an appointment as teacher of Ancient Languages in Baton Rouge Collegiate Institute, Louisiana, but resigned the position in a few months on account of ill health, and returned, in 1861, to his former position in the Genesee Seminary. In 1864 he served as acting Professor of Mathematics in Genesee College, but in a short time removed, in feeble health, to Rochester, N. Y.

Clarke, Adam, LL.D., was born at Moybeg, Londonderry Co., Ireland, in 1760 or 1762. His father, a classical teacher, was a member of the Church of England, but his mother, of Scotch origin, was a Presbyterian. Adam Clarke, when a boy, was remarkable for his physical strength, but appeared dull and stupid until about his eighth year, when the severe criticism of a school-fellow seemed to arouse him from lethargy, and from that time he made rapid progress in learning, especially in the Latin language. In his seventeenth year he was brought under religious impressions through the instructions of two Methodist preachers, and he united with a Methodist society, and soon became a class-leader and home missionary. In 1782 he was sent by Wesley to Kingswood. While digging one day in the garden at Kingswood he found a half-guinea, with which he bought a Hebrew Bible, and this laid the foundation of his great knowledge of the sacred writings. The same year he was employed by Wesley as an itinerant preacher, and with little interruption he remained in this work until 1815. He was an earnest, faithful, and diligent preacher, and to the last the chapels where he preached were filled to overflowing. He was thrice elected president of the British Conference. While an itinerant preacher he found sufficient time for a thorough study of Oriental literature. In the preparation of his great commentary, the greatest work of his life, he says, "I have had no assistance, not even a single week's help, from an amanuensis; no person to look for commonplaces or refer to an ancient author, and find out the place and transcribe a passage of Latin, Greek, or any other language which my memory had generally recalled, or to verify a quotation; the help excepted which I received in the chronological department from my own nephew, Mr. John Edward Clarke. I have labored alone for twenty-five years previously to the work being sent to the press, and fifteen years have been employed in bringing it from the press, so that nearly forty years of life have been so consumed." As a divine and antiquarian, and an Oriental scholar, he perhaps had no superior in his days. He was employed by the British government to edit the old state papers, as a continuation of "Rymer's Fœdera." As a theologian Dr. Clarke was an Arminian, and held the Wesleyan theology entire, with the exception of the doctrines of the eternal Sonship of Christ. His error on this point drew out admirable articles from Watson and Treffry. A monument to the memory of Dr. Clarke was erected at Port Rush, Ireland, in 1859, by contributions from both the old and the new world, and also a building at Port Stewart, to be used as a school-house and church.



DR. A. CLARKE'S MONUMENT.

Clarke, Cyrus, a native of Beaver Co., Pa., born April 30, 1818. His entire life has been spent in Beaver and Lawrence Counties. He received a fair education, such as sons of farmers obtain. His parents were Presbyterians, but in his thirtieth year he was converted, and joined the M. E. Church, and soon after was appointed a class-leader, and still holds that position. Most of his religious career he has held the office of trustee and steward, and for twenty-seven years has been connected with the Sabbath-school at New Castle, Pa. Ira D. Sankey, the associate of the evangelist Dwight L. Moody, was one of his Sunday-school pupils, and first began to sing at his school. He is a trustee of Alleghany College, and member of the board of control of that institution, and life trustee of Beaver College. He donated $5000 to the Kingsley professorship in Alleghany College. He spent from 1840 to 1850 in mercantile business in Beaver County, and then removed to New Castle, and pursued the same occupation, after which he was three years in the office of prothonotary, seven years cashier of the Bank of Lawrence County, then changed to a national bank, which position he still holds. He assisted in founding the First National Bank of New Castle, and is a controlling director. He is also president of the New Castle and Franklin Railroad Company, and largely engaged in coal interests. He is very active and liberal in church and educational projects, and a stanch friend of the church. Was reserve lay delegate from Erie Conference in 1872, and lay delegate from the same Conference to the General Conference of 1876.

Clarke, George W., D.D., born in Ohio in 1810. United with the M. E. Church in his fifteenth year. Graduated at Alleghany College in his early manhood, and in 1834 was received into the Pittsburgh Conference. When the Erie Conference was organized, in 1836, he became a member of that body. Subsequently he was elected to the chair of Greek Language, and became vice-president of his *Alma Mater*, a position he honored for seventeen years. For over a quarter of a century he has occupied commanding positions in pastoral and district work, and has been honored with an election to the General Conference seven times. He is the author of a work on the Atonement. He was appointed by the General Conference of 1876 a member of the publishing committee of the Pittsburgh *Christian Advocate*, to represent the East Ohio Conference. He is now agent of the Endowment Fund of Alleghany College.

Clarke, H. R., D.D., of Wyoming Conference, was born in Camden, N. Y., Aug. 23, 1813. He was converted when thirteen years of age, and united with the M. E. Church in 1827. He taught in Cazenovia Seminary for eight years, and joined the Oneida Conference in 1844. He has filled a number of leading appointments, and has been presiding elder of Wyoming, Owego, Binghamton, and Otsego districts. He was a member of the General Conference in 1856, 1864, and 1868. He has also been a trustee of Genesee College and of Syracuse University, and has been identified with general educational interests.

DR. A. CLARKE'S SCHOOL-HOUSE AND CHURCH.

Clarke, John Creemer, Esq., M.P., born in Abingdon, England, in 1821. A liberal contributor to all the local funds of Methodism. Mayor of his native place in 1870, now a magistrate, and member for the same.

Clarksville, Tenn. (pop. 3200), the capital of Montgomery County, on the Cumberland and Clarksville division of the Louisville and Nashville Railway, and on the right bank of the Cumberland River, about fifty miles northwest of Nashville. Methodism was introduced into Clarksville in 1828, and the name appears on the records of the church in 1829, when it was connected with Montgomery, and E. P. Scraggs was pastor.

The first church was built in 1832, and was rebuilt in 1843. In 1845 it adhered to the Church South, and no congregation of the M. E. Church has been organized. The African M. E. Church and the Colored Church of America have erected churches. The statistics for 1876 report:

M. E. CHURCH SOUTH.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1832	Clarksville*	390	333	$15,000
1858	South Clarksville			
1874	New Providence........	100	......	....
1871	African M. E. Church..	229	150	8,500
1870	Colored Church of America................	......	......	....

Classes.—Very early in the great revival movement Mr. Wesley divided the members of his societies into classes of about twelve, one of whom was styled the leader. These classes were generally arranged according to residence, that they might meet in private houses in their own localities. Sometimes they were arranged for meeting at different hours, according to the employment and opportunities of the various members. They were usually composed both of men and women, but early in the history of Methodism some classes were formed of women only, and others of men only. In some instances women were made the leaders of women's classes, and sometimes of mixed classes, especially for the young. The original number of twelve was, however, soon enlarged, and sometimes from twenty to fifty or even a larger number meet in a single class. Efficiency and activity, however, are promoted by smaller classes, as it is impossible for a leader to keep a careful supervision over a very large number.

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* Rebuilt 1843.

Class-Leaders are virtually sub-pastors in the M. E. Church, and as such they are appointed by the preacher in charge, and act chiefly under his counsel and advice. It is their duty, according to the Discipline of the church, to see every member of their classes once a week, either in the class-meeting or to visit the absentees or the sick at their own residences. The object of this visit is to give such religious counsel, advice, or encouragement as circumstances may require. He is further to meet the preacher and the stewards, to pay over any money which is collected, and to report the case of any member requiring aid or attention from the pastor. Qualifications for a class-leader should be deep personal piety, mature experience, and ability to give religious counsel and advice wisely and affectionately, and to influence the younger members to systematic attention to all their Christian duties. He should be well versed in the Discipline of the church, and should read the lives of persons eminent for piety, and such books as clearly set forth the different shades of experience and the Christian duties devolving upon members of the church.

Class-Meetings (English). — Notwithstanding some discussion and difference of opinion, class-meeting still stands prominently and solely the test of membership in Great Britain. While a very few persons through constitutional timidity may be unable to give expression to their experience in a class-meeting, in too many instances the dislike to these services arises from a want of love to God rather than from any mental infirmity.

The character of the class-meeting cannot be lowered, or the glorious, soul-refreshing and powerful vitality of the church will cease to exist.

The weekly class-meeting was originated at a time when Mr. Wesley was devising some mode of paying the existing debts. In 1742, the societies having greatly increased, they were divided into classes, each class containing twelve or more persons, who were committed to the charge of one entitled the leader.

The rules of the society bear date May 1, 1743. Mr. Wesley says, "In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come. This was the rise of the United Society." It was at Bristol, Feb. 15, 1742, whilst discussing the subject of debt, that one arose and proposed that every member of the society should pay one penny a week; another said that some were so poor that they could not afford it, when the first replied, "Put eleven of the poorest with me, and, if they can give nothing, I will give for them as well as for myself, and each of you call upon eleven weekly, receive what they can afford, and make up the deficiency." From this sprang forth this mighty organization. At first a person was appointed to collect the weekly subscription, and to pay the same to the stewards. The financial and the spiritual were then conjoined. Mr. Wesley met all the leaders, requested them to make inquiries into the spiritual state of the members; disorderly ones were rejected, some reclaimed, and the whole spiritually edified. Mr. Wesley says respecting the class-meeting, "It can hardly be conceived what advantages have been gained from this little prudential regulation. Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to bear one another's burdens, and naturally to care for each other." And, "Speaking the truth in love, they grew up into Him in all things, who is the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, increaseth unto the edifying of itself in love."

A more correct and beautiful illustration of the working of this system, even unto the present day, could not be found.

The nomination of each leader is with the superintendent, who must make personal examination as to the qualifications and character and general fitness of each. The approval or rejection of such nominee is with the leaders'-meeting. They must believe in the general doctrines of Christianity, and be apt to teach. (See LEADERS'-MEETING.)

The value of this integral and essential part of the Methodist economy was never more appreciated and valued than it is now, with the experience of nearly a century and a half.

Each member pays one penny or more per week as class-money, and sums according to ability or inclination, varying from one shilling to five pounds, are paid as ticket-money at the quarterly visitation of the classes by the minister. There are two other collections made in the classes: in March, in aid of the Home Mission and Contingent Fund; in September, for the Worn-out Ministers' and Ministers' Widows' Fund.

In America these meetings have not been so strictly a test of membership as in England. They are placed among the means of grace, and are highly esteemed, and attendance upon them is specified as a Christian duty. They have been a peculiar feature of Methodism, and have accomplished a vast amount of good; both inciting to a higher personal experience and in accustoming the members to religious conversation and labor. They are agencies to develop earnest and active Christian workers. Whenever regularly attended, the entire membership of the church is brought into fellowship with each other, and the experience and counsel of mature Christians become of great service to the younger and less experienced members. As a bond of union their influence can scarcely be overestimated. In many churches, however, the attendance is less regular or general than the Discipline of the church requires. The usual order of service in these meetings is, opening with singing and prayer, sometimes with reading of the Holy Scriptures. The leader then gives such general counsel and exhortation as he deems suitable, and speaks to each member of the class touching his or her experience. Each member is expected to take part in the exercise, either in the relation of experience or making such inquiries or giving such counsel as may suit the occasion. Sometimes a special topic is selected, on which the members converse; or some duty is discussed in an informal way. By this Christian conversation, and by the variety and experience, many a sorrowful heart is comforted, many a doubt is removed, and a stronger and more vigorous type of Christian piety is cultivated.

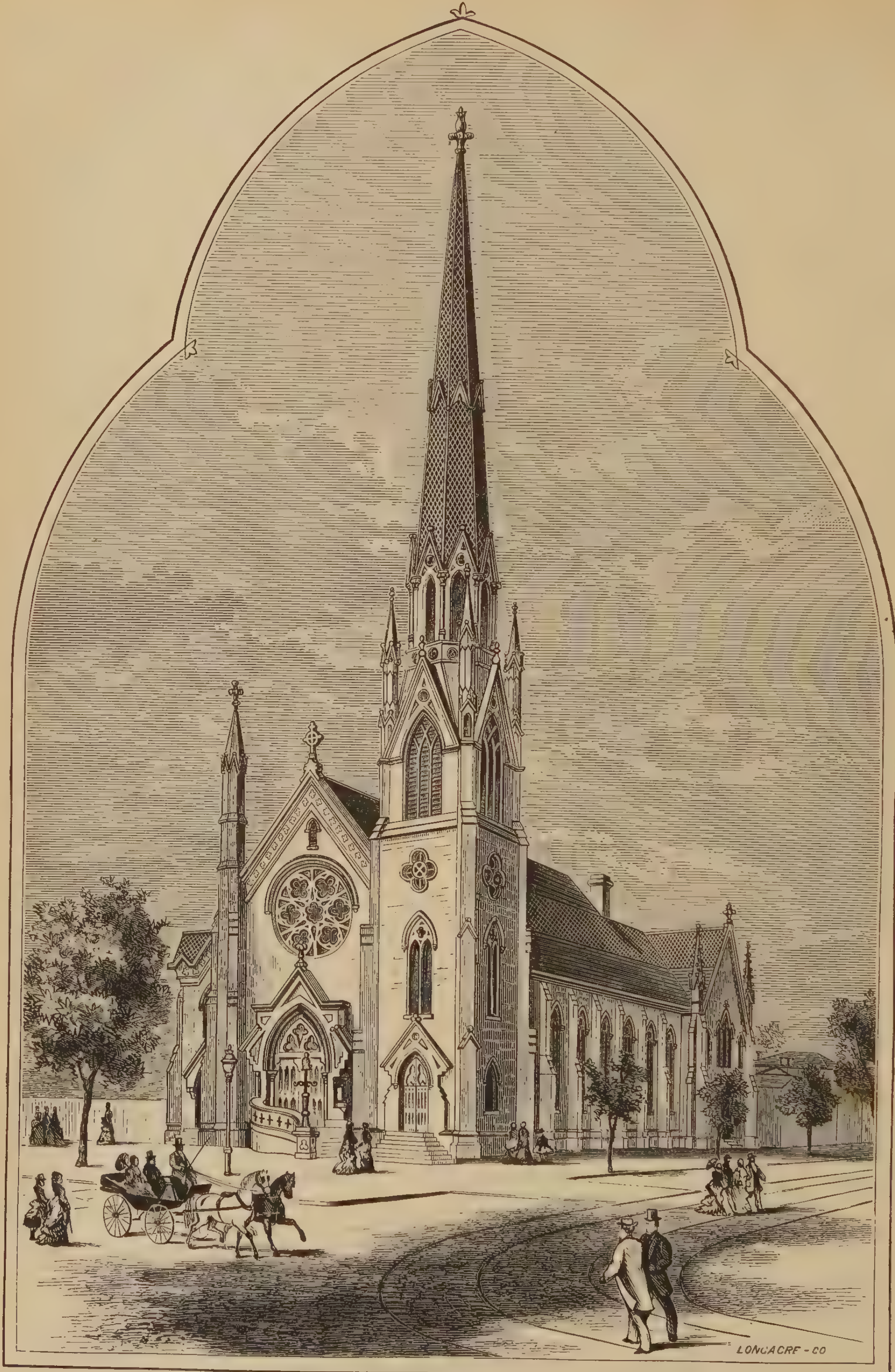
Class-Stewards are persons appointed in each class to receive the collections and attend to all financial matters connected with the class. Generally the class-leader attends to these several duties, but in some of the larger classes it has been found convenient to have a person appointed to attend specifically to the financial matters.

Claverack and Hudson River Institute, is one of the largest boarding institutes for both sexes in this country, and is located in the village of Claverack, N. Y., three miles from the city of Hudson. It commands a fine view of the Catskill Mountains and of the Berkshire Hills. The building, erected in 1854, contains 242 rooms, furnishing ample accommodations for pupils, teachers, recitation-rooms, parlors, etc. The institution is furnished with a fine set of chemical and philosophical apparatus, and has a large and increasing library. There are eleven departments of instruction, under the care of suitable teachers. In addition to the general academic course there is a college course for women, prescribed by the board of regents of the University of the State of New York. Young men are prepared for the Junior class in college. For twenty-three years it has been under the management of Dr. Alonzo Flack, its present president; has averaged a registration of 388 pupils, and has employed 18 officers and instructors. The permanency of its president, its able teachers and its uniform and regular system of physical exercises, and the co-education of the sexes have been among the agencies which have promoted the growth of the institution. The school is divided into six forms, which are met separately by the president as often as once a week, and the time is partly devoted to lectures on business, formation of habits, morals, etiquette, etc. To these form-meetings, with their questions and discussions, the president attributes much of the good order and prosperity of the institution.

The germ of this institution was the Washington Seminary, opened in 1779, which was under the care of A. M. Carshore for twenty-five years. During that period such men as General Van Ness, General Van Rensselaer, Martin Van Buren, Robert Morris, and others received an elementary education. The Claverack Academy was chartered in 1831, under the principalship of Rev. W. Mahon. The institution was chartered under its present title June 14, 1854. It has been patronized by the leading men of the place and of its vicinity, and in 1869 the regents granted the institution power to confer degrees upon women.

Cleveland, Ohio (pop. 92,829), is one of the most beautiful cities in the United States, and is the second in size in Ohio. It is delightfully situated on a plain ranging in elevation from 60 to 100 feet above Lake Erie. Cleveland circuit is first mentioned in the minutes of the church as connected with the Pittsburgh Conference, and in the Ohio district with Rev. D. Limerick as presiding elder, and Revs. John Crawford and C. Jones as pastors in 1827. A class was then organized consisting of nine members, with Elijah Peate as leader. In 1834, Cleveland was made a station, and in 1835–36 enjoyed the services of the talented F. A. Dighton, who so early passed away. A schism occurred in 1839, when about half the members seceded and organized a Wesleyan society. The Methodists worshiped in halls, school-buildings, and the old log court-house until 1841, when the church on the corner of St. Clair and Wood Streets was built, and which was remodeled and improved in 1857.

Cleveland First M. E. church, an engraving of which is given, is located at the corner of Euclid Avenue and Erie Street. It succeeds the old St. Clair Street organization. The chapel on Erie Street was built in 1869. The main church was dedicated in December, 1874. It is built of Sandusky limestone, and is 76 feet front by 117 feet deep, to which is added the chapel, 47 by 75 feet, making a front on Erie Street of 164 feet. The tower is 20 feet square and 96 feet high. The base of the spire and pinnacle is 195 feet. The audience-room is 97 feet in length by 64 in width. The house is neatly and beautifully furnished throughout. The stained-glass windows are of excellent workmanship. The



FIRST METHODIST EPISCOPAL CHURCH, CLEVELAND, O.

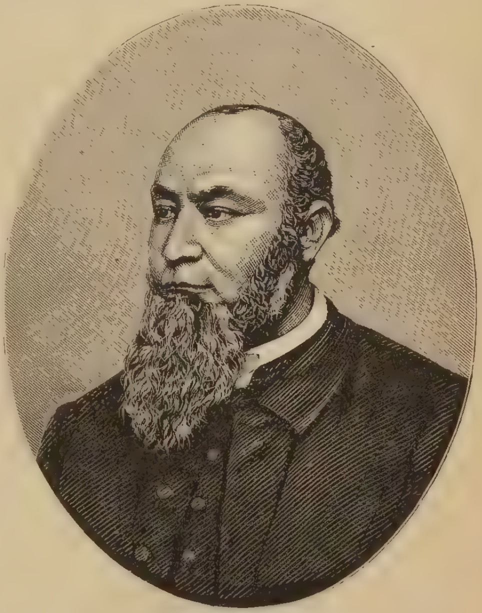
seats are of black walnut, elliptically arranged, and galleries extend around three sides of the building. The large organ and choir are placed behind the pulpit. The seating capacity is about 1500.

The Newburg church, which was then in a village, but is now part of the city called South Park, was organized in 1832. The first church was built in 1841, and rebuilt in 1874. The East Cleveland church, then in the country, was organized as a class in 1828. The first church was built in 1841, and rebuilt in 1868. Christ church, formerly called Erie Street, was organized in 1850. The first church was built in 1853, and in 1876 the present church was purchased and beautifully refitted. The Scoville Avenue church was organized in 1853, and worshiped in a small chapel until 1869. They then removed to Scoville Avenue, and in 1873 built their present fine brick church. One liberal gentleman, Mr. Horace Wilkins, it is said contributed towards it more than $10,000. Broadway church was purchased in 1873 by Horace Wilkins and H. A. Massey, and was completed and dedicated in that year. Woodland Avenue originated in a colony from Scoville Avenue in 1871, and was known as Kingsley chapel. In 1874 they removed to their present site. The Cottage mission was organized by Rev. D. Prosser in 1875. The society worships in a small building on the corner of Wilson Avenue and Prospect Street. On the west side of the river, which is included in the North Ohio Conference, Franklin Avenue church was built on Hanover Street in 1835, and rebuilt on Franklin in 1870. Taylor Street church was built on Bridge Street in 1855, and was rebuilt on Taylor Street in 1869. The first German church was built on Prospect Street in 1847, and rebuilt on Erie in 1860. A second German church was built on the west side, on Lorain Street, in 1851. After the secession, which occurred in 1839, the first Wesleyan church was built on Prospect Street in 1840. It was rebuilt on Ohio Street in 1862. The African M. E. Church was organized in 1849. Their first house was built on Boliver Street in 1850, and rebuilt on Ohio Street, 1865. The statistics for 1876 are given in the following table:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1835	Franklin Street	281	290	$80,000
1840	First Wesleyan *a*	75	80	10,000
1841	East Cleveland *b*	250	257	45,000
1841	First Church *c*	484	225	150,000
1841	South Park *d*	280	400	35,000
1847	German, Erie Street *e*	89	50	9,000
1850	African M. E. Church *f*	220	127	1,500
1851	German, Lorain Street	155	180	13,000
1851	Lorain Street	148	300	10,000
1853	Christ Church *g*	262	160	40,000
1853	Scoville Avenue *h*	203	250	37,500
1855	Taylor Street *i*	179	80	20,000
1857	Waring Street *j*	175	145	12,000
1871	Pelton Avenue	61	80	7,000
1871	Woodland Avenue *k*	70	150	2,500

a Rebuilt 1862.
b Rebuilt 1868.
c Rebuilt in 1869 and in 1874.
d Rebuilt 1874.
e Rebuilt 1860.
f Rebuilt 1865.
g Rebuilt 1876.
h Rebuilt 1873.
i Rebuilt 1870.
j Rebuilt 1869.
k Rebuilt 1874.

Clinton, Iowa (pop. 6123), the capital of Clinton County, situated on the Mississippi River, is a very important railroad centre and rapidly-growing town. The first class was formed in 1856. The first M. E. church was erected in 1857, under the supervision of the Rev. J. B. Taylor. Following the dedication was a revival, which resulted in a class of forty, of which the Rev. G. W. Brindell took charge in September, 1858, under appointment from the Upper Iowa Conference. In 1865 the first church, of wood, gave way to one of brick, and in 1869 this latter was enlarged. An African M. E. society was organized in 1865, and in 1870 a society of Albright Methodists was organized. The statistics report (1876): M. E. Church: members, 310; Sunday-school scholars, 320; church property, $18,000. African M. E. Church: members, 54; Sunday-school scholars, 55.



REV. JOSEPH J. CLINTON.

BISHOP OF THE AFRICAN ZION METHODIST EPISCOPAL CHURCH.

Clinton, Joseph J., bishop of the African M. E. Zion Church, was born in Philadelphia, Pa., Oct. 3, 1823. He acquired a good common school education, and studied at the Alleghany Institute, but did not graduate. At fifteen he experienced religion, and began as a lay preacher at the age of seventeen. In 1843 he was ordained an elder, and in 1856 was elected bishop. During the Civil War he spent nearly all his time at the South. He was chaplain of the 1st United States colored regiment, and in addition performed a large missionary work wherever he visited. Finding a wide door of usefulness, he left his position in the regiment and gave himself up entirely to missionary work. He organized 10 Conferences, licensed and ordained

700 ministers, brought 100,000 children into the Sunday-schools, and admitted a larger number of members into his denomination. In 1869 he visited California and organized a Conference in San Francisco. He resides in the city of Philadelphia.

Clinton, Thomas, a pioneer preacher of the M. E. Church South, was born in Philadelphia, Pa., January, 1793, and died in St. Helena Parish, La., Oct. 28, 1875. In a few months after his birth his parents died from yellow fever, and, two years after, his only sister. He was taken by a kind friend to the South, and while living in Augusta, Ga., he united with the M. E. Church. He was received on trial in the South Carolina Conference in 1820, and was appointed a missionary for the Mississippi Conference, which then included Alabama, Mississippi, and Louisiana. He spent five years in Alabama, one in Louisiana, and the rest in Mississippi. Of the fifty-six years of his ministry, eighteen were spent on circuits, five on Wilkinson colored mission, and four on districts. "He was a close and successful student, confining himself mainly to what pertained to his calling as a traveling Methodist preacher, and became one of the best theologians in the Conference."

Cloneites.—See Primitive Methodists of Ireland.

Cobb, Hon. George T., was born in Morristown, N. J., Oct. 13, 1812. During his early life he exhibited a rare judgment and skill in business, and as, in later life, his means increased, he bestowed them freely upon the church of his choice. He was baptized by the late Dr. Dempster, and joined the Vestry Street church, New York. He was several times a member of Congress, and likewise a member of the State Senate. He was devoted to the interests of his church. The wealth which he possessed was lavished freely upon public buildings. The beautiful and costly M. E. church of Morristown, N. J., was erected largely under his personal supervision and through his abounding liberality. Integrity of the purest type, keen insight into public measures, knowledge of human nature, and philanthropy of princely kind, were among his leading characteristics. At the time of his death he was unquestionably the chief statesman of the State of New Jersey. He was killed suddenly by a terrible railroad accident near White Sulphur Springs, Va., Aug. 6, 1870.

HON. GEORGE T. COBB.

In April, 1876, his widow, his daughter (Mrs. Wm. B. Skidmore), and his niece (Miss Ella Wandell) continued his noble generosity by endowing the chair of New Testament Exegesis, in the Drew Theological Seminary, Madison, N. J., in the gift of property estimated to be worth $40,000.

Cobleigh, Nelson Ebenezer, D.D., LL.D., teacher and editor in the Methodist Episcopal Church, was born at Littleton, N. H., Nov. 24, 1814, and died at Atlanta, Ga., Feb. 1, 1874. He was graduated from Wesleyan University in 1843, and in the same year taught in the high school at Middletown, Conn. He joined the New England Conference of the Methodist Episcopal Church in 1844, and continued in the pastoral work of the same till 1853, when he was elected professor of Ancient Languages in McKendree College, Illinois. In 1854 he was elected to the professorship of the same branches in Lawrence University, Wisconsin. In 1858 he was elected president, and Professor of Moral and Intellectual Science in McKendree College, Illinois. He retired from this position in 1863 to become editor of *Zion's Herald*, Boston, Mass., from which position he was called in 1867 to assume the presidency of the East Tennessee Wesleyan University, at Athens, Tenn. In 1872 he was elected editor of the *Methodist Advocate*, a journal of the M. E. Church, at Atlanta, Ga.

Dr. Cobleigh achieved an honorable success in every station to which he was called. His early life was spent in poverty, and he gained his education by hard exertion. He was an acceptable pastor, earnest and logical as a preacher, with much magnetic power, a teacher of great and varied abilities, an editor of tact, discrimination, and force. As editor of the *Methodist Advocate* at Atlanta, Ga., his position was a delicate one. It was his duty to advocate the cause of the Methodist Episcopal Church in the South at a time when political excitement was intense and the estrangement between the Northern and Southern branches of the church was at its highest. He did his work with boldness and vigor, yet with such tact and so evident a spirit of fairness as to win the esteem and favor as well as the respect of those who were opposed to him and to the cause he represented, so that after his death those who had been his most pronounced antagonists, as well as his friends, paid willing honors to his memory.

Cobourg Collegiate Institute, Canada, is named from the place of its location, and has been adopted as a preparatory department of the Victoria College or University. It gives a complete and thorough course in classics, mathematics, English and modern languages, and also prepares special classes for departments in the arts and sciences. D. C. McHenry, B.A., is the principal, assisted by four competent teachers.

Cocagne, John Baptist, was born in 1821 in France, and was brought up in the Roman Catholic faith. Shortly after immigrating to America he was converted, and united with the M. E. Church, and was licensed to exhort. He spent four years in the Gouverneur and Fairfield Seminaries, supporting himself by his work. He joined the Conference in 1846, and in 1851 took charge of the French mission in New York. Subsequently he was sent to the Detroit French mission. Partly to benefit his health he sailed for his native land in the steamer Lyonnaise, but the vessel was wrecked, and he perished in the deep.

Cochrane, James W., was the first lay delegate from the Washington Conference (colored) to the General Conference of 1876. He is engaged in teaching.

Codington, Wesley Perry, a professor in Syracuse University, was born at Sing Sing, N. Y., Oct. 23, 1840, was graduated from Wesleyan University in 1860, and was appointed in the same year teacher of Mathematics in the Troy Conference Seminary, West Poultney, Vt. He was afterwards appointed, in 1862, teacher of Ancient Languages in Amenia Seminary, New York; in 1863, acting principal of that institution; in 1864, teacher of Greek in the Oneida Conference Seminary, New York; in 1866, Professor of Latin and Greek in Genesee College; and in 1871, Professor of the Greek Language and Literature in Syracuse University. Prof. Codington joined the New York Conference of the M. E. Church in 1863.

Cohoes, N. Y. (pop. 15,357), on the Hudson River, and on the New York and Hudson River Railway. It has grown rapidly, and is chiefly engaged in manufacturing. A society was formed here in 1820, and fully organized in 1839 by the Rev. E. Crawford, with a membership of 20. The first church was built in 1841, and replaced by a new one in 1848. A second society was formed in 1876. It is in the Troy Conference, and reports: First church: members, 450; Sunday-school scholars, 300; church property, $29,000. Second church: members, 60; Sunday-school scholars, 125; church property, $4000.

Coke, Thomas, LL.D., first bishop of the M. E. Church, was born at Brecon, Wales, Sept. 9, 1747, and died at sea, near India, May 3, 1814. He was educated in Oxford University, and after his graduation had charge of South Petherton parish, Somersetshire. While in the exercise of his ministry he formed the acquaintance of the Methodists, and became so faithful and earnest as to excite much opposition. He sought an interview with Mr. Wesley, an allusion to which, dated Aug. 18, 1776, is found in Mr. Wesley's journal: "I preached at Taunton, and afterward went with Mr. Brown to Kingston; here I found a clergyman, Dr. Coke, late a gentleman commoner of Jesus College, Oxford, who came twenty miles on purpose to meet me. I had much conversation with him, and a union then began which I trust shall never end." Having been dismissed from his curacy for his earnest ministry, he united with Mr. Wesley, and preached to immense congregations on the commons and fields in London. In 1780 he was appointed superintendent of the London circuit, and from that time forward was associated with Mr. Wesley in visiting the churches both in England and Ireland. He assisted Mr. Wesley in securing a proper deed in chancery that the churches might be legally held and the societies might be perpetuated. In 1782, under Mr. Wesley's direction, he held the first Irish Conference in the same manner that the Conference in England had been held. In 1784, Mr. Wesley having been strongly urged by the Methodists of America to provide for them a church organization, selected Dr. Coke as the first superintendent, and suggested to him that receiving ordination from himself he should proceed to America, organize the church, and ordain Mr. Asbury. Dr. Coke requested some time for consideration, and at the end of two months accepted Mr. Wesley's proposition, received ordination, and arrived in America in November, 1784.

Having conferred with Mr. Asbury and a number of the preachers, a Conference or general convention of ministers was called at Christmas for the organization of the church. The preachers assembled at Baltimore, and by a unanimous vote resolved to constitute an independent church, to be called the Methodist Episcopal Church, and elected Dr. Coke and Francis Asbury as bishops; whereupon Dr. Coke ordained Mr. Asbury, and also ordained a number of deacons and elders. He was the first Protestant bishop in America, with the exception of some visitors who had been sent by the Moravians. His labors, however, were not confined to the United States. After organizing the church he returned to England, and assisted Mr. Wesley; and though some years afterwards he designed to make America his home, such were the necessities of the English churches after the death of Mr. Wesley, that at the earnest invitation of his brethren the General Conference in America permitted him to reside in England, he not performing any episcopal duties while absent from the country. For many years he presided annually in the Irish Conference, frequently over the English Conference, and traveled extensively through England, Scotland, and Wales, besides his visits to the United States. He was deeply imbued with the missionary spirit, and was successful in planting the church in many places. Perceiving the need of missionaries in Nova Scotia, he set sail from England, designing to leave some missionaries in British America, but was driven by stress of weather to the West Indies, and there laid the foundation of those missions which in their future operations largely prepared for the emancipation of the slaves. He was anxious to have missions established among the Indians, and also among the Germans of America, and was continually planning for the extension of the gospel. In all his labor he bore his own expenses; having inherited some wealth, and having that wealth increased by marriage, he not only supported himself, but spent nearly his whole fortune in laboring in behalf of missions.

REV. THOMAS COKE, LL.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

He was himself a missionary society, conducting the entire work, collecting, sending out missionaries, keeping the accounts, and making the reports until his death. He was successful in starting missions among the French, and his heart yearned for the vast population of India. For years he corresponded and prayed upon the subject, and, when nearly seventy years of age, he proposed to the Wesleyan Conference that he would go personally as a missionary to the East Indies. The Conference objected on account of the expense, but he offered to bear the entire expenses himself, to the amount of $30,000; and selecting some six missionaries he embarked with them. On his voyage he rose early, employed his time in reading and writing, in religious conversation and preaching; and a few days before the company expected to land, having retired to rest feeling a little unwell, he was found in the morning dead in his room. No man in Methodism except Mr. Wesley did more for the extension of the work through the world than did Dr. Coke. Mr. Asbury, in his minute on the death of Dr. Coke, says, "He was a minister of Christ in zeal and labors, and in services, the greatest man of the last century." Besides his extensive travels he took a deep interest in education, and shortly after his arrival in the United States we find him planning with Mr. Asbury the erection of a college, which was named by the Conference after both the bishops "Cokesbury." In his various visits he solicited for it money, addressed the students, and in every way endeavored to promote its interests. He was also a voluminous writer, publishing a number of sermons and addresses on various theological and ecclesiastical topics. He assisted Henry Moore in preparing his life of Mr. Wesley, published a history of the West Indies in three octavo volumes, a commentary on the Holy Scriptures in six volumes quarto, and also a work on the occurrences of Europe as related to prophecy, and the cottager's Bible, with reflections at the end of each chapter, for family reading. While in America he exercised the functions of a bishop in ordaining ministers; in Europe he exercised none of the prerogatives of that office, as the close connection of the Methodist societies with the English Church rendered it improper so to do.

Cokesbury College was the first literary institution under the patronage of the M. E. Church. It was located at Abingdon, eighteen miles north of Baltimore, on the road leading to Philadelphia. It occupied a site commanding a beautiful and extensive view of the bay. Dr. Coke, on one of his visits, writes, "The situation delights me more than ever. There is not, I believe, a point of it from whence the eye has not a view of at least twenty miles, and in some parts the prospect extends even to fifty miles in extent. The water of the port forms one of the most beautiful views in the United States; the Chesapeake Bay in all its grandeur, with a fine navigable river (the Susquehanna), which empties into it, lying exposed to view through a great extent of country."

The first idea of the institution appears to have been conceived by John Dickins and Mr. Asbury, and in 1780, in the midst of the Revolutionary War, a plan was prepared by them for a seminary, and some small subscriptions were secured. In 1784, at Dr. Coke's first visit, Mr. Asbury laid his plans before him, and he advised that the institution should be a college. They commenced soliciting subscriptions, and by the time the Conference at which the church was organized assembled they reported £1000. The Conference approved the plan and named the institution Cokesbury College. The corner-stone of the building was laid by Bishop Asbury, June 5, 1785. The edifice was of brick, 108 feet long by 40 feet wide, and three stories high. Before the building was fully finished a few students were admitted and a teacher was provided. The institution was formally opened Sept. 17, 1787. Bishops Coke and Asbury, in an appeal which they issued, stated, "They had three objects in its erection,—first, to provide for the education of the sons of ministers; secondly, for the education and support of poor orphans; and lastly, but not least, the establishment of a seminary for the children of our friends, where learning and religion may go hand in hand."

Bishop Asbury personally solicited subscriptions both for its erection and support, and for the time being was nominally its president. The Discipline of 1789 says, "The college will be under the presidency of our church for the time being, and is to be supported by yearly collections throughout our circuits, and in endowments which our friends think proper to give and bequeath." The Rev. Mr. Heath was its first principal, having been sent from England by Mr. Wesley. The discipline of the institution was unusually strict. The students were required to rise at five in the morning, and to be in bed at nine in the evening, without fail. They were directed to study seven hours a day, three hours being given for meals and recreation. The recreations were walking, reading, gardening, and bathing without-doors, and carpenter's, joiner's, cabinet-maker's, or turner's business within-doors. Three acres of ground were arranged for a garden, and a gardener was employed to overlook the students when employed in that *recreation.* All play amusements were prohibited. At different times both Dr. Coke and Bishop Asbury conducted an examination of the students, and expressed their approval of the qualification of the faculty and of the general management of the institution.

In September, 1789, John Dickins writes, "The college is 108 feet in length from east to west, and 40 feet in breadth from north to south, and stands on the summit and centre of six acres of land, with an equal descent and proportion of ground on each side. The whole building is well painted on the outside, and the windows completely glazed. The house is divided into rooms, as follows: at the west end are two rooms on the lower floor, each 25 feet by 20. The second and third stories the same. At the east end are two rooms, each 25 feet by 20. The second and third stories are the same. In the middle of the lower floor is the college-hall, 40 feet square, and over that, on the second floor, two school-rooms, and on the third floor two bed-chambers. At the end of the hall are square spaces for four sets of staircases, two at the north and two at the south end, with proper doors opening on the staircases. The carpenters' work on the first and second floor, with one staircase, is almost completed. The plastering and painting of four rooms at the west are nearly finished. The school-rooms are also chiefly done, and one room at the west end partly plastered." It then had 30 students, 10 of them partly supported on charity, several of whom were maintained, clothed, and educated gratis. As soon as the building was under roof a preparatory school was opened with 15 scholars in charge of Mr. Truman Marsh (a Quaker), who had the reputation of being a good Latin scholar and an excellent disciplinarian. Mr. Heath was, on Mr. Wesley's recommendation, elected the first president, and was inaugurated in December, 1787, when Mr. McClaskey and Mr. Marsh were appointed professors, the number of students being 25. In August of the next year, Bishop Asbury writes, "Two of our teachers have left, one from incompetency and the other to pursue riches and honors; had they cost us nothing the mistake we made in employing them might be the less regretted." It appears that Mr. Heath, who was an excellent clergyman, had been found by the older students during a temporary absence of Professor Marsh to be unable to instruct the higher classes in Latin, and the affair being made public, the president sent in his resignation. He became the rector of a parish church, and was much esteemed. Mr. Wesley left him in his last will as a token of friendship £60. Mr. McClaskey had purchased a farm on Gunpowder River, near Abingdon, where he settled and soon after died. The next faculty consisted of Dr. Jacob Hall as president, and Rev. John Hargrove, Rev. Joseph Toy, and a Mr. Tait, from Georgia; a teacher of French was subsequently added. Dr. Hall had a fine reputation as a general scholar. Mr. Hargrove embraced the doctrines of Swedenborg, and, resigning his situation, built the first New Jerusalem church in Baltimore. Mr. Toy was a first cousin to the late Bishop White, of the Protestant Episcopal Church. Mr. Tait resided in the college, continuing until its close, when he returned to Georgia, and was elected to the Senate of the United States. For a time Joseph Everett was chaplain. In the first year of Dr. Hall's administration an attempt was made to burn the college by putting fire into one of the closets, but it was discovered by the students and extinguished without doing any harm. In May, 1789, there was a gracious revival among the students. In 1792 there were 70 students in the halls, and several young gentlemen from the Southern States repaired thither to finish their education. The college was incorporated Jan. 26, 1794, and was authorized to confer degrees and to enjoy other privileges given to colleges. In 1793 Bishop Asbury says, "I found matters in a poor state at the college. Five hundred pounds in debt and our employees nearly seven hundred pounds in arrears." At the following New York Conference, owing to these embarrassments, it was resolved that nothing but an English free day-school should be kept at Cokesbury College. The number of professors was reduced, but Dr. Hall and Mr. Toy remained. On the night of Dec. 7, 1795, about 12 o'clock, the citizens were aroused with the cry of the college being on fire. The flames could not be arrested, and in a few hours the building, with its library, philosophical apparatus, and important private papers, was in ruins. To discover if possible the perpetrators of the deed, the governor offered a reward of $1000, but no sufficient information was obtained, although there were persons to whom suspicion attached as guilty of the act. Two years after, the trustees made application to sell the property for debts for which they were bound. Notwithstanding it was in operation but a few years, a number of prominent men were among its students. Among these were Samuel White, of Delaware, who was elected to the United States Senate, Asbury Dickins, Esq., for a long time Secretary of the Senate, Colonel William Doughty, of Philadelphia, a naval officer, Dr. William Dallum, and Rev. Valentine Cook.

No attempt was made to rebuild the institution on the same site, but some friends in Baltimore purchased a building in that city, and the institution was recommenced. In precisely a year from the previous disaster it caught fire from an adjacent building and was consumed. No further effort was made to resuscitate it.

Cokesbury Conference School was organized by the South Carolina Conference in 1836, and named in honor of Bishops Coke and Asbury. Since that time it has educated the sons of ministers of the Conference free of tuition. It had an endowment fund of $18,000.11, which contributed largely to paying their board, but it was almost entirely swept away by the disasters of the late Civil War.

This institution before it was adopted by the South Carolina Conference was called "Tabernacle Academy," and was taught by the distinguished Dr. Stephen Olin. Here he began his career as a teacher, was converted during a revival among the students, and soon after entered the itinerant ministry.

Bishop Wightman was president of its board of trustees for a number of years. It has done a good work for the church and for the country. Five of the present presiding elders of the South Carolina Conference, M. E. Church South, received in it their education in part, as did also Bishop McTyeire. The present officers are: F. A. Connor, rector; George C. Hodges, classical teacher.

Cokesbury is a beautiful village of about 600 inhabitants. The locality is proverbially healthy. The fine mineral spring near by, and the intelligence and refinement of the inhabitants of the vicinity, make the place a favorite summer resort.

this circuit in 1809 showed 75 members. It is in the Michigan Conference, and reports: M. E. Church: members, 476; Sunday-school scholars, 365; church property, $35,000. Free Methodist Church: members, 40; Sunday-school scholars, 50; church property, $1500.

Coles, George, was born in England in 1792, and died in New York, May 1, 1858. At the age of twelve he was converted, and in his leisure moments devoted himself to reading and study. At the age of twenty-two he was licensed as a local preacher, and in 1818 immigrated to America. The following year he was received on trial by the New York Conference, and labored effectively for thirty-three years. Twelve years he was assistant editor of *The Christian Advocate*, and three years he was editor of *The Sunday-School Advocate* and of Sunday-school books. Among his publications were "The Antidote," "Lectures to Children," "Scripture Concordance," "My Youthful Days," "My First Seven Years in America," and "Heroines of Methodism." Though not profound or powerful, he was a clear, practical, persuasive preacher. He had felt for years a great dread of dying, but as the hour of his departure drew near he obtained a complete triumph and release from every fear. About an hour before his death he requested prayer, and at its close he responded with deep feeling; raising his hand, he exclaimed, "Awake!" as if some heavenly voice saluted his ear. He then leaned back and slept in Christ.

COKESBURY CONFERENCE SCHOOL.

Colburn, Samuel S., a minister in the M. E. Church South, was born in Green Co., Tenn., May 1, 1807, and died in Missouri, Aug. 26, 1875. He was converted in 1832. In 1835 he served as junior preacher on a large circuit, and in the fall of the same year was admitted on trial in the Missouri Conference. He spent twenty-five years in active service. His health failing in 1868, he was superannuated for six years.

Cold Spring, N. Y. (pop. 3086), in Putnam County, on the Hudson River, and on the New York Central and Hudson River Railway. This place is first mentioned in the minutes under date of 1843, when Samuel King was sent to it. In 1844 it is reported as a circuit, with 314 members. It is in the New York Conference, and reports: members, 365; Sunday-school scholars, 200; church property, $57,000.

Cold Water, Mich. (pop. 4381), is the capital of Branch County, and is watered by a stream of the same name. It is first mentioned as early as 1808, in connection with the Western Conference and in the Indiana district. The first report from

Colhouer, Thomas Henry, A.M., was born in Baltimore Co., Md., June 9, 1829. He received an

English education at the Clover Hill Academy, in Maryland. In 1845 he removed to New Jersey and prosecuted the study of the higher English branches, under the Rev. John W. Mears, D.D., afterwards a professor in Lafayette College. He subsequently pursued a regular classical course at the Classical Institute, in Camden, N. J.

His earliest religious impressions were formed in a Methodist Protestant Sunday-school, in Maryland, in the tenth year of his age. When sixteen he made a public profession of faith in Christ, at first in the Methodist Episcopal Church, as no organization of the other branch then existed in Camden. He was appointed class-leader and licensed to exhort while a member of the M. E. Church; but was among the first to enter the Methodist Protestant Church when an opportunity offered in Camden. He was received into the New Jersey Conference of the M. E. Church in 1855, and filled the office of secretary for eight years. In 1865 he united with the Pittsburgh Conference of the Methodist Protestant Church, and acted as secretary for nine years. In 1875 he was elected president of the Pittsburgh Conference, and re-elected in 1876. In 1868, Mr. Colhouer published his "Republican Methodism." In 1872 the book was enlarged and revised, with a change of title to "Non-Episcopal Methodism" (owing to the political association of the word Republican), and is now a standard authority, and adopted by the denomination and used in the college at Adrian as a text-book. Mr. Colhouer is now (1877) preparing "Sketches of the Founders of the Methodist Protestant Church." In 1872 he received *pro merito*, from Adrian College, the title of Master of Arts. He has been a member of several Conventions and General Conferences, filled almost every post of honor in the denomination, and has been successful as a builder, pastor, and counselor.

Collect is a short form of prayer found in the liturgies of several churches. Its original meaning is very doubtful. Perhaps the most accurate opinion is that it was designed as a comprehensive prayer, in which, as near as might be, the earnest devotions of all the people should be concentrated and expressed in as brief a style as possible. These forms of prayer are certainly of very ancient origin, some of them dating as early as the fourth century. They became very greatly multiplied during the later years of the Roman Catholic Church. One feature of the Reformation was to correct the liturgy in this respect, and retain but comparatively few of these collects. The Church of England in forming its liturgy retained a still less number, and these were devoted to the services for Sabbath and holidays and general occasions of consecration or dedication, or the administration of the ordinances and ceremonies of the church. The Methodist Episcopal Church has collects only for the sacrament of the Lord's Supper, burial of the dead, consecration of bishops, and ordination of deacons and elders.

Collections (English Wesleyan).—The following are the regular collections made in all the circuits during the year, at the direction of the Conference:

1st. Private donations in the classes at the renewal of tickets in September, on behalf of the Worn-out Ministers' and Ministers' Widows' Fund.

2d. Private subscriptions and public collections for the Kingswood and Woodhouse Grove Schools are to be made in the early part of November.

3d. The annual subscriptions and donations for the Wesleyan Theological Institution, Jan. 1.

4th. Collections on behalf of the Auxiliary Fund.

5th. Annual public collections for the General Chapel Fund to be made, and subscriptions solicited, in the month of February.

6th. Public collections are to be made in all the chapels in each circuit within the metropolitan postal area on behalf of the Metropolitan Chapel Building Fund, with donations and subscriptions, to be forwarded before the end of March.

7th. The yearly collection (for Home Missionary and Contingent Fund) to be made in all the classes at the renewal of tickets in March.

8th. The private subscriptions and public collections for the Educational Fund are to be made in April.

9th. The private subscriptions for the foreign missions are to be received in all the circuits, either weekly, monthly, quarterly, or annually, as is most convenient to the subscribers. The annual public collections for that fund are to be made in all our chapels and other preaching-places at the time of the anniversaries of the several auxiliary or branch societies; or, where no public meeting is held, in the month of May.

10th. The private subscriptions for the fund auxiliary to the Worn-out Ministers' and Ministers' Widows' Fund are to be solicited in May.

11th. The collections in aid of the Home Mission and Contingent Fund, for the support and spread of the gospel in Great Britain, are made in all our chapels and preaching-places; not later than the second Sunday in July, but wherever practicable before the May district meeting, and in connection with it a public meeting. In addition to the above, *one* collection must be made for the Theological Institution and *one* for the Auxiliary Fund.

Colleges.—In the early history of a religious denomination there is seldom sufficient numbers and wealth to found and endow colleges of a respectable character. We have no record of the early Christians attempting to found such institutions. The insecurity of property and even of life did not permit them to engage in this work, but as soon as freedom from persecution was secured, we find literary institutions established in Alexandria and in other principal cities. In all ages Christianity has been the patron of education, and all Christian nations have established colleges and universities, and in nearly all cases these are directly or indirectly under the influence of religious denominations. When Methodism arose in England, Mr. Wesley had no design to establish a separate church; and, hence, looked to Oxford and Cambridge for the education of all young men who might belong to his societies, as well as to other Christian churches. Finding himself surrounded, however, by the poor, he early established Kingswood School for the benefit, first, of the poor in the vicinity, and, secondly, for the benefit of the sons of Methodist preachers. Not until after his death was an effort made in England to establish a Methodist college. As the Methodists in England, however, grew in strength and numbers, they found it necessary to establish institutions for the education of their youth; for until a very recent period no one could enter the English universities, or could graduate in them, without a subscription to the Thirty-nine Articles; and it was found that such an influence was exercised that Methodist young men who attended the university were in very many cases estranged from the faith of their fathers. There is at present more liberality and catholicity of feeling, and a young man is not now compelled to be a member of the Church of England before he can obtain the honors of the university. The Wesleyans have established colleges at Taunton and Sheffield (which see), besides a school at Cambridge, and theological institutions for the training of young ministers. In the United States, at the organization of the church, measures were taken for establishing a college, and in a few months thereafter the corner-stone of Cokesbury College was laid. It has a sad history, having in about ten years perished by the hand of an incendiary; and the second effort in Baltimore having also been destroyed in the flames, the early ministers felt that it was not wise to spend their time and means in that work. Little was done for collegiate education from that time until, in 1823, Augusta College, Kentucky, was opened. This was followed by Madison College, in Pennsylvania; and though both of these have passed away, they gave birth to a host of institutions which have followed from 1830 to the present time. The attention of the church has been called to this subject, and a large number of collegiate institutions have been founded. Some of these possess very considerable property, and are sufficiently endowed to make them permanent, while others are but in their infancy, and are struggling with financial embarrassment. In the M. E. Church South a number of institutions were in a very flourishing condition prior to the Civil War; but in some cases the buildings were destroyed, and in many others the funds which they possessed were invested in Confederate bonds, and proved a total loss. The institutions, however, are now recovering from their depression, and many of them are regaining their former position. The Methodist Protestant Churches have also two very respectable colleges, with some smaller institutions. The African M. E. Church has a respectable institution—the Wilberforce University—near Xenia, O. In Canada, the Wesleyans have a noble institution in Victoria College, with smaller institutions; and the Methodist Episcopal Church of Canada has also a college at Belleville. (See EDUCATION.)

Collier, William, D.D., was born in Hagerstown, Md., May 11, 1803. At that time his parents were members of the Lutheran Church, in which he was baptized; they, however, soon became Methodists. From the age of six till twelve he attended school, when he was put to a trade. He was converted at fourteen, and soon after became deeply impressed that he ought to fit himself for preaching. To this end he began a course of reading, privately prosecuting it as well as his advantages would allow. His first license to preach was received from the M. E. Church.

In 1824 his mind was first called to the subject of lay-delegation, by a circular written by Ezekiel Cooper, of the M. E. Church, approving of its adoption. Upon consideration of the subject he became a strong advocate of the principle. In 1829 he began his labors with the new organization, having withdrawn from the M. E. Church after the expulsion of the "Reformers." He filled some of the most important charges in Maryland, Virginia, Pennsylvania, Ohio, and the District of Columbia during his active pastorate. In 1874 he was granted a superannuated relation in the fiftieth year of his ministry. Six times he has been president of his Conference, three times representative to the General Conference, and three times member of other conventions of the church.

Collins, Charles, D.D., of the M. E. Church South, was born in Maine, April 17, 1813, and died in Memphis, Tenn., July 10, 1875. He graduated from Wesleyan University, at Middletown, Conn., taking the first honor in a class of such men as D. Curry, E. E. Wiley, and others, and was elected to the presidency of Emory and Henry College, near Abingdon, Va., before he was twenty-five years of age. In 1844 he evinced great talent and ability in his controversial papers against Romanism. In 1848 he published also some doctrinal tracts, entitled "Methodism and Calvinism Compared." About this time he was editor of the *Southern Repertory and College Review*. He was also a frequent contributor to the *Ladies' Repository*. He received, in 1851, his degree of Doctor of Divinity from three different colleges. In 1852 he was elected president of Dickinson College, Pennsylvania, which position he held for eight years. In August, 1860, he took charge of the State Female College, Memphis, Tenn. In connection with this institution he closed the labors of his life. "His thoughts were weighed in the balances of Christian philosophy and then uttered with transparency and precision. In style he was clear, concise, pointed; in language, pure and elegant; in spirit, calm but earnest and impressive."

Collins, John, was born in New Jersey, 1769, and died in Maysville, Ky., 1845. His parents were Friends, but he was converted in 1794 and united with the M. E. Church. After laboring some years in New Jersey as a local preacher, he removed, in 1803, to Claremont Co., O. In 1804 he preached the first Methodist sermon in Cincinnati. In 1807 he was admitted into the Western Conference. Among other eminent citizens whom he led into the church and to the Saviour was John McLean, afterwards judge of the Supreme Court of the United States. His appointments, with two intervals of location, were for thirty years in Ohio. He took a superannuated relation in 1837, and died a blessed death, his last words being, "Happy! happy! happy!"

Collins, John A., was born in Delaware in 1801, and died in Baltimore, May 7, 1857. He commenced the study of law in the office of the distinguished William Wirt, but was converted at a camp-meeting in Loudon County, and his thoughts were directed to the Christian ministry. In 1830 he was received into the Baltimore Conference. "From that time to the day of his death, a period of twenty-seven years, he devoted himself with untiring zeal on circuits, in stations, as agent of Dickinson College, and, as a presiding elder, to the work of a Methodist preacher." In 1836 he was elected assistant editor of *The Christian Advocate*, at New York; but he soon resigned the office: partly on account of climate, but chiefly because he thought he could serve the church more fully in the regular ministry. Few men have equaled him in successfully preaching the doctrines, or in more faithfully defending the Discipline of the church. He was elected to every General Conference from the time he became eligible until the time of his death. As a debater, either in Annual or General Conference, he had few equals; and was especially conspicuous in defending the position of the Baltimore Conference. He was suddenly smitten down while on his way to a quarterly meeting, was taken to the house of a friend, and survived but a few days. His last moments were not only peaceful but triumphant.

Collins, Rev. Joseph S., the "old man eloquent," was born in Sussex Co., Del., March 17, 1779, and died at Winchester, Va., Aug. 1, 1874, being in his ninety-sixth year. He was the father of the gifted Rev. John A. Collins of the old Baltimore Conference. He was early converted, and was licensed as a local preacher. Naturally gifted, and by careful training and study, he became like a walking "Cyclopedia" in theology and literature. In 1805 he removed to Ohio, and remained there until 1812, and for six years was the senior editor of the *Scioto Gazette.* In 1812 he was appointed a clerk in the United States Land Office, at Washington City, where he remained for twenty-seven years. For many years he was a member of the "Local Preachers' Association" of Baltimore, and was on their plan of appointments until his ninety-fourth year. He was a member of the Preachers' Meeting of that city, and took an active part in the discussions of that body. His wonderful memory enabled him to retain what he had read, and his mind was a magazine of power in debate, conversation, and in preaching. He was remarkably amiable, polite, and refined, and as gentle as a child.

Collins, Judson Dwight, was born in Wayne Co., N. Y., Feb. 12, 1822, and died in Washtenaw, Mich., May 13, 1852. At the age of fourteen he made a profession of religion and united with the M. E. Church. On the opening of an academy at Ann Arbor he became a student, and was a member of the first class in the Michigan University, graduating in 1845. He was immediately employed as a teacher of Natural and Moral Science in the Wesleyan Seminary, at Albion. In 1846 he was admitted on trial in the Michigan Annual Conference, and, after laboring zealously a few months, was appointed a missionary to China, and departed for that field of labor on the 3d of March, 1847, being appointed to Foo-Chow. On the 28th of Feb., 1848, he had the pleasure of seeing a school organized consisting of eight boys, and, on the 14th of March, he opened a Sunday-school with very promising prospects. He also united with other missionaries in an effort to secure a correct and uniform version of the Holy Scriptures. In May, 1850, he was appointed superintendent of the China mission, but from failing health he was compelled to return to his native country, where he died in the following year.

Collins, Rev. Thomas, an eminently holy man, of extensive usefulness; converted at eight years of age, under the ministry of Gideon Ouseley. He entered the ministry in 1832, and died Dec. 27, 1864. A valuable memoir of him was written by Rev. S. Coley.

Collins, Wellington H., was born in 1816, in Walcott, Wayne Co., N. Y., and died at Detroit, Mich., 1858. He was converted in 1835, began preaching in 1837, and entered the Michigan Conference in 1838. After twenty years as a pastor and seven years as presiding elder, and having been elected as a delegate to the General Conferences of 1852 and of 1856, he died from paralysis. He was a safe counselor, a masterly preacher, a strong debater, and a true Christian.

Collord, Isaac, a minister in the M. E. Church South, was born in the city of New York, June 25, 1794, and died in Cincinnati, O., March 8, 1875. He united with the old John Street church in 1810. Having removed to Cincinnati in 1811, he united with the "Old Stone church," afterwards called Wesley chapel. He was a captain in the army during the War of 1812. He was licensed to preach in 1818. In 1819 he united with the Ohio Conference, and was appointed to the Limestone circuit, in Kentucky. He continued to serve the church faithfully as a pastor, whether on circuits or in stations or as presiding elder. Having served the church twenty-nine years, he was superannuated in 1848. "He was endowed with a vigorous intellect, which he cultivated by extensive and judicious reading."

Colman, Henry, A.M., was born in Bridport, Vt., May 14, 1834. His father, Rev. Henry R. Colman, was missionary to the Oneida Indians, and he lived among them from 1840 to 1845. He was converted at his father's family altar in 1851, while attending Lawrence University, where he graduated in 1857. After serving as tutor in the university for one year, he was received on trial by the West Wisconsin Conference, and in 1859 was transferred to Wisconsin. From 1863 to 1867 he was principal of Evansville Seminary. Since that time he has been engaged in the pastorate, and has been stationed at Waukesha, Fort Atkinson, and two pastoral terms in Milwaukee. He has been since 1873 secretary of his Conference, and was a member of the General Conference of 1876, where he served on important committees. He has written much for the church papers, besides a series of comments on the Sunday-school lessons.

Colman, Joseph, an itinerant minister of the United Methodist Free Churches, England. In connection with the Wesleyan Reform movement Mr. Colman labored for nine years preaching and attending public meetings. In 1858 he entered on circuit work, and was elected president of the Annual Assembly in 1864. He became supernumerary in 1876. He resides at Holt, Norfolk.

Colorado (pop. 39,864) was organized as a Territory in 1861, and embraced an area of 104,500 square miles. It was admitted as a State in the Union in 1876. It is traversed from north to south by the elevated chain of the Rocky Mountains, whose highest peaks attain an altitude of from 11,000 to 14,000 feet, while the mountain valleys are from 5000 to 6000 feet above the level of the sea. It is remarkably rich in gold and silver mines, and its dry atmosphere is said to be beneficial to those having weak but not diseased lungs. In 1859 the discovery of gold led to a great increase of population, and Rev. W. H. Goode was sent to organize the M. E. Church in the Territory. In the minutes of Kansas and Nebraska Conference of 1860 it was recognized as the Rocky Mountain district, and the following year there were reported in the Territory 391 members, 7 Sunday-schools with 212 scholars, and 3 churches valued at $1800. The distance being very great from any other Conference, it was organized, in 1864, as an independent Conference, which embraced the entire Territory, and its first session was held in July, 1864. The reports for 1876 show 37 traveling preachers, 32 local preachers, 2065 members, 47 Sunday-schools with 3018 scholars, 32 churches valued at $118,850, and 10 parsonages at $9675. Probably about 150 of the membership and 3 of the churches are in the Wyoming Territory, a part of which now belongs to the Colorado Conference. The Southwest German Conference have a church organized in Denver with 47 members, and church property valued at $15,000. The M. E. Church South also sent missionaries into this Territory, and have organized the Denver Conference, which embraces also Montana Territory. They reported (1875) 523 members with 432 Sunday-school scholars. The African M. E. Church has also organized a few congregations. The southern portion of Colorado, formerly included in New Mexico, has a Spanish population, nearly all of whom are identified with the Roman Catholic Church, which gives them a preponderance in the State. The census tables of 1870 give the following statistics of the leading denominations:

	Edifices.	Sittings.	Property.
Roman Catholic	13	8575	$49,300
Methodist	13	3815	50,800
Protestant Episcopal	8	2000	46,040
Presbyterian	5	1200	21,800
Congregational	4	1050	28,200
Baptist	4	855	11,090

Colorado Conference, M. E. Church, was organized by the General Conference of 1864, and included "the Territory or State of Colorado." By the action of the General Conference of 1868 it embraced "Colorado Territory, and that part of Dakotah Territory lying west of Nebraska, and the Territory of New Mexico, excepting that portion lying west of the Rocky Mountains." In 1872 it was bounded so as "include Colorado Territory and that part of Wyoming Territory lying north of Colorado." The boundaries were not changed by the General Conference of 1876. The latest reports are as follows: preachers, 37; Sunday-schools, 47; scholars, 3018; members, 2065; 98 churches, value, $284,702; 48 parsonages, value, $32,690.

Colored Churches.—The Discipline of the Methodist Episcopal Church recognizes no difference whatever in the rights and privileges of its members on account of distinction of color. At one time the colored and the white membership were reported separately, but that distinction ceased more than twenty years since; yet not only in the M. E. Church, but in nearly all the Methodist Churches, and in those of other denominations, the colored people prefer to meet in distinct congregations. This has arisen partly from the fact that many of the colored population felt that they were not treated as perfect equals, and, secondly, from a desire for more intimate association with each other in all church arrangements. The first separation of church worship in Methodism on account of color took place in Philadelphia, in 1794, when the colored membership of the St. George's church, under the leadership of Richard Allen, erected for themselves, aided by public contributions, a house of worship. This was followed a few years after by the colored membership in the city of New York; and wherever in the free States the colored membership was sufficiently numerous separate congregations were organized. This was done by their own act and choice, and these congregations remained a part of the M. E. Church as perfectly as the white congregations, and were entitled to many of the rights and privileges of the same. In Baltimore and in the northern slave States separate congregations were also established, but farther South the slave-holding population were unwilling that the colored people should meet alone, and hence seats in the gallery, or in some portion of the church, were assigned to them, and they were permitted only to hold services in the presence of some white persons. In 1816 several of these congregations united, especially in Philadelphia and Baltimore, and formed the African M. E. Church (see AFRICAN M. E. CHURCH), and in 1820 the African M. E. Zion Church was organized in New York (which see). Many of the colored local preachers in Delaware and Maryland who remained in the M. E. Church from time to time desired a Conference to be held, and authority was given to organize such a Conference in Delaware. In 1864 two Conferences to be composed of colored ministers were organized under the authority of the General Conference, called the Delaware and Washington. In 1872 the word "colored" was stricken from the Discipline, and colored and white ministers are equally eligible to admission to any Conference; yet in practice the Delaware, Wilmington, Lexington, and a few other Conferences are composed chiefly, if not altogether, of colored ministers. They feel that in this association, all the responsibilities of a Conference devolving on them, they improve more rapidly, and feel more easy in the association than with those whom they know have enjoyed superior advantages in culture. In addition to the African M. E. Church and the African Zion M. E. Church, which are composed almost exclusively of colored members, the colored M. E. Church of America was organized in 1874 under the special patronage of the M. E. Church South, and at present very few colored members remain in the Southern church. In Canada, where slavery never existed and where the prejudice on account of color has never prevailed as in the United States, still the colored people have preferred to have separate congregations and a separate Conference, and are organized into the British Methodist Episcopal Church. This has been objected to by some as constituting a color line, and they have desired that all such distinctions should be obliterated. While this is done theoretically, yet practically it is found that congregations and Conferences constituted as they now are in the Methodist Episcopal Church, will exist by the choice of all parties concerned.

Colored Methodist Episcopal Church in America is the title of an organization formed in 1874. Prior to the Civil War a large number of the colored people were members of the Methodist Episcopal Church South. Their statistics for 1860 report over 200,000. Nearly all of these were in slavery, and in many of the Southern States they were forbidden by law to hold meetings among themselves. At the close of the war, having been emancipated and having acquired rights as citizens, they preferred to organize in separate societies and conduct their own services. Some of them united with the African M. E. Church and others with the Zion Church, while some preferred a union with the M. E. Church, which established schools and services among them. The leading ministers of the Church South thought it was wiser for the colored people who remained with them to constitute separate churches. The General Conference of 1870 authorized the bishops to organize Annual Conferences among the colored ministers, and in 1874 they authorized the bishops, should a General Conference be constituted, to ordain bishops elected by them. Accordingly, in December, 1874, a General Conference of colored ministers, representing the five Annual Conferences, organized under the patronage of the Church South, assembled at Nashville and organized an independent church, assuming the name of the Colored Methodist Episcopal Church in America, and they elected two bishops, Revs. W. H. Miles and R. H. Vanderhorst. Since that time three additional bishops have been elected, viz., L. L. Halsey, J. B. Beebe, and Isaac Lane. This church harmonizes perfectly with the M. E. Church South, in doctrines and discipline. They have purchased ground for institutions of learning in Louisville and in Mississippi.

They publish a paper in Louisville, called the

Christian Index. Their annual minutes have not been published, so that their statistics in detail are not before the public. They report the aggregate of 17 Annual Conferences, 673 traveling preachers, 1123 local preachers, 92,558 members, 30,769 Sunday-school scholars, with 827 churches, valued at $952,027. In constituting them a separate church, the M. E. Church South gave to them their interest in all the churches occupied by the colored people. As some of these churches had attached themselves to other branches, litigation has occurred in several places.

Colson, Jesse C., a member of the Board of Church Extension, was born in Gwynedd Township, Montgomery Co., Pa., Aug. 14, 1822. He united with the church at Old Bethel in 1847. After some years, he removed to Philadelphia, and was class-leader, steward, and trustee in Sanctuary church. He united with others in the formation of Grace church, where he is now class-leader and trustee. He is a builder by profession.

Columbia Female College is under the patronage and control of the M. E. Church South, and located at Columbia, S. C. It was founded about 1856. Its buildings have lately been greatly improved, and the institution is taking vigorous measures to liquidate a debt which has rested upon it. The South Carolina Conference at its recent session directed that one-half the amount collected on the educational assessment upon the several charges the ensuing year should be appropriated for this purpose. The faculty consist of Hon. J. L. Jones, A.M., President, and Professor of Mathematics and Metaphysics; Rev. E. J. Meynardie, A.M., D.D., Lecturer, Emeritus, on Æsthetics and Biblical Literature; Rev. J. Walter Dickson, A.M., Natural Science and Latin; W. H. Orchard, Music; Miss C. E. Putnam, Instructress in Kindergarten, Calisthenics, and Rhetoric; Miss Annie Smith, French and English; with teachers in the ornamental and preparatory branches.

Columbia, Pa. (pop. 6461), in Lancaster County, at the head of lumber navigation on the Susquehanna River. At the Philadelphia Conference of 1807 the appointment given to William Hunter and Henry Boehm was "Pennsylvania." Mr. Boehm, speaking of this work in his "Reminiscences," says, "We had not, however, the whole Keystone State as our field of labor, but only that part which lies between the Delaware and Susquehanna Rivers." Bishop Asbury records under date of July 25, 1807: "We came through Lancaster to Columbia. On the Sabbath-day I preached in a lot near the river; we may have had seven hundred people; my subject was II. Cor. v. 14. The missionaries Boehm and Hunter were present." As Mr. Boehm says that the object of their appointment was to break up new ground, it is to be presumed that the services conducted by Bishop Asbury, attended by Boehm and Hunter, were among the first Methodist services held in Columbia. The place is not mentioned in the minutes until 1829, when John Goforth and J. Lednum were appointed to it. In 1830, it being a large circuit, it reported 282 members. Afterwards it was called Strasburg and Columbia, until 1835, when the two places were separated, and F. Hodgson was sent to Columbia. In 1836 it reported 129 members. It is in the Philadelphia Conference, and reports in 1876: M. E. Church: members, 505; Sunday-school scholars, 400; church property, $19,000. African M. E. Church: members, 126; Sunday-school scholars, 99; church property, $8000.

Columbia River Conference, The, was separated from the Oregon Conference at the session of the latter held in Olympia, Washington Territory, in August, 1873, under the name of East Oregon and Washington. Its boundaries then included all of the State of Oregon and Washington Territory east of the Cascade Range of mountains. Two presiding elders' districts were constituted, besides an Indian mission district, and about twenty men assigned to labor in the Conference. It then covered an area of over 100,000 square miles. Its first annual session was held in Walla Walla, Washington Territory, July 31, 1874, Bishop S. M. Merrill presiding, Rev. H. K. Hines, secretary. Its second at Dalles City, Oregon, August, 1875, Bishop Peck, president. At the General Conference of 1876 all of Idaho lying directly north of Nevada was added to the Conference, and its name changed to Columbia River. This increased its area to near 150,000 square miles, and added several important charges. Its first session under the new name was held at La Grande, Oregon, commencing Aug. 9, 1876, presided over by Bishop W. L. Harris, with H. K. Hines still as secretary. At this, the third session, the Conference numbered twenty-nine charges, and reported a membership of 1584. The country included in the Conference boundaries had been settled only from five to fifteen years, and its work was entirely pioneer, rivaling in romance and incident the history of any of the frontiers of Methodism. The territory is beautifully variegated, valley and mountain, hill and vale, woodland and prairie, presenting an ever-changing variety. It is among the most fertile and healthy regions in the United States. Lying along and on both sides of the great Columbia River, and its greatest tributary, Snake River, it appropriately takes its name from that majestic stream. It reported (1876) 24 traveling and 23 local preachers, 22 Sunday-schools and 905 scholars, 1451 members, 13 churches, valued at $31,435, and 10 parsonages, valued at $6525.

Columbia, S. C. (pop. 9298), the capital of the

State, seated on the Congaree River. In 1787, Isaac Smith, then on the Santee circuit, introduced Methodist services, preaching in the old Taylor House. The first stationed preacher was John Harper, who preached in the State House until the first church edifice was erected in 1804, on the site of the present Washington street church of the M. E. Church, South. In 1808 a remarkable revival occurred under the labors of Rev. Levick Pierce. Bishop Asbury visited the city in 1802, and again in 1810, when he held a Conference in the house of Senator Taylor; he also visited the city in 1815, and preached a few months before his death. The first church, built of wood, was replaced in 1832 by a larger building, erected during the ministry of Rev. J. O. Andrew, subsequently Bishop. In 1848 a second church was built on Marion street, of which J. T. Wightman was the first pastor. In 1860 a third church was commenced; at that time the membership was 451 whites and 678 colored. In 1865, during the Civil War, most of the church property was burned and the members scattered. A number of churches have been since erected, besides a female college, under the Church South, valued at $40,000. The statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Washington Street, South...	260	167	$40,000
Marion Street, South.........	235	106	5,000
M. E. Church....................	235	75	2,000
African M. E. Church.........	1191	307	7,000

Columbus, Ga. (pop. 7401), is situated at the head of navigation on the Chattahoochee River, and has many natural advantages. At the separation of the church it became a part of the M. E. Church South, which has had a constant and satisfactory growth. The African M. E. Church has also an organization. The statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
St. Luke's...........................	509	207	$20,000
St. Paul's...........................	207	157	10,000
Broad Street and Mission....	189	81	....
African M. E. Ch., St. James.	125	450	25,000
African M. E Ch., St. John...	150	150	5,000

Columbus, Ind. (pop. 3359), the capital of Bartholomew County, on the Jeffersonville, Madison and Indianapolis Railway. This place is mentioned in the minutes first under date of 1827, when it belonged to the Illinois Conference, and Constant B. Jones was its pastor. In 1828 it reported 560 members, and Asa Beck was appointed to it. It was then a circuit, but subsequently became a station. It is in the Southeast Indiana Conference, and reports: members, 291; Sunday-school scholars, 212; church property, $6000.

Columbus, Miss. (pop. 4812), the capital of Lowndes County, is on a branch of the Mobile and Ohio Railroad, and also on the Tombigbee River. A circuit by this name was connected with the South Carolina Conference as early as 1807. In 1809 it reported 71 white and 15 colored members. In 1814 it appears on the Mississippi district of the Western Conference, and then reported 126 white and 14 colored members. In the division of the church, in 1845, its membership was identified with the Southern church, which occupied the ground exclusively until the close of the Civil War. After that time a large portion of the colored membership became connected with the M. E. Church. The statistics of 1877 are: M. E. Church: 910 members, 100 Sunday-school scholars, $3700 value of church property. Methodist Church South: 253 members.

Columbus, O. (pop. 31,274), the capital of the State, was selected as the seat of government in 1812. In 1816 it was incorporated as a borough, and in 1834 as a city. In 1820 its population was 1400. Its public buildings are superior, especially the State capitol and penitentiary, and the asylums for the deaf and dumb. A large proportion of the population is of foreign descent. The place now occupied by this city was originally included in the Scioto circuit, to which Rev. Henry Smith was sent in 1800. The first Methodist class of four members was formed in 1814, by the Rev. Samuel West. The first church was built in 1815, enlarged in 1818, and replaced by a new one in 1825. The church now in use was begun in 1853. In 1830 this (Town Street charge) was made a station. Wesley chapel society was formed in 1846 by 190 members of the Town Street charge, who, in 1848, built a church, which Bishop Janes dedicated. The Third Street society was founded in 1853; in 1854, Bishop Morris dedicated its first church, on Friend Street; in 1859 it bought the Second Presbyterian church, on Third Street, which was burned in 1869 and rebuilt in 1870. Heath chapel, on Broad Street, was built in 1855. The society was for many years connected with Harrisburg circuit, and in 1866 was made a mission. Christie chapel was organized in 1860, and its church built on Cleveland Avenue, in 1861. The Third Avenue society originated in 1867, and in the same year built its church, on the corner of Third Avenue and High Street. The Neil society was organized in 1871, and in 1872 its church was built on one of two lots donated for the purpose by Mr. Robert Neil. The Broad Street society, composed mostly of members from Wesley chapel, organized in 1875, and in the same year built a church. A German M. E. society was organized in 1843; its first church was erected in 1844, on Third Street, and its second in 1871, on the corner of Third and Livingston Streets. The German population is about 8000. St. Paul's African M. E. society was founded in 1823; built its first church on Long Street, in 1824; rebuilt in 1844, and again in 1872. A Welsh Calvinist M. E. society was organized here in 1849, and built its church on the corner of Long and Fifth Streets, in 1850. It is in the Ohio Conference. The table following shows the date at which each church was erected, the number of its members and Sunday-school scholars, and church value, including parsonages:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1815	Town Street *a*	440	300	$50,000
1848	Wesley Chapel	465	400	68,000
1853	Third Street *b*	300	400	30,000
1855	Heath Chapel	65	100	4,000
1861	Christie Chapel	130	140	5,000
1867	Third Avenue	190	200	8,000
1872	Neil Church	88	175	8,000
1875	Broad Street	190	250	15,000
1844	German Church *c*	145	140	20,000
1824	African M. E. Ch. *d*	250	230	25,000
1850	Welsh Church	150	225	7,000

Comegys, Cornelius Parsons, formerly Governor of Delaware, was born in 1781, and was in his youth brought up on a farm. He was a man of great force of character and strong intellect, and was early called to serve his country in various trusts. He was several times a member of the State legislature, and was Speaker of the House when the war with Great Britain broke out, in 1812. He resigned his place and volunteered in the army, and was made a lieutenant-colonel and also adjutant-general of the State. In subsequent life he was cashier of the Farmers' Bank, held the office of State treasurer, and was governor of the State from 1838 to 1842. He was an earnest and devoted member of the M. E. Church. He died in 1851.

Comfort, George Fisk, a professor in Syracuse University and author, was born in Berkshire, N. Y., Sept. 20, 1833, and was graduated from the Wesleyan University in 1857. He was afterwards engaged, in 1857, as teacher of Natural Science and German in Amenia Seminary, New York; in 1858, as teacher of Natural Science, Drawing, and Painting in Fort Plain Seminary and Collegiate Institute, New York; and in 1860, as teacher of Natural Science and Latin in the Van Norman Institute, New York City. From 1860 to 1865 he traveled in Europe and the East, and studied general history, the history of the fine arts, and philosophy, after which he was elected, in 1865, Professor of Modern Languages and Æsthetics in Alleghany College. He retired from this position in 1868, and spent three years in the preparation of text-books in the modern languages. In 1872 he was elected Professor of Modern Languages and Æsthetics in the Syracuse University. Professor Comfort was, in 1866, elected a member of the Institute Archeologico at Rome, Paris, and Berlin, and has served for several years as secretary of the American Philological Association. He is the author of a course of instruction in the German language, consisting of the following works: "German Primer," "First Book in German," "First German Reader," "A German Course for Schools," "Teacher's Companion for the German Course," "A German Reader," "German Conversations." All of which are published by Harper & Brothers, New York.

Comfort, Silas, D.D., was born in Deer Park, Dutchess Co., N. Y., May 18, 1808, and died at his residence in Union, Broome Co., N. Y., Jan. 10, 1868. He was converted when nine years of age, and was received into the Genesee Conference when twenty-seven. By earnest application he became a profound scholar. The dead languages, science, general literature, biblical criticism, and systematic divinity were studied and made tributary to the high purposes of his profession. He wrote several valuable volumes, and had another in finished manuscript at his decease. He contributed many choice articles to the periodicals of the church, some of which were republished in Europe. He spent forty-five years in the ministry, serving sixteen years as presiding elder. In 1835 he was transferred to the Missouri Conference, and there served as presiding elder and pastor. After seven years he returned to the Oneida Conference. He was a strong friend of the rights of the colored members of the church.

Commentaries.—In 1755, Mr. Wesley prepared for the benefit of his societies his "Explanatory Notes on the New Testament," a quarto volume of 762 pages. This was accompanied with his portrait, which was the first instance in which his likeness accompanied any of his works. In the preface of this book he informs the reader that for many years he had contemplated such a work, and that the notes were written chiefly for plain and unlettered men who only understood their mother tongue, and yet reverenced and loved the word of God. In reference to the translation of the text, he remarks that he did not alter the authorized version, except in a very few instances. He relied chiefly on Bengelius's "Gnomon." A second edition of this work was published in 1757. In 1759 he and his brother carefully compared the translation with the original, and corrected and enlarged the notes for a new edition, which was published in 1760. Adam Clarke said of these notes, "Though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare property of leading the reader immediately to God and his own heart." This volume is still in print, and is recommended to the candidates for the ministry in the course of study in the M. E. Church. In 1765, Wesley published his "Explanatory Notes upon the Old Testament," which consisted of three quarto volumes, making 2622 pages. The preface bears the date of April 25, 1765. On the last page of the work is added December 24, 1766. Of it

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[a] Rebuilt 1825 and 1853.

[b] Rebuilt 1870.

[c] Rebuilt 1871.

[d] Rebuilt 1872.

Wesley remarks, "About ten years ago I was prevailed upon to publish explanatory notes upon the New Testament. When that work was begun, and indeed when it was finished, I had no design to attempt anything further of the kind; nay, I had fully determined not to do it, being thoroughly fatigued with the immense labor of writing twice over a quarto book containing seven or eight hundred pages. But this was scarcely published before I was importuned to write explanatory notes upon the Old Testament. This importunity I have withstood for many years."

In the preparation he relied mainly upon Matthew Henry's and Mr. Pool's commentaries, but he added much of his own and of other authors to both of these. Concluding his preface, he says, "My design is not to write sermons, nor to draw inferences from the text, or to show what doctrines may be proved thereby, but to give the direct, literal meaning of every verse, of every sentence, and, as far as I am able, of every word in the oracles of God."

Dr. Coke also published a commentary, in the preparation of which he was assisted by Mr. Drew.

From 1810 to 1826, Adam Clarke published his Commentary, consisting of eight volumes. This was the grandest achievement of his life. As early as 1798 he began to collect materials for this work, the first number of which was published in 1810.

During the preparation of this work he was constantly employed as a minister. For many years this commentary was an acknowledged standard both in Europe and America, and in some respects it is doubted by many whether it has been surpassed even in this day.

From 1811 to 1818, Joseph Benson published his Commentary, embracing five volumes. It was less scholarly than Dr. Clarke's, but was more popular, and was regarded by the Wesleyans as being superior in its theological teaching.

Both of these commentaries have been extensively published and widely circulated. Besides other commentaries published in England upon portions of the Scripture, of late years in America there have been a number of able expositions of different books and portions of both the Old and New Testament. Down to the present time no American commentary embracing the entire Scriptures, published by the Methodist Episcopal Church, has yet appeared. A commentary, however, intended to include both the Old and New Testaments, is very far forward in its compilation. This work is under the general editorial charge of Dr. Whedon. The entire New Testament is completed, with the exception of the book of Revelation. A number of volumes have already appeared upon the Old Testament Scriptures, and others are being rapidly prepared. This commentary is designed to be both scholarly and popular,—adapted both to the critical student and the Sunday-school teacher. There are also expositions of various books both of the Old and New Testaments, among which may be mentioned Nast's "Commentary on Matthew and Mark," Strong's "Harmony and Exposition of the Gospels," Watson's "Exposition of Matthew and Mark," Hibbard on the Psalms, Lonking's "Notes on the New Testament," etc. Popular commentaries upon parts of the Scriptures are being published by the Sunday-school department of the church in the form of tracts or leaves or compendiums, and these are distributed among the Sunday-school scholars, teachers, and normal classes of the church.

Committee of Exigency (English Wesleyan).—This is a necessary provision for cases demanding immediate attention, and for correspondence with the government or Parliament on subjects affecting the general interests of the connection.

The committee is annually appointed, and consists of the president and secretary, the ex-president, missionary secretaries, principal of the Westminster Training Institution, secretary of the education committee, senior secretary of the chapel committee, the ministerial treasurer and financial secretary of the Home Mission and Contingent Fund, with eight additional ministers and nine laymen.

Committee of Privileges (English Wesleyan).—This committee, since its commencement in 1803, has been actively engaged in guarding the privileges of the connection. It must always be consulted before any lawsuit can be entered upon affecting the whole or even a part of the body. Its office is to keep a watchful eye upon all legislative enactments or proceedings, and to take action respecting the same when necessary. It is appointed annually by the Conference, and consists of the president, secretary, and all ex-presidents, the book steward and editor, missionary secretaries, the governor and tutors of the Richmond branch of the Theological Institution, the principals of the two branches of the Normal Training Institution, the secretary of the education committee, the treasurer and secretary of the Home Mission and Contingent Fund, the secretary of the Fund for the Extension of Methodism in Great Britain, the principal of the Children's Home, six other ministers, with three from the Irish Conference, and twenty-four lay gentlemen.

Common Schools.—Methodism has always manifested a deep interest in the education of the masses, and has recognized the intimate connection which exists between intelligence and virtue. While seeking to establish colleges and seminaries under its own special patronage, it has ever felt a deep interest in the success of the common school system of education. Only the common schools can reach the children of the entire community. With Protestant citizens of all denominations the various branches of Methodism have rejoiced in the fact that by the munificence of the state a good primary education is placed in the reach of the poorest children. From time to time the Annual Conferences have spoken decidedly in reference to their devotion to this cause, and to their anxiety to have the Bible connected with common school instruction.

In 1872 the bishops, in their address to the General Conference, said, "The combined and persistent efforts made by the bishops and priests of the Romish church to destroy our system of common schools attract much public attention. The general diffusion of virtue and intelligence among the people furnish the only sure basis on which civil and religious liberty can rest. It becomes us, therefore, duly to unite with all intelligent Christians and all true patriots to cherish the free institutions bequeathed to us by our Protestant forefathers, in giving an intelligent, firm, and earnest support to the civil authorities in maintaining, extending, and rendering more perfect and efficient our system of primary education, until all the people throughout the land shall share in its benefits and participate in its blessings." The report on education, as adopted by the General Conference, says, "Having carefully considered that portion of the bishops' address that relates to the common schools, we report as follows, viz.: *Whereas*, we have always, as a church, accepted the work of education as a duty enjoined by our commission to 'teach all nations'; and *whereas*, the system of common schools is an indispensable safeguard to republican institutions; and *whereas*, the combined and persistent assaults of the Romanists and others endanger the very existence of our common schools; therefore, *Resolved*, 1. That we will co-operate in every effort which is fitted to make our common schools more efficient and permanent. *Resolved*, 2. That it is our firm conviction that to divide the common school funds among religious denominations for educational purposes is wrong in principle, and hostile to our free institutions and the cause of education. *Resolved*, 3. That we will resist all means which may be employed to exclude from the common schools the Bible, which is the charter of our liberty and the inspiration of our civilization." In the pastoral address of the General Conference of 1876 it is said, "We stand around the public schools in holy and heroic lines for their defense against Romanism and skepticism."

Communion (*κοινωνία, a sharing*) ordinarily signifies some joint association or agreement. Ecclesiastically it has various significations: 1. Communion is sometimes employed to signify a specific denomination, because its members are supposed to have intimate church fellowship each with the other, and the phrase "excommunication" simply signifies to be deprived of that fellowship, or to be no longer recognized as a member of that body. 2. It is sometimes used, as in the Apostles' Creed,—"the communion of saints,"—to signify that spiritual fellowship and that participation both in spirit and in religious activity which is the joint privilege of all believers. 3. It is more generally applied to the celebration of the Lord's Supper, as an act of fellowship among professing Christians. The phrase, "the holy communion," is one which the Church of England has adopted, and which is also extensively used among other churches. A question has arisen among some denominations whether this communion of the Lord's Supper should be confined to members of their particular denomination, or to such Christians as agree with them on some ceremonial points, or whether all who are recognized as true Christians should be admitted to participate in these holy services. Those who take the restricted view are said to favor close communion. The larger part of the Baptists in the United States and some in England admit to their communion only such as have received immersion. These are called among themselves "strict communionists;" while others, among whom were Robert Hall, and at present Mr. Spurgeon, in England, and a number of eminent divines in America, believe that the communion should not be so restricted, and are called "free communionists." In all branches of the Methodist family an invitation is given to all evangelical Christians of whatever name to unite with them in those holy services, believing that it is one of the most suitable expressions of oneness in Christian life and purpose, and of the visible communion of saints. Among Protestants the communion is invariably received in both kinds,—that is, the bread and wine are administered to each communicant; but in the Roman Church, as the doctrine is taught that the elements are transmuted into the body and blood of Christ, the use of either is a full administration of the Lord's Supper, and hence the wafer alone is usually given to the communicants. Methodists, in common with all Protestants, reject this view. The communion-table is the term employed to designate the table on which the elements are placed in the administration of the Lord's Supper. The communion-service is the ritual or liturgy which is used by the administrator, though the phrase "communion-service" also designates the set of vessels or dishes employed in the service. The "communion-rail" is the term sometimes applied to the place at which the communicants kneel, and which is frequently in Methodist churches termed the altar.

Concord, N. H. (pop. 12,241), the capital of the

State, situated on the Merrimack River. It was first settled in 1725, and incorporated by the name of Rumford in 1733, and as Concord in 1765, and as a city in 1853. A biblical institute, under the control of the M. E. Church, for the training of young men for the ministry, was incorporated in 1847. The building was formerly a Congregational church, but being repaired it was presented to the M. E. Church. The institute has since been removed to Boston. This town was originally included in the Pembroke circuit, which was organized in 1807. Concord circuit is first mentioned in the minutes for 1823. The society was regularly organized in 1825, and in 1830 Concord became a separate station, with the Rev. Samuel Kelley as pastor. In 1831 the first church was erected, which was enlarged in 1858, and improved in 1874. In 1874 the society was divided, the divisions being known now as the First M. E. church and the Baker Memorial church. It is in the New Hampshire Conference, and reports in 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1831	First Church*...........	220	295	$12,000
1874	Baker Memorial.........	157	181	....
	German M. E. Church	66	80	4,000

Concordances are lists of the principal words in any work arranged alphabetically, so that reference may more easily be made. They are especially prepared for finding any passage in the Holy Scriptures. Those most generally used are Brown's and Cruden's.

A small Scripture concordance was prepared by Rev. George Coles, a member of the New York Conference, and was published at the Methodist Book Concern.

Conference Claimants in the M. E. Churches are such persons as have claims, according to the Discipline, upon the Conference funds. They are superannuated preachers, widows, orphans, and extremely necessitous cases. Their relative claims are decided by the Annual Conferences according to their supposed necessities, and the amounts appropriated depend on the funds collected. In 1876 the sum disbursed by the M. E. Church was $134,059.

Conference Collections in the M. E. Church are such collections as the Discipline requires the various preachers in charge to collect from their congregations and report through the Annual Conference. These collections are for the superannuated preachers' mission, church extension, Sunday-schools, tracts, Freedman's Aid, and education. The term is sometimes applied specifically to the collection for the superannuated preachers, which was once called the fifth collection.

Conferences.—The term Conference is appropriately applied to the bringing together of persons for the expression of opinion upon any subject. It is, however, generally employed to denote the assembling of religious bodies. There are notices in the middle ages of meetings termed conferences, in the Roman Catholic Church, which embraced portions of large dioceses. The term was also applied to the meeting of ministers both in Roman Catholic and Protestant countries for the discussion of questions relating to pastoral duties. We have the record of several Conferences held in England to settle religious questions, such as the "Savoy," and the "Hampton Court." This term was given by Mr. Wesley to the first assembly of his preachers, when he met with them to confer on various points of doctrine and discipline; and it has since embraced the various bodies composing the Methodist judicatories, such as the "General Conference," the "Annual Conference," and the "District" and "Quarterly Conferences" (which see). This name has been retained by the different bodies of Methodism however organized, and is also the designation of the highest ecclesiastical body in the Free-will Baptist Church.

Confession of Faith is a term employed in various religious denominations to designate articles of belief systematically arranged. In the Methodist Discipline their equivalent is found in the Articles of Religion and in the General Rules.

Congregational Methodists.—At different periods in the history of Methodism a few congregations have from time to time become independent, and have assumed the Congregational form; though usually in a few years they either return to the parent church, abandon their organization, or become merged in the regular Congregationalists. There is now a small organization in the South which has assumed the title of the Congregational Methodist Church. Its first organization took place in Monroe Co., Ga., in 1852, by members who seceded from the M. E. Church South. Prior to the commencement of the war they had organized a few congregations in Georgia, Alabama, and Mississippi. The chief point at which they aimed in their secession was to secure a permanent instead of an itinerant ministry. In 1872 a paper was established called *The Congregational Methodist*, which is published at Opelika, Ala., and a vigorous effort was made to extend its influence through a number of the Southern States. In 1874 it claimed a membership of from ten to twelve thousand.

Congregational Singing.—As was remarked in the article on choirs, Mr. Wesley was very partial to congregational singing, and took great pains in instructing his congregations. It is said by some that in his morning service he would sometimes teach his congregation a new piece of music by singing it first himself, and then by asking them to join with him. If they erred in time or tune, he would point out the error and make them sing the verse again. He had fine musical taste, and published a number of tune- as well as hymn-books. The early Methodists were distinguished for their earnest singing, and many were attracted to their services simply by their music. As the church enlarged less attention was paid to this branch of worship, and in many places choirs being employed and new books of music introduced, the congregations failed to unite with them. Since music has been cultivated more generally in the Sunday-schools a new impulse has been given to congregational singing, and the best teachers of music in the church, as Prof. Tourjee, Philip Phillips, and W. G. Fischer, are very earnest in encouraging congregational singing. A few of the churches having fine organs dispense with choirs and employ simply precentors, who lead the devotions of the congregation. Not only in Methodism, but throughout all denominations, the last ten years have witnessed a great improvement in congregational singing.

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* Enlarged 1858.

Conklin, John L., was a prominent member of the Missouri Conference M. E. Church, and was for some time editor of *The Central Christian Advocate.* He was a clear, logical thinker and a fine writer, of much more than ordinary mind, but of feeble physical powers. While conducting a protracted meeting he sank down in the altar, was conveyed home, and in a few days departed.

Connecticut (pop. 537,454).—The territory embraced in this State was granted by James I., in 1620, in the patent for New England, and was conveyed as a separate territory by the Plymouth Council in March, 1631. The first permanent settlement was made in 1635, the colonists being from Massachusetts. For some time they acknowledged the authority of that colony, but in 1639 they established a separate government. The early settlers were known as Puritans or Independents, and they sought to identify their religious organization with the civil institutions of the country. No person was allowed to hold office or to vote unless he was a member of that church. The severity of the Blue Laws of Connecticut is well known in history. Much that is fabulous has been added. The association of the civil and religious systems produced a declension in piety in the churches, and when Whitefield and others contended for a converted ministry and a converted membership they were strongly opposed by a number of clergymen. Methodism was introduced in 1789, and met with much opposition. This was partly owing to the strong Calvinistic tenets then held by the controlling churches, and also because the itinerant ministers were regarded as intruders. Jesse Lee was the first Methodist minister who commenced establishing regular congregations in the southern and eastern part of the State, though ministers from the State of New York had occasionally held services across the boundary lines. Lee preached his first sermon in New England at Norwalk, Conn., and in his journal is found this entry, "I am the first that has been appointed to this State by the Conference. I set out with prayer to God for a blessing on my endeavors, and with an expectation of many oppositions." Thence he passed to Fairfield, to preach to thirty or forty in the court-house; subsequently visiting New Haven, Reading, Danbury, Redfield, Rockwell, etc. He organized the first society in Stratfield, July 3. The second was formed at Reading. The first Methodist circuit in New England included Newark, Fairfield, Stratfield, Milford, Reading, Danbury, and Canaan. So little was his success, however, that after seven months' incessant work he had formed but two classes, both embracing only five members. In January, 1790, he formed the third class at Mr. Wheeler's, in Limestone, consisting of two men and two women. In 1790 New England was constituted a district, with Jesse Lee as presiding elder, and he associated with him four other ministers. At the end of this year about two hundred members were reported to Conference, and two churches had been erected: one at Stratfield, called Lee's church, supposed to be the first Methodist church built in New England, the second in Dantown. As has already been remarked, a few of the preachers from Freeborn Garrettson's district, on the Hudson, had crossed over into Connecticut, and a few societies had been organized in that way. The Congregational ministers were supported by law until after the commencement of the present century, and Methodists and even Methodist ministers were compelled to pay tax for their support. In a few cases their property was sold to collect these ministerial taxes. The western part of the State of Connecticut was for many years embraced in the New York Conference, and since its division has been occupied by the New York East Conference, while the eastern part of the State is connected with the Providence Conference. This division and union with other States makes it more difficult to give the exact Methodistic population, but in 1876 the approximate report is 24,681 members, 20,651 Sunday-school scholars, $2,071,000 value of church property. The Congregationalists being the earliest churches established, still retain a large superiority, having more than one-third of the church edifices, sittings, and value of church property in the State. In numbers the Methodists are second, but in the value of church property the Protestant Episcopal Church is in advance of them. The following table, compiled from the United States census of 1870, shows the strength of the leading religious bodies in the State as at that time reported:

	Edifices.	Sittings.	Property.
Congregational	360	133,175	$4,728,700
Methodist	188	63,975	1,834,025
Protestant Episcopal	147	50,962	3,275,534
Baptist	115	44,075	1,366,300
Roman Catholic	34	26,418	1,429,500
Universalist	15	6,850	309,100
Presbyterian	10	3,875	195,300

Connectional Fire Insurance (English Wesleyan).—This company was formed in 1872, with the sanction of the Conference, for the purpose of insuring Wesleyan Methodist trust property *only*. It is placed on a proprietary basis, and possesses a subscribed capital of £25,000. The shareholders are simply guarantors; their interest in the undertaking being a nominal one. The company seeks to obtain the insurance of all the Wesleyan trust property in the United Kingdom. After payment of losses and working expenses and the formation of an adequate reserve fund, the entire profits are to be applied, first to the assistance of the Worn-out Ministers' and Ministers' Widows' Auxiliary Fund, and then for the relief of distressed Chapel Trusts, insuring with the company.

It is estimated that the whole of the Wesleyan trust insurances would yield an income of about £4000 per annum, and that the average annual surplus would be nearly £3000. Losses to the extent of £2233.6.8 have been paid, and two grants have been made to the Auxiliary Fund, while the appropriations to the Reserve Fund have amounted to £2600, a sum equal to 34 per cent. of the entire premiums received since the commencement of the business.

The company has entered upon its fifth year. The current year's income will exceed £3000, while the average annual loss has hitherto fallen short of £600. About two-thirds of the entire Wesleyan insurances are at present effected with the company, and every effort is being made to insure the remainder.

Consecration in the Christian church is the ceremony of dedicating persons or things to the service of God. It is especially applied in the Discipline of the Methodist Churches to the setting apart of bishops for their office, and of dedicating church edifices to the worship of God. The form of the consecration of bishops is to be found in the Discipline or ritual of the church. The phrase "consecration" is used in common with churches of other denominations, and is also preferred in the Methodist Episcopal churches to that of ordination, as the church does not recognize, in the High Church signification of the word, any third order, but simply an official position established by the church and invested with important prerogatives. The custom of consecrating churches has come down to us from a very early period. Though we have no special accounts earlier than the fourth century, yet it must be remembered that for the first two centuries church edifices were not erected, as Christians were not permitted in many places to hold property, nor were they protected in personal rights. Eusebius gives an account of the consecration of a church at Jerusalem, builded by Constantine, A.D. 335. The solemnity began with an oration or sermon, followed by prayers, in which was one specially for the dedication. The day of consecration was usually observed by the church among its annual festivals. In the Church of Rome the services are performed by a bishop in his pontifical vestments, and is accompanied by various processions and ceremonies. In the M. E. churches a form of dedication or consecration is prepared to be used by any minister who may officiate.

Conshohocken, Pa. (pop. 3071), in Montgomery County, on the Philadelphia, Germantown and Norristown Railway. The first Methodist sermon here was preached by the Rev. T. C. Murphy, in the summer of 1848. Occasional open-air services were held until 1854, when Union Square and Conshohocken were detached from Radnor, and the Rev. L. C. Pettit appointed to them. In 1857 Conshohocken was made a separate charge, and the Rev. R. Owen its pastor. In August of this year the corner-stone of a church was laid, and Jan. 10, 1858, worship was held in the church, which was still unfinished. In 1867 the church was finished and dedicated. The parsonage was built in 1867. It is in the Philadelphia Conference. The statistics are: members, 251; Sunday-school scholars, 255; church property, $20,000.

Constantinople (pop. 1,075,000) is the capital of the Turkish Empire, and is situated upon the Bosphorus, having one of the most beautiful sites in the world. It has an old history full of interest. About one-half of its population is Mohammedan. Methodist services have been introduced only incidentally. The Bulgarian mission having been established in 1857, it was found that its interests could be best advanced by the residence of its superintendent for a time in or near Constantinople. A large Bulgarian population is gathered in that city, and whatever there is of literature in that language has been issued under the superintendency of American missionaries from that place. Rev. Dr. Long, for a number of years the superintendent of the Bulgarian mission, became professor in Robert College, which is located in the vicinity, and has given much of his time to the translation and publication of the Bible and of religious literature. In this way, while no church has been formed in Constantinople yet, Methodist services have been held, and it has been a centre of influence for the Bulgarian work.

Constitution is a term frequently employed to designate those principles or enactments which in any form of government are not subject to legislative change, and which can only be altered by a convention or general expression of the popular will. The phrase is applied in Methodistic literature to that part of the discipline of the church which, when a delegated General Conference was formed, was placed beyond its direct control by the adoption of what is known as the Restrictive Rules. These prohibit the General Conference from making certain alterations in the doctrines and fundamental polity of the church without the concurrence of three-fourths of the Annual Conferences. The object of all such provisions, whether in state or in church, is to prevent hasty legislation or the adoption of such sudden changes as might interfere with the harmonious and permanent working of government. Usually the constitution in a State government is a definite and precise document, to which reference can always be made. In the Church Discipline the phrase constitution is not employed, and some differences of opinion have existed as to the extent to which the General Conference, without consulting either the preachers or the people, has authority to make changes.

Contingent Fund (American).—The Missionary Society of the Methodist Episcopal Church in making its annual appropriations for the various missionary fields sets aside the sum of $25,000 as a contingent fund. Its design is to meet unforeseen emergencies and exigencies which may arise either in the Annual Conferences or in the foreign fields, and for which no provision was made. By the constitution of the Missionary Society it is applicable only to such fields as were established as missions by the previous Annual Conferences, and in them only for peculiar cases unknown at the time when the Conference provisions were made. Such cases arise in the destruction of crops by locusts or grasshoppers, the almost entire failure of crops, or the destruction of church property, or sometimes, as in mining districts, by a sudden change of population, or by the occurrence of any circumstances which unexpectedly interfere with the progress of the mission.

Contingent Fund (Wesleyan).—See Home Mission and Contingent Fund.

Conversion.—The literal meaning of the word is the act of turning, from the Latin word *conversio*. In a spiritual sense it expresses the turning of a sinner from his sins unto God. In a limited sense it expresses the human part of that change called regeneration by which the sinner is brought into the kingdom of heaven. Matt. xviii. 3: "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In a wider sense it denotes the total change wrought by the Holy Ghost upon the human heart through faith in the Lord Jesus Christ. The work of conversion cannot be performed, as the Pelagians teach, in the strength of our own nature, and without any inward grace; nor, as the semi-Pelagians teach, is the conversion of the soul to God the effect of its free choice, without any predisposing grace bestowed. Our nature left to itself cannot realize the ideal of which it is a wreck, nor create by its own act the image it has lost. "No man can come unto me except the Father draw him."—John vi. 44.

The work of conversion, on the other hand, is not as the Calvinists teach, the act of God's sovereignty. Sovereignty is a matter of power over forces and events which do not come within the sphere of responsibility. No man can be converted apart from the exercise of his own will; the moment that force enters would be the moment of his degradation as a man. If a man could be saved by a volition of the sovereign, then the humiliation and agony of Christ constituted an unnecessary and inexplicable scene in the divine government. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."—Ezekiel xviii. 30. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts iii. 19. Conversion is that act of the sinner whereby, under the continued activity of the Holy Spirit, he, with an earnest will effort, and with his whole heart, turns away from sin and cleaves unto God. The work is the act of the human will as acted upon by the Holy Spirit. It is the effect of human and divine endeavor. Man cannot convert himself, nor can God alone do it. God convicts man. The Holy Spirit works through the faculties of the soul, the mind, the will, the affections, but puts no force upon them. The will compelled is destroyed; it is influenced but not superseded by the divine will. Conversion dependent upon human volition is also dependent upon man's personal co-operation with God. It is conditional upon man's repentance and faith in God through Christ. In Paul's conversion, the Holy Spirit convicted him and illuminated his understanding. His conversion was actualized only when, submitting to God's command, he made a profession of his faith in Christ. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts xi. 21. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16.

Means of conversion are (1): the word of God. "The law of the Lord is perfect, converting the soul." (2) The preaching of the word. "And many of the children of Israel shall he turn to the Lord their God."—Luke i. 16. Conversion is not a question of time but of faith. Men are led into God's kingdom when they accede to his conditions.

In some cases men are led suddenly out of the darkness into light; in other cases the flowing in of the light and life of God is gradual; but in both cases the same consciousness will be found. Primarily conversion is instantaneous, the work of Christ being finished by which conversion is made possible. The moment the soul appreciates the virtue of that work it is changed. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts ii. 41.

Conviction, a term used ecclesiastically to denote the state of being awakened to a consciousness of sin, whereby the soul of man has a clear sight of its sinful condition, of its guilt before God, and of the punishment due it. It is antecedent to repentance and conversion, and is the first condition that leads to the recovery of the soul from its apostasy; but preceding conversion it does not produce it, nor does it follow that a sinner convinced of sin is or must be necessarily converted. God arrests men in their evil ways, and illuminates their understanding,—some following the light are led into the truth; others with the light bestowed continue in evil. Acts ii. 37: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts vii. 54: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Conviction is wrought in the conscience of the sinner, which, although supreme in the tribunal of the soul, is neither independent nor infallible, but, like other faculties of our common nature, reveals the weakness of a dependent and corrupted creature. All men have a sense and knowledge of sin even as all have a sense and knowledge of God; but the revelation is inefficient for the highest purpose,—the glass is clear, but the eyes are dim; the law is correct, but man cannot apply it. John i. 9: "That was the true Light, which lighteth every man that cometh into the world." Romans ii. 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." I. Cor. xii. 7: "But the manifestation of the Spirit is given to every man to profit withal."

The efficient agent in the work of conviction is the Holy Spirit, which not only reveals unto the soul its true condition before God, but also condemns it by his authority and arouses it to a sense of its danger. The primary office of the Holy Spirit is to convince the world of sin, working in the heart of man a secret conviction of its evil and danger. This office belongs alone unto God. The Holy Spirit strives with men and enlightens and reproves them. His work is universal, not confined to any race nor limited to any age. He is present, going through all minds everywhere, moving them inwardly and drawing them unto him. Before Christ the manifestation of his office was not clear, but since the ascension of Christ the race has been living under the dispensation or law of the Holy Spirit. His work, fragmentary in former ages, is now organized, and is the controlling agency in the regeneration of humanity. John xvi. 8, 9, 10, 11: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

The principal means by which the work of conviction is carried on through the Holy Spirit is the preaching of the word of God, and especially of the law. The word enters the intellect of the sinner, while the Spirit interprets it and urges upon the soul its acceptance. The Scriptures give many instances of its arresting men in moments of evil-doing, or when they were satisfied with their own condition. Not only does the Spirit work conviction through the word preached and read, but also through afflictions, dangers, sickness, and disappointments. God makes these instrumental in arousing the sinner to a consciousness of his condition. Acts viii. 29, 35: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." I. Cor. xiv. 24: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all."

The work of the Spirit in conviction is to lead men unto God, but the effect rests with man. Conviction of sin may or may not lead to conversion. The conscience may be awakened and the judgment convinced, and yet the will and affections remain unchanged, as in the case of Agrippa, who was almost persuaded to become a Christian. A man may be convinced that there is no other way of recovery but by the love of God, manifested in the gift of Christ his Son, through his sufferings and death; may be fully persuaded of the riches of God's grace and the desirableness of happiness, of the comforts of religion here, and of the joys immortal hereafter, and yet with these remain an unconverted man.

Cook, Charles, D.D., a distinguished French Methodist, was born in London, May 31, 1787, and died Feb. 21, 1858. He was converted at the age of twenty-one, and after having served as tutor in a seminary, he entered, in 1817, the Wesleyan Methodist ministry. The following year he was sent to France, and exercised his ministry in Normandy. Acquiring a good French style, he became very popular and useful as a preacher. He traveled extensively throughout France and Switzerland, and in many instances revivals followed his labors. He had more than ordinary administrative talent, and in addition to organizing Methodism he also assisted in originating the Sunday-School and Bible Society. He worked in harmony with the Reformed churches in France, and though oftentimes persecuted, and being compelled to hide himself for some time in Switzerland, he lived to see Methodism firmly planted in that country. Merle d'Aubigné says that Cook "was to France, Switzerland, and Sardinia what Wesley was in his day to England." His life has been published by his son, J. P. Cook.

Cook, Emile, was a distinguished Methodist minister in France. His father had long been the superintendent of the Wesleyan Methodist mission in France and Switzerland, and he was trained in all the details of missionary work. He became distinguished not only for his devotion but for his literary and executive ability. He visited the Evangelical Alliance in New York, and on his return was one of the unfortunate number who were nearly lost at sea. The exposure which he suffered, and the consequent shock upon his nervous system, led to his speedy decline on his reaching home. Few men have manifested more entire devotion to the cause of Christ. He was universally beloved and respected wherever he was known.

Cook, Rev. Isaac Parker, was born in Baltimore, Md., December, 1808, and early received a good English education. He became a member of the first Sunday-school said to have been organized in that city, in 1816. He was a member of the "Asbury Sunday-School Society" fifty years, nearly one-half that time being president of the society. He was president of the Sunday-School Convention of the M. E. Church at the session of the General Conference of 1852, in Boston. He was one of the editors of *The Sunday-School Friend*, published in Baltimore in 1835; said to be the first Sunday-school paper published in the M. E. Church. He was converted in his fifteenth year, and joined Baltimore city station, now First church; in 1828 was authorized to exhort; in 1830 licensed to preach, and ordained deacon and elder. In 1831 he assisted to organize the "Local Preachers' Association" of that city, and was nearly thirty years its president, very useful and active. For thirty-five years his sermons, and missionary and Sunday-school addresses, averaged one hundred per annum. Several times, by request of Bishop Waugh, he assisted in the ordination of ministers. In 1858 he was one of the founders of the National Local Preachers' Association, and in 1865 he was the president of that body. He formed the "Young Men's Preachers' Aid Society," and subsequently became manager and president of the "Methodist Preachers' Aid Society" of Baltimore. He was identified with the first "Juvenile Missionary Society," and was the originator of the "City Mission," which still exists. He held multitudinous offices of president and treasurer of local and general societies in the M. E. Church. He was treasurer of the Educational Fund, and trustee of Dickinson College. He was Commissioner of Public Schools, and president of Maryland Bible Society ten years. In 1857 he was elected Register of Wills for Baltimore City, and was re-elected without opposition in 1863 for a second term.

Cook, Valentine, an eminent pioneer minister in the M. E. Church, was born in the year 1765 in Greenboro' County, now Monroe Co., Va., and died in 1820 in Kentucky. Very early he succeeded in acquiring a common English education, and also became so familiar with the German as to be able to read, write, and speak the language with ease. He was admitted to Cokesbury College in 1786, and remained there one or two years. In 1788 he was received into the itinerancy, and traveled the Calvert circuit in Maryland. During the year 1792 he was engaged in a newspaper controversy touching the leading principles of Methodism with the Rev. Samuel Porter, a Presbyterian of considerable note in Pennsylvania. When Cook was on the Pittsburgh circuit he was also engaged in a discussion with Rev. Mr. Jamieson, a Scotchman, and a minister of the Seceder Church in the same vicinity. He afterwards became presiding elder, and traveled several districts. In 1797 he was engaged in a public discussion on the subjects and mode of baptism. It is said by his biographer that about this time also "the custom of calling anxious ones to the altar to be instructed and prayed for was introduced into the church by Mr. Cook." His biographer further says, "Prior to the introduction of that practice it was customary for mourners to kneel down in whatever part of the congregation they might happen to be at the time they were seized with conviction, and certain persons were detailed to instruct and pray with them, to remain seated or kneel down likewise." In 1798, Mr. Cook was transferred to Kentucky. In 1799 he was appointed principal of the Bethel Academy, in Jessamine Co., Ky. He remained in the institution, however, a brief period of time, and located in 1800. He spent the remainder of his life in either teaching in academies or in visiting portions of the country, giving whatever services he could to the cause of Methodism. He visited Lexington, Cincinnati, Pittsburgh, New York, Philadelphia, and Baltimore, remaining some time in these cities and preaching with great power to large crowds.

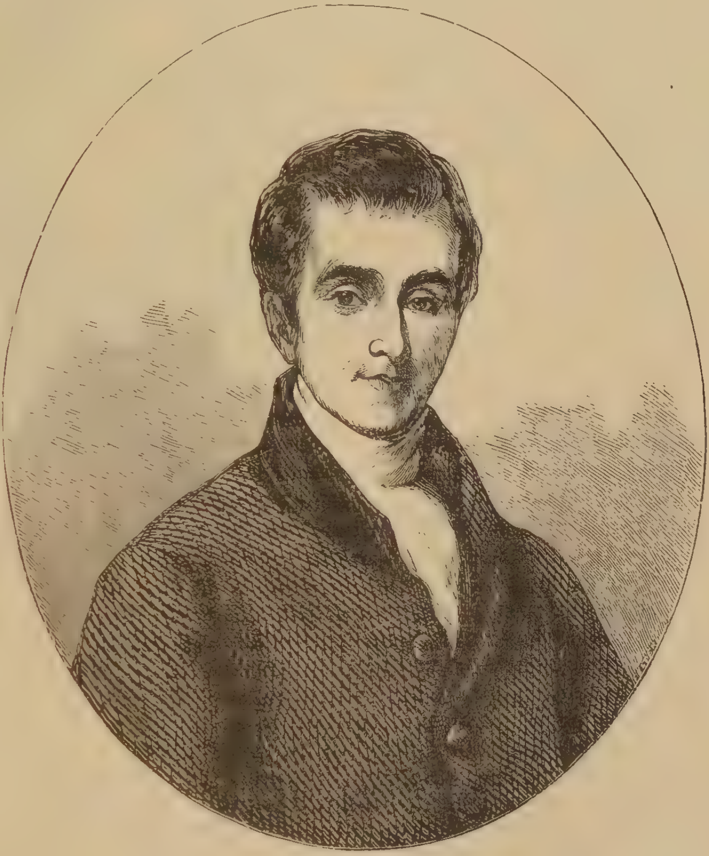
After preaching at a camp-meeting he was stricken down with disease. Of his religious state he said, "When I think of Jesus and of living with him forever, I am so filled with the love of God that I scarcely know whether I am in the body or out of the body," and having said these words he fell asleep.

Cooke, Charles, D.D., was born in St. Mary's Co., Md., Sept. 3, 1799, and died in Philadelphia, Aug. 24, 1875. His parents were members of the Episcopal Church. In 1815 he entered the academy at Georgetown, D. C., and during the vacation of that year was converted at a camp-meeting, and united with the Foundry M. E. church, Washington, D. C. He was licensed to preach in 1819, and employed under the elder on Lancaster circuit, Virginia. In 1820 he was received into the Baltimore Conference, and appointed to Westmoreland. At the organization of the Pittsburgh Conference he fell into that Conference. He was elected as a delegate to the General Conference of 1836, and in 1840 was elected editor of the Pittsburgh *Christian Advocate.* After this he was transferred to the Philadelphia Conference, and served some of its most important appointments. At the session of 1870 he preached his semi-centennial sermon. His last appointment was St. George's, Philadelphia. He was gentle and amiable, and yet firm, an able preacher, and greatly beloved by his friends.

REV. EDWARD COOKE, D.D.

Cooke, Edward, D.D., president of Claflin University, Orangeburg, S. C., was born at Bethlehem, N. H., Jan. 9, 1812. He was graduated from Wesleyan University in 1838, and in the same year was appointed teacher of Natural Science in Amenia Seminary, New York. In 1840 he was chosen principal of Pennington Seminary, New Jersey, where he continued till 1847, when he entered the pastoral work in the New England Conference of the Methodist Episcopal Church. In 1853 he was appointed president of Lawrence University, Appleton, Wis. From 1857 to 1860 he was a member of the Board of Regents of Normal Schools in Wisconsin. He returned to pastoral work in 1859, and continued in it in Wisconsin and in the New England Conference till 1864, when he was appointed principal of the Wesleyan Academy, at Wilbraham, Mass. In 1875 he was called to the presidency of Claflin University. He was a member of the General Conference of the Methodist Episcopal Church in 1856 and 1860.

Cooke, William, D.D., of the Methodist New Connection, England, was born July 2, 1806, at Burslem, Staffordshire. He was brought to the knowledge of God in his fifteenth year. Soon after his conversion he became a teacher, prayer-leader, and exhorter. When about seventeen he formed a night-school for the gratuitous instruction of adults. At the age of eighteen he became a local preacher, and when twenty was called to the regular ministry. In 1836 he was appointed general superintendent of the Irish mission, which office he held for five years. When recalled to England in 1841, he became the general secretary of the connectional missions, and held the office for eight years, taking at the same time (one year excepted) the full duties of a circuit as superintendent preacher. In the year 1845 he had a public discussion with Mr. Joseph Barker, a minister who had been expelled the denomination in 1841 for heterodoxy. The discussion, which was held in the large lecture-hall, Newcastle-on-Tyne, lasted for ten nights. Some of Mr. Barker's partisans went from the discussion and burned his writings. In 1848 he was appointed editor of the connectional magazines, and manager of the Book Room, and sustained that office for more than twenty years, with such satisfaction that on his retirement a handsome money testimonial was presented to him. He has been three times president of Conference, namely, in 1843, 1859, and 1869. In 1870 he was made supernumerary, but in 1875 he resumed the duties of the ministry in charge of Forest Hill, near London, where he is still (1877) laboring, though in his seventy-first year. He has written about forty works, theological, polemical, and biographical. Some of these have passed through many editions. His principal productions are, "Christian Theology," "The Deity," "The Unity, Harmony, and Growing Evidence of Sacred Truth," "The Shekinah, or the Manifestation of God," "Discourses Illustrative of Sacred Truths," "Five Hundred and Fifty Texts Explained," "The Fallacies and Follies of the Alleged Antiquity of Man," "The Three Intercessions,—the Son, the Spirit, the Church," "The Discussion at Newcastle with Joseph Barker," "Memoir of Rev. T. Carlisle," "Memoir of Rev. J. Maughan." In addition to these he published a large number of sermons, etc., chiefly in pamphlet form.


REV. GEORGE G. COOKMAN.

Cookman, Alfred, son of G. G. Cookman, was born in Columbia, Pa., Jan. 4, 1828, and died in Newark, N. J., Nov. 13, 1871. He had been early consecrated by his mother to the ministry, and when about ten years of age, while attending the grammar-school of Dickinson College, at Carlisle, he professed conversion, and shortly after united with the church. He was a diligent and earnest student, and after the death of his father he applied himself still more diligently to his studies, becoming quite proficient in Latin, Greek, German, French, and to some extent in the sciences. He was licensed to preach in 1846, when only eighteen years of age, and after serving under the presiding elder, was admitted into the Philadelphia Conference in the spring of 1848. His pulpit efforts attracted much attention, and he was earnestly sought for by the different churches. He filled prominent appointments in Philadelphia, Pittsburgh, Wilmington, New York, and Newark, and everywhere was instrumental in winning many to the knowledge of the truth. He was a man of unusual pulpit power, and he manifested deep piety, professing the experience of perfect love, and laboring earnestly to expound it. He not only taught it in his public ministrations, but he lived to adorn it by his own practice. His last sermon was preached from the text, "We all do fade as a leaf." Confined to bed with severe illness, feeling himself declining, he said, "I am sweeping close by the gates of death;" and on other occasions he spoke of being "washed in the blood of the Lamb." He died universally beloved, and is held in affectionate remembrance wherever he labored.

Cookman, George G., was one of the most popular pulpit orators in America. He was born in 1800, at Hull, England. His father being a man of wealth and position, he enjoyed the advantages of a careful academical education, while he also received a thorough religious training. In his youth he was remarkable for his early efforts in Sunday-school anniversaries and other services. At the age of twenty-one he visited America on business, and commenced his labors as a local preacher. He returned to England, and remained assisting his father for some four years, and in 1825 he removed to Philadelphia. After preaching for a short time as a local preacher, he joined the Philadelphia Conference in 1826, and spent the remainder of his life with ceaseless energy and great success in preaching in Pennsylvania, New Jersey, Maryland, and the District of Columbia. In 1839 he was elected chaplain to the American Congress, and his sermons were remarkable for both beauty and power. His church was crowded, and a number of the members of Congress and persons in high position were led to Christ through his efforts. His imagination was remarkably brilliant. On the 11th of March, 1841, he embarked on the ill-fated steamer President for a visit to England, and the vessel was never heard of again. As a speaker he became deeply interested in his subject, and every nerve and muscle of his frame seemed to be full of excitement. A small volume of his speeches was published in 1841, but very few of his sermons have been preserved. His widow is extensively known in the church for her personal religious efforts, and for the careful training of her sons, two of whom have been engaged in the ministry.

Cookman Institute is located at Jacksonville, Fla., and is an institution for the education of colored ministers and teachers, with a day-school attached. About thirty boarders have been received in the building, some of whom have been supported by generous patrons. Many of the students are in a primary course of instruction, but a few have pursued the higher English studies and the elements of mathematics and Latin. Biblical lectures were delivered last year to a class of ten young men studying for the ministry. Its property is worth about $4000, and it has a good three-story brick building, which can accommodate 50 boarders, and 150 pupils in recitation. It is named after the lamented Alfred Cookman.

Cool, Peter Y., was born in New York. When a youth he went to California, was licensed to preach, and united with the California Conference, M. E. Church, in 1855, and rendered faithful service. When the Conference was divided he became a member of the southern division, and was appointed presiding elder of the Santa Barbara district. He was re-appointed to the district in 1876.

Cooley, Hon. Dennis N., was born in New Hampshire about 1820. Removed to Dubuque, Iowa, in 1854. He was born of Methodist ancestry, and is a Methodist by preference and by marriage. He early entered the practice of law, and enjoys a fine legal practice in Dubuque and Washington City. He served as commissioner in South Carolina, under President Lincoln, for the sale of islands and lands to the freedmen. Was two years U. S. Commissioner of Indian Affairs, and is president of the First National Bank in Dubuque. He was a lay delegate from the Upper Iowa Conference to the General Conferences of 1872 and 1876, and was the first lay secretary of the former. At the last-named session he was chairman of the book committee. He has long been active as Sunday-school superintendent and in other official positions, and is a liberal supporter of the church and education.

HON. DENNIS N. COOLEY.

Coombe, Rev. Pennell, was born in Smyrna, Del., Aug. 5, 1811; converted the 24th of June, 1829; received a good English education; filled a vacancy at Elkton, Md., in 1834, and was admitted into the Philadelphia Annual Conference in 1835. He was twenty-eight years a pastor, nine years Conference secretary, four years a presiding elder, one year agent of Dickinson College, and ten years general temperance agent. He was a member of the General Conference in 1856, and also in 1860.

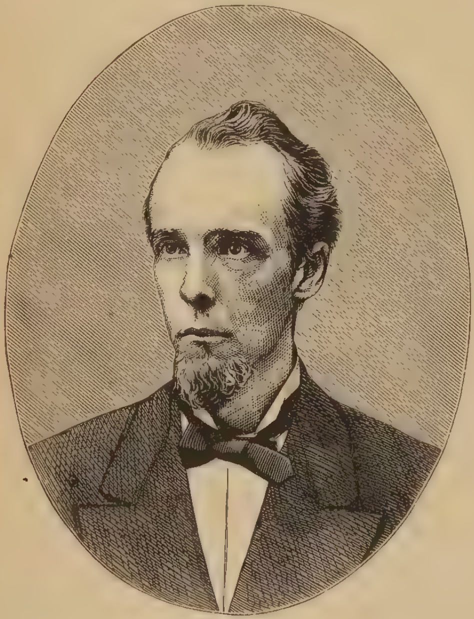
Cooper, Ezekiel, was born in Caroline Co., Md., Feb. 22, 1763, and died in Philadelphia, Sunday, Feb. 21, 1847. His step-father was an officer of the Revolutionary army. Freeborn Garrettson came into the neighborhood and proposed to preach. The Revolutionary soldiers were at that time upon duty, and were drawn up in front of the house and formed into a hollow square while Garrettson stood in the centre and addressed them. During his sermon his attention was attracted by the thoughtful aspect of a boy leaning upon the gate, and apparently absorbed in the discourse. That boy became the distinguished minister, Ezekiel Cooper. He entered the ministry in 1785, and was sent to Long Island in 1786. He traveled on the Jersey circuit. There were then but ten Methodist preachers in the entire State of New Jersey, and only about 1200 members. When he died, New Jersey had become an Annual Conference, with 140 preachers and more than 30,000 members. In 1793 he was presiding elder of Boston district, which then embraced a large part of New England, including what was then the Province of Maine. He was a companion and a fellow-laborer with Jesse Lee in New England, and together they contended against the peculiar difficulties of the times. His field of labor subsequently lay in Brooklyn, New York, Philadelphia, and Wilmington. At the death of John Dickins, in 1798, he was appointed as book agent, and was in 1800 elected by the General Conference as agent and editor of Methodist books. At that time the Book Concern was exceedingly limited in its means, but by his wise and prudent management its interests were greatly enlarged. He continued to act as book agent until 1808, when he resumed his itinerant labors for eight years and then located; he remained in this relation for eight years, and then re-entered the effective work, but was soon afterwards placed in the supernumerary list in the Philadelphia Conference. His personal appearance embodied a fine illustration of age, intelligence, and piety. His frame was tall, but slight; his locks white with years, and his features expressive of reflection and serenity. He was considered by his ministerial associates a "living encyclopædia." He was a diligent student and a close observer. He was never married, was frugal even to a fault; and, what was quite unusual in that day, left behind him an estate of about $5000. At the time of his death he was supposed to be the oldest Methodist preacher in the world. To him Mr. Wesley addressed the last letter which he wrote to America, in which he uses the strong language, "Lose no opportunity of declaring to all men that the Methodists are one people in all the world, that it is their full determination so to continue." After a brief sickness he died "calmly and peacefully." He was buried in St. George's church, where a marble slab is his memorial. A part of his property he bequeathed to that church for the support of the poor.

Cooper, Samuel C., was born in 1799, and died in Greencastle, Ind., July 19, 1856. In 1818 he was converted, and in 1827 he was received on trial in the Illinois Conference. At its division he became a member of the Indiana Conference. He was an active and efficient laborer, and was presiding elder on several districts. His most useful work was as agent for Indiana Asbury University, in the erection and endowment of which he took great interest.

Cooper, Thomas, Esq.—This "prince and great man" in early Pittsburgh Methodism was the first class-leader and first steward, and also a member of the first board of trustees that was ever appointed in that city; each of which offices he filled acceptably to the day of his death, except one year when he was out of the city. Father Cooper was born in Birmingham, England, July 5, 1777. His parents and grandparents were members of the Wesleyan society. His grandfather was among the first fruits of John Wesley's labors in Birmingham. Convicted in his twentieth year under the preaching of the Rev. Joseph Benson, author of the Commentary, he was soon after converted. In the year 1800 he accompanied his father to this country, and settled in New York, and two or three years afterwards removed to Pittsburgh. He formed a class of thirteen persons, who constituted the whole of the Methodist Episcopal Church in Pittsburgh; among the number was Rev. John Wrenshall, a local preacher, the grandfather of Mrs. President Grant. Revs. Wm. Page and Lewis Sutton were in charge of Pittsburgh circuit in 1803. He was appointed to the office of class-leader by Rev. Mr. Page, and was thus officially the first leader and steward. In 1806 he rented a house for a dwelling and a chapel in which the whole church might worship, which continued to be the sanctuary until 1810, when a lot was purchased on Front Street, while Rev. Wm. Knox, uncle of Bishop Simpson, was in charge of the circuit. His popularity was not confined to the church of his choice, but his fellow-citizens recommended him to be an alderman, which office he held until 1834, when he removed without the city limits. He was also engaged in mercantile life. After 1834 he remained in quiet retirement on a farm until his death, holding official connection with Liberty Street M. E. church, and always true to the "old side" during the struggle with the Reformers. He rarely ever was absent from the Sunday morning service and the meeting of his class. He often had charge of two or three classes. Being a superior singer, for a generation he led the singing in the altar alone. He was a man of wonderful power in prayer and of remarkable faith. He died in great peace, with a halo of glory on his countenance, September 14, 1850, in the seventy-fourth year of his age. He was a man of unflinching integrity, a philanthropist, devotedly pious, well-read, and intelligent. When he came to Pittsburgh in 1803, the shade of a tree was the preaching-place, then his house became the sanctuary in 1806, and the first church in 1810.

Cooper, William, D.D., was born May 31, 1804, in Caroline Co., Md.; converted Feb. 20, 1824, in Smyrna, Del.; and in 1827 was appointed to Chester circuit, under the presiding elder. In 1828 he was received into Philadelphia Conference on trial. After traveling until 1833, on account of severe illness he took no regular appointment until 1836, though he organized St. Paul's church and Mariner's Bethel, Philadelphia. He filled a number of the most important appointments in the Conference during a long series of years, among which were the South Philadelphia and the North Philadelphia districts. He was a member of the General Conferences of 1844, 1856, 1860, and 1872. He became supernumerary in 1873, and resides in Philadelphia.

Copeland, David, principal of the Wyoming Seminary, Pa., was born in Braintree, Vt., Dec. 21, 1832, and was graduated from the Wesleyan University in 1855. In the same year he was engaged as principal of the Monroe Academy, Henrietta, N. Y., and in 1856 as teacher of Natural Science and Mathematics in Falley Seminary, Fulton, N. Y. He joined the Genesee Conference of the Methodist Episcopal Church in 1858, and was in the same year appointed principal of the Springfield Academy, now the Griffith Institute, N. Y. In 1865 he was transferred to the Cincinnati Conference, and was appointed president of the Hillsborough Female College, Ohio. He was called from this institution in 1872 to his present position of principal of the Wyoming Seminary, Kingston, Pa.



REV. DAVID COPELAND, D.D., PH.D.

Copenhagen (pop. 181,291) is the capital of Denmark, and is a beautiful and growing city. Its population belongs almost exclusively to the Lutheran Church, which is the established church of Denmark. Methodist services were introduced by Rev. Mr. Willerup in 1858, and under his superintendence a large church edifice was erected. Deceived in the estimates which were furnished him, the building cost much more than had been anticipated, and proved for a number of years an embarrassment to the Missionary Society. It has been the centre, however, from which services have been extended into several places in Denmark, and by its position has also aided in strengthening and extending missionary work in Norway and Sweden. Services have also been held occasionally in halls in other parts of the city, and regular services have been recently established in that part known as Christianshavn. The statistics report 3 preaching-places, 279 members, 300 Sunday-school scholars, and a church valued at $64,960.

Corbit, Israel S., was born in Philadelphia, of Methodist parents, and was converted in St. George's church. He was admitted into the New Jersey Conference in 1844, in which he remained actively until his last sickness and death, in 1855. He was remarkably successful in the erection and improvement of churches, and in the promotion of revivals. He aided in beautifying the church in Summerfield, in building the church edifice in Princeton, and in erecting the second church in Camden. At Bordentown, which was his last charge, he established preaching in the open air on Sabbath afternoons for boatmen, and in one of his services became so chilled that his lungs became seriously and fatally affected. As he drew near his end clear light shone on his pathway, and triumphant exclamations burst from his lips. Among other exclamations, he said, "When! O when on spirit wing shall I rise above this clay and look down upon the stars as burning dust beneath my feet! I am very, very, very unworthy, but I lean upon the atonement." In his memoir it is said "that as an eloquent preacher he had scarcely a superior in the Conference. His mind had reveled among the Greek poets till he had caught the brightness of their theme, and, like the face of Moses when he came down from the mount, it shone with their splendor."

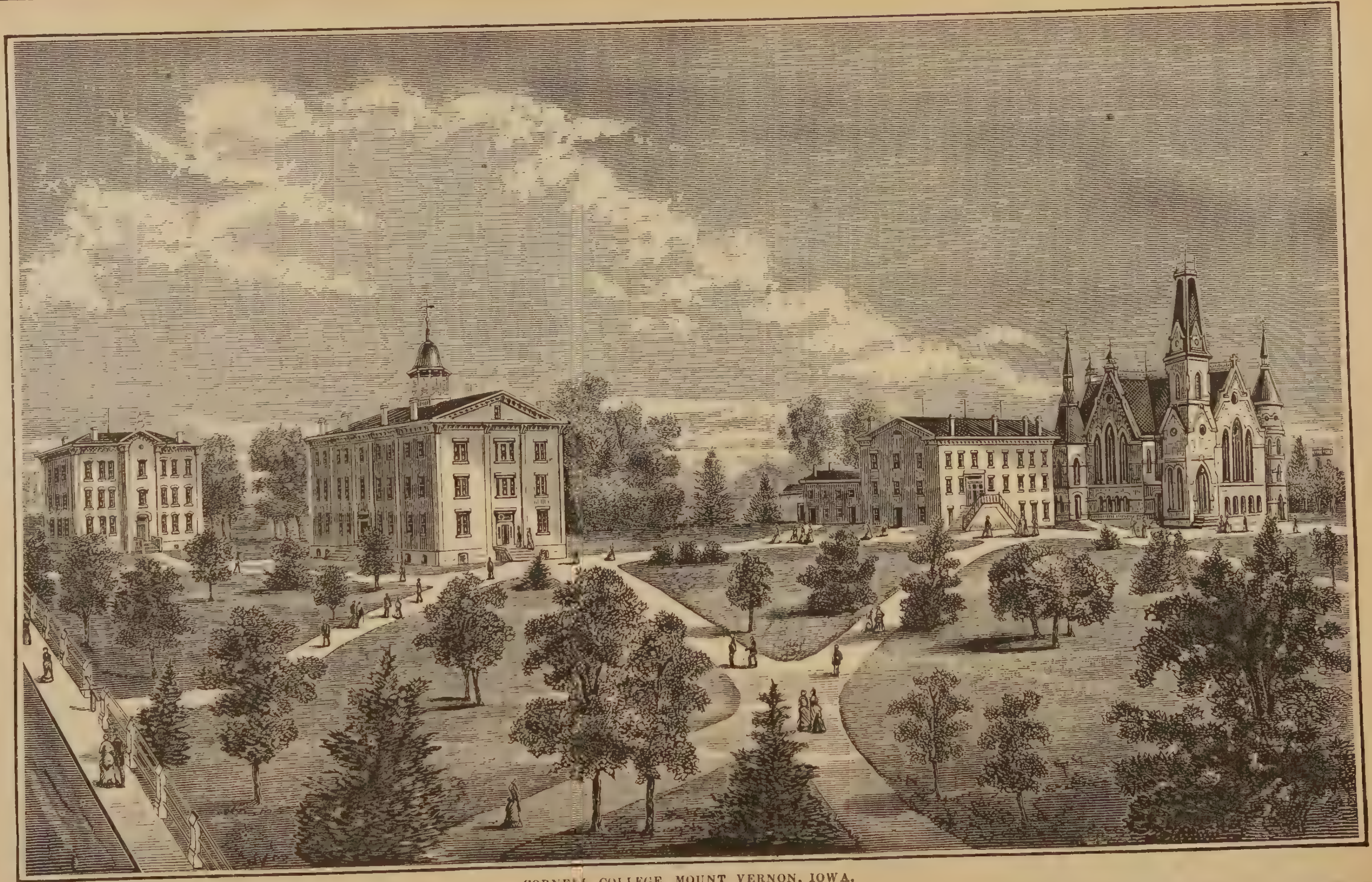
Corbit, William P., was born in Philadelphia, Oct. 12, 1818; was converted in 1839, and was admitted on trial in the New Jersey Conference in 1841. He has filled a number of prominent appointments in the New Jersey, New York, New York East, Baltimore, and Newark Conferences; has been connected with many revivals, and has received large numbers into the church; he has also aided in erecting several beautiful church edifices. He is at present (1877) stationed in Jersey City.

Cork (pop. 78,382), a large city in the south of Ireland, having for its seaport Queenstown. It is the third city of Ireland in importance as well as in population. The inhabitants of the south of Ireland are nearly all Romanists, though a few Protestants are found in nearly every parish. Methodism was early introduced into Cork, but the societies were soon called to suffer great persecution. In 1749 a mob, instigated by the clergy, attacked the congregation, and injured many with clubs and swords. The mayor, who saw the people covered with blood, refused to interfere, and the sheriffs drove the congregation out of the house among the rioters. For ten days the mob visited houses and shops and beat and dragged through the streets not only men, but inoffensive women. Twenty-eight depositions of outrages were laid before the grand jury, but were thrown out, and the mob became, if possible, more violent, the mayor himself leading it; yet in three years after Mr. Wesley found three hundred members in society, and before his death he was met by horsemen and escorted with honor into the city. It was in this city that Richard Boardman, the first missionary to America, died. There are now stationed in Cork two Wesleyan Methodist ministers, who report (1876) 404 members and 371 Sunday-school scholars.

Cornell College, Iowa, is located in Mount Vernon, sixteen miles east of Cedar Rapids, on the Chicago and Northwestern Railway. The campus embraces about thirty acres, and commands one of the finest prospects in the country. It was projected by Rev. G. B. Bowman, in 1851, as the Iowa Conference Seminary. The school was not formally opened until Nov. 14, 1853. It continued as a successful seminary until 1857, when it was organized as a college, and received the name of "Cornell," from its generous benefactor, the late W. W. Cornell, Esq., of New York City. The first building erected, the ladies' hall, was commenced in 1852, and was used for general school purposes until 1857. The main college edifice was dedicated in 1857. The gentlemen's hall was erected in 1872. A fine stone building for chapel, library, and museum is in process of erection, and will soon be completed. For style of architecture and convenience of arrangements this will be one of the finest buildings in the State. The institution devotes special attention to practical chemistry, and is furnished with a valuable apparatus, and also with a set of engineering instruments. The museum contains a large and valuable collection to illustrate the various departments of natural history, and the library is composed of over four thousand volumes. From the beginning the institution has been equally open to both sexes. The ladies' hall has recently been refitted and enlarged, so as to give superior advantages to young ladies. It can, however, accommodate only about fifty. Nine scholarships have been added with $500 each, for the purpose of educating, without charge for tuition or incidental fees, young men preparing for the ministry. There is also an endowment of about $80,000. An army officer under the authority of the government has been detailed by the Secretary of War to act as professor of military science and tactics. The faculty consists of Rev. W. F. King, D.D., President, and Hamline Professor of Mental and Moral Philosophy; Alonzo Collin, M.A., Natural Sciences; Henrietta J. Cook, M.A., Preceptress, and Professor of History and German; Rev. Hugh Boyd, M.A., Greek and Latin; James E. Harlin, M.A., Mathematics; Sylvester N. Williams, C.E., Civil Engineering, assisted by a number of tutors in the ornamental and preparatory branches. (See cut on the following page.)

Cornell, J. B., Esq., was born at Rockaway, Long Island, Feb. 7, 1821. His ancestors were English, and among the earliest settlers in the country. He was brought up on a farm until fifteen years of age, when he learned the iron business. In 1847, with his brother, W. W. Cornell, he commenced a manufactory in New York with a very limited capital, and employed only four or five men. At present the firm employs from five to nine hundred men. When seventeen years of age he joined the old Green Street church, in New York, and has ever since been a devoted and active member, having been both class-leader and trustee. He has also taken a deep interest in Sunday-schools, and in the cause of church extension. For several years he has been president of the City Mission and Sunday-School Society, and has given not only large contributions, but also much of his time, to promote its interests. He was a lay delegate to the General Conferences of 1872 and 1876.

Cornell, William W., late of New York, was born on Long Island, Jan. 1, 1823, and died March 17, 1870. At sixteen years of age he began to learn the iron business with an elder brother, and was converted in his eighteenth year, when he united with the church, and continued an active and earnest member until his death. The first hundred dollars which he earned after commencing business for himself he gave to the Missionary Society, then making a special call for funds. He peculiarly loved the Sabbath-school, and was long a superintendent and liberal supporter. He was the first president of the Sunday-School and Missionary Society of New York City, and gave his time and his means with almost unbounded liberality. During his four years' administration eight churches were built, his own contribution being in each case one-half of the cost. The edifice on Thirty-fifth Street he gave to the society. He was one of the noblest men that ever graced and hon-



CORNELL COLLEGE, MOUNT VERNON, IOWA.

ored New York Methodism. As might have been expected, his faith was triumphant in the sick and dying hour.

Corner-Stone Laying.—Previous to the year 1864 the form of service at the laying of a corner-stone was left in the M. E. Church to the judgment of the officiating preacher. At the General Conference of 1864 a form was provided and published in the Discipline. This consists of a brief address, prayer, hymns, Scripture lessons, and, if desired, a sermon. After which the contributions of the people shall be received. And then the minister, standing by the stone, shall exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn-Book, the Discipline, the church almanac for the year, church periodicals of recent date, the names of the pastor, trustees, and building committee of the church, with such other documents as may be desired. A list of these may be read; after which the minister may deposit the box in the stone and cover it, and the stone shall be laid and adjusted by the minister, assisted by the builder. Then shall the minister say, "In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be built and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church." The service may conclude with extemporary prayer, the Lord's Prayer, and the benediction.

Corning, N. Y. (pop. 4018), in Steuben County, on the Erie Railway and important branches. The commerce of the town is chiefly in lumber and coal. In 1839, when Corning appears first in the minutes, it was connected with Addison, and in charge of A. Abbott and Philo Tower. In 1840 the pastors were Philo Tower and Charles S. Davis, and in 1841 they reported in the circuit 445 members. It is in the Genesee Conference, and its statistics are: members, 270; Sunday-school scholars, 220; church property, $25,000.

Cornish, Geo. Henry, of the Methodist Church of Canada, was born in Exeter, Eng., June 26, 1834, and was converted in Toronto in 1852. He received an elementary education in a commercial school, and subsequently pursued a more liberal course in Victoria College. In 1858 he was received into the Conference. His skill in penmanship, and his readiness in statistics, caused him to be selected as one of the statisticians of the old Canada Conference, and afterwards its journal secretary from 1872 to 1874. He has since filled the same place in the London Annual Conference. He has published a hand-book of Canadian Methodism, which contains valuable statistics as to the ministers and circuits, and the various officers of the several Conferences, together with a tabulated view of the Connectional Funds, and the various operations of the church. He reports that in the last nineteen years he has "traveled 66,285 miles, preached 3258 sermons, held 1531 prayer-meetings, led 680 classes, made 6845 pastoral visits, and received into church fellowship 1233 persons."

Corporation is an association for any special purpose, which is sanctioned by the state and recognized as a "civil party." The rights usually bestowed on corporations are to hold and acquire property, to contract obligations, and to sue and be sued. Ecclesiastically, it is the recognition by the state of the membership of any one congregation, or of certain persons selected from among them, as a body to hold the property for the use of the congregation. The early Methodist societies in England were not incorporated, and the property is held under a general deed of trust, which secures the preservation of denominational order. In the United States different forms prevail in different States: in some, church officers are recognized simply in view of their election, as shown by the records kept by the church; in others, they are recognized when the elected officers are recorded according to law; in others, a specific charter or act of incorporation is obtained, either directly from the legislature or, more usually, under a general act of incorporation from the local courts. Wherever incorporated, the property is held for the use of the congregation according to the general Discipline of the church.

Corresponding Secretaries are officers of the various church boards or societies, elected by the General Conference to manage the various interests intrusted to them. The first corresponding secretary elected was for the Missionary Society, in 1836. Since that period a secretary has been elected for the Sunday-School and Tract Society, for the Board of Church Extension, for the Freedman's Aid Society, and for the Board of Education. At one period there were three missionary secretaries,—at present (1877) there are two. They perform the various duties enjoined by the General Conference, but are under the direction of their respective boards of managers for the details of their work. The Discipline permits them to hold their membership in whatever Conference they may choose, subject to the approbation of the bishop. They are elected for four years, without limit as to re-election. Their salaries are determined by the respective boards.

Corry, Pa. (pop 6809), in Erie County, on the Atlantic and Great Western Railway. It is one of the principal railway centres in the northwestern part of the State, and to its railway connections and the oil-fields in its vicinity is due its rapid growth. It is in the Erie Conference, and its statistics for 1876 are: members, 340; Sunday-school scholars, 240; church property, $15,000.

Cortland, N. Y. (pop. 3066), the capital of Cortland County, was named after Van Cortland, a family who were among the first and most distinguished Dutch settlers of the State. This town was formerly connected with Cayuga circuit. In 1804, Rev. W. Hill visited Cortland, and called on Jonathan Hubbard, a prominent resident of this place, to whom he made known his mission. Notice was given to the different families, and a congregation of twenty assembled at Mr. Hubbard's house, and listened to the first Methodist sermon delivered in that place. There were then only three houses within the limits of the town. Mr. Hubbard was a member of the Presbyterian Church, but had listened to Jesse Lee, and others of like fame, while living in Massachusetts, and through their instrumentality Mrs. Hubbard and some of the children had become members of the Methodist Church. A class of ten persons was soon formed, of whom Elijah Batchelor, who had formerly been a member of the New York Conference, but was then located, was appointed leader. It was through his influence that the circuit preachers were induced to labor here, and in their absence he often preached, and was greatly instrumental in building up and strengthening the church. He soon after entered the regular ministry. He was at different times appointed on the circuit embracing Cortland. This society became a part of Cayuga circuit, which extended from Lake Ontario nearly to Ithaca, and from Cayuga Lake to the Cincinnatus valley.

The corner-stone of the first Methodist church was laid July 4, 1831. The church was rebuilt in 1866. The charge was made a station in 1822. It was supplied by Elias Bowen, Loring Grant, John Dempster, Wm. N. Pearne, and John Alabaster. It is now in the Central New York Conference, and has 475 members, 500 Sunday-school scholars, and $40,000 church property.

Corwin, Hon. Icabod, was born in Urbana, O., April 3, 1823, and died November 28, 1872. He was a brother to Hon. John A. Corwin, of the Supreme Court of Ohio, and son of the late Hon. Moses B. Corwin, M.C. from Ohio. Converted at the age of fifteen, he occupied the office of trustee and steward, and was very active in the Sunday-school. His death, owing to his active, useful, and devoted services, was regarded as an irreparable loss. He acquired a good English education, and by teaching fitted himself for the bar, and he early became prominent. He filled two terms as prosecuting attorney, and, in 1866, was elected to the office of judge of the Court of Common Pleas, for the district composed of Champaign, Miami, and Darke Counties, and at the close of the term, 1871, he was unanimously re-elected. He was an able, conscientious, and upright jurist. His religious experience was of the highest and most active type. Such was his hold on the community, and the love for him by all denominations, that the pastor of the Roman Catholic church called to see him the day before he died, and prayed for him and asked God's blessing upon him. He died in signal triumph. He was elected as a lay delegate for the Cincinnati Conference to the General Conference of 1872, as a tribute to his Christian excellence and his mental greatness.

Cosby, Lewis F., D.D., of the Methodist Protestant Church, was born at Staunton, Va., Jan. 15, 1807. He received a liberal education, was converted, and united with the M. E. Church. He was licensed to preach Aug. 27, 1828. He embraced the principles of reform, withdrew from the M. E. Church, and united with the Associate Methodist Protestant Church of Lynchburg, Va., and was re-licensed to preach, and became associate preacher with Rev. Dr. Holcombe. He was stationed in Abingdon, Va., in 1831 and 1832; was ordained deacon and elder in 1832; organized a church in Portsmouth, Va., and was pastor in Norfolk, Va., until his health failed. In 1834 he was appointed pastor of Lynchburg and Bedford circuit, comprising churches in six counties. He retired on account of broken health for a series of years. In 1855 he was again stationed in Abingdon, Va. He was twice elected president of the Virginia Conference, and he received the degree of Doctor of Divinity from Western Maryland College, June, 1872.

Coston, Zara H., was born in Litchfield, Herkimer Co., N. Y., Aug. 6, 1793, and died in Lawrence, Kan., June 3, 1874. He was converted when seventeen years of age, and united with the church in the Genesee Conference. Emigrating to the West, he was licensed to preach at Cincinnati in 1820 when about twenty-seven years of age, and received on trial in the Ohio Conference of the M. E. Church in 1820. Having filled a number of appointments both as pastor and presiding elder, he was transferred to the Pittsburgh Conference in 1829, and stationed at different times in Pittsburgh, Wheeling, Meadville district, Alleghany district, Beaver, Monongahela City, and was three years in charge of the Book Depository at Pittsburgh. He was also agent for Alleghany College. In 1858 he took a superannuated relation. He subsequently removed to the West, and resided in Iowa, Missouri, and Kansas. During his pastorate in Pittsburgh he was in the midst of what was then called "The Radical Controversy." He stood faithfully and loyally to the church of his choice. He was an active and liberal friend of Alleghany College, a man of average ability as a preacher, but superior in the kindliness of his nature. On special occasions he preached with great power.

Cottier, Rev. John, is a native of Peel, Isle of Man, born Nov. 6, 1809. His parents were Methodists, and he was converted and joined the English Wesleyan Church in 1832; was appointed class-leader two years afterwards, and was licensed as a local preacher in 1835. In the year 1842 he emigrated to New York, and five years afterwards removed his private residence to Brooklyn, where he now resides, but has for many years been in mercantile business in New York. For twenty out of thirty years he has been a trustee of Sands Street church, and also superintendent of the Sunday-school, and has held various official positions in the church and in general benevolent societies. He was one of the founders of the National Local Preachers' Association, and was president for the year 1866-67.

Council is a term employed in the Methodist Episcopal Church to designate the meeting of the bishop and presiding elders for the purpose of arranging the ministerial appointments. The Annual Conferences hold their business sessions in the forenoon of each day. In the afternoon, and frequently in the evenings, and sometimes until a late hour at night, the bishop and presiding elders are engaged in carefully considering the circumstances of each charge, and of each minister, that a proper arrangement may be made for the ensuing year. The term "council" was first applied, in 1789, to an assembly instituted for the general union and supervision of the church. At the General Conference of 1784 no provision was made for other General Conference sessions. Legislation was accomplished by submitting matters to each Annual Conference separately. This was found to be exceedingly inconvenient, and a Council was instituted consisting of the bishops and presiding elders, who should meet, consult, and prepare matters to be laid before the Annual Conferences, but no act was to be binding on the church unless unanimously approved by the Council first, and subsequently adopted by the Annual Conferences. The first session was held in 1789, and adopted various measures in behalf of the educational and publishing interests. The plan of the Council was at that time changed so as to substitute for the presiding elder, an elder elected by each district. The second session was held in 1790, but was unsatisfactory because its acts were without any binding force. In its stead the Annual Conferences voted to call a General Conference in 1792. Since that period the phrase is applied only to the meetings first mentioned.

Council Bluffs, Iowa (pop. 10,020), the capital of Pottawattomie County, on the Mississippi River, opposite Omaha. In 1851, Council Bluffs appears in the minutes of the Iowa Conference. In 1852 the Council Bluffs mission district was organized, and in 1854 the mission reported 25 members. The Union Pacific Railroad, which passes through it, caused a large increase of population, and the church shared in the growth of the place. It reports in 1876: 216 members, 105 Sunday-school scholars, $26,700 value of church property.

Course of Study.—As a number of the early Methodist ministers had not enjoyed opportunities for thorough literary culture, Mr. Wesley was exceedingly careful in reference to their habits of study. To assist them he collected such books as he thought would prepare them for greater usefulness, and in his minutes he enjoined them "to read the most useful books, and that regularly and constantly." They were also required "to spend the morning in this employment, or at least five hours in the four-and-twenty." The M. E. Church early insisted on its ministers giving attention to reading, but no specific course of study was enjoined prior to 1816. Before this time the bishop sometimes examined the preachers in the presence of the Conference touching their qualifications. To avoid this inconvenience the General Conference of 1816 directed the bishops, or a committee which they should appoint at each Annual Conference, to point out a course of reading and study proper to be pursued by candidates for the ministry. The presiding elders were directed to refer candidates to this course, and before such candidate could be received into full connection he must give satisfactory evidence of his knowledge of the various subjects. In 1844 the duty was devolved more fully upon the bishops, and it was determined that the course of study should extend through four years. The Discipline now makes it the duty of the bishops "to prescribe a course of study in English literature and in science, upon which those applying for admission upon trial in the Annual Conferences shall be examined and approved before such admission; and also, to prescribe a course of reading and study proper to be pursued by the candidates for the ministry for a term of four years." The General Conference of 1876 also directed that a course of study should be prepared for local preachers. The candidate for admission into the traveling connection is now examined in the ordinary branches of an English education; and also, as to his knowledge of the Holy Scriptures, and of the doctrines and economy of Methodism, and his attention is directed to a course of reading. If received into Conference, he is examined at the end of each year upon the studies assigned to that year. In two years, if his examination be satisfactory and his ministerial life and qualifications be approved, he is elected deacon, and at the end of four years, if he has completed the studies and is approved in them, he is elected elder. The examination is conducted by committees appointed by the Annual Conference; the answers in the last year's examination are directed to be given in writing. The course of study prescribed for the several years, as well as for candidates for admission and for local preachers, is contained in the Appendix to the Discipline.

Covenant Service (English Wesleyan).—This solemn institution is brought before us for the first time in Mr. Wesley's journal, Aug. 6, 1755: "On the Monday following, he explained and enforced the service in the French church at Spitalfields, and, after an invitation to enter into this service, eight hundred persons stood on their feet. Such a sight," he says, "I never saw before. Surely the fruit of it shall remain forever."

The form of covenant used then and now was written by the eminent Joseph Alleine, the author of the "Alarm to Unconverted Sinners." At first it was held at frequent times through the year. It is now generally held on the afternoon of the first Sabbath in the new year, and with it is associated the administration of the sacrament of the Lord's Supper.

Covington, Ky. (pop. 24,505), is the capital of Kenton County, on the Ohio River, opposite Cincinnati. It has grown rapidly by the transfer of the population from Cincinnati. The region of country in which the city stands was originally included in the old Licking circuit, and afterwards in the Newport circuit. The name of Covington does not appear in the minutes until 1832, when it was associated with Newport. In 1838 it became a station, and in 1839 reported 156 members. At the division of the church, in 1845, Methodism in Covington suffered severely from the warmth of controversy; a large proportion of the members adhered to the South with the Kentucky Conference, but a number declined to be separated from the M. E. Church. These erected a new edifice, and commenced separate worship for themselves. Since that period both the M. E. Church and the M. E. Church South have occupied the city. The statistics as reported in 1856 are as follows:

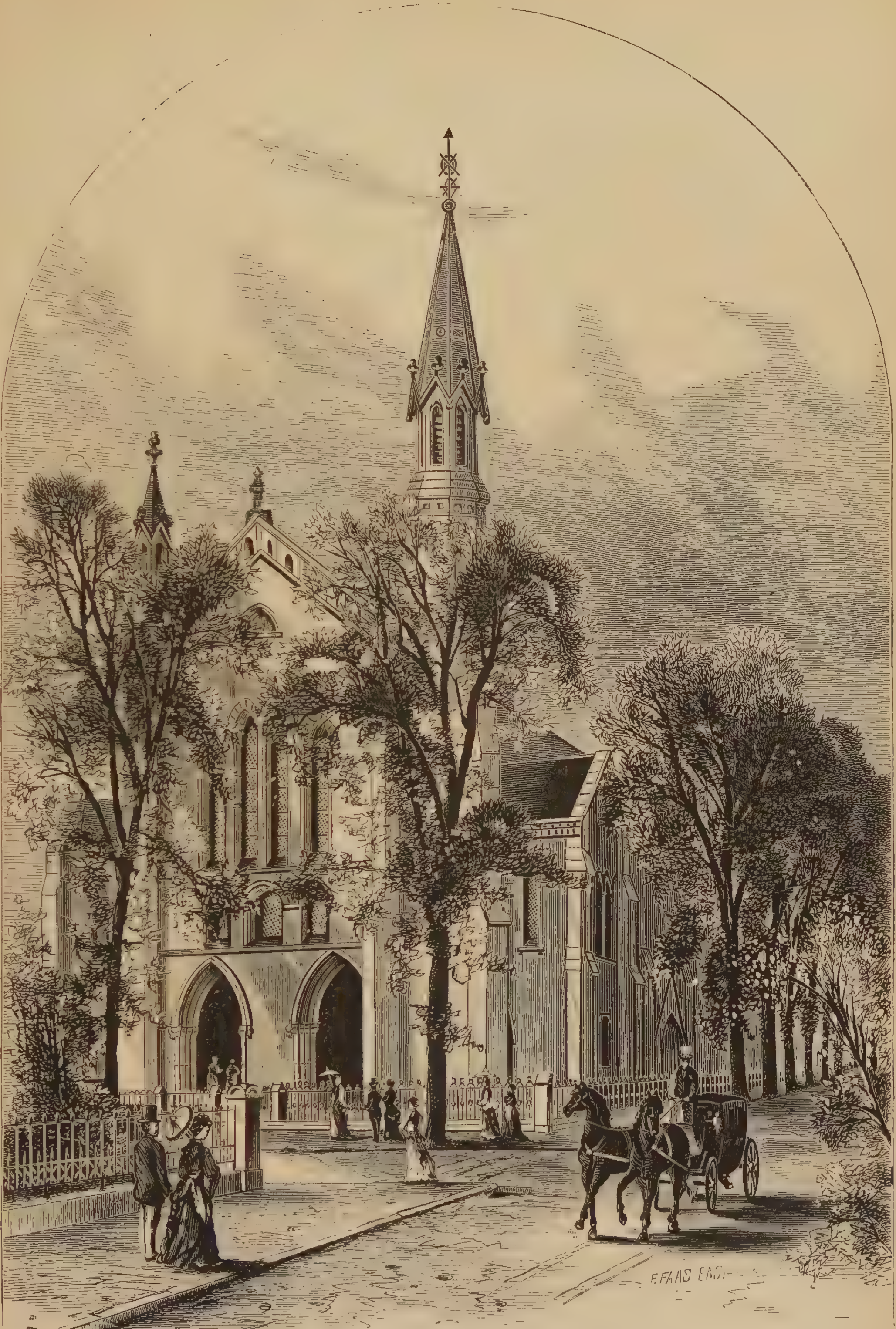
Churches.	Members.	S. S. Scholars.	Ch. Property.
Union Church	460	550	$100,000
Shinkle Chapel	110	180	6,000
Main Street	144	164	10,000
German M. E. Church	344	240	26,000
M. E. Church South, First	348	......	....
M. E. Church South, Second	52	......	....
African M. E. Church	46	59	1,000
Colored M. E. Church	257	135	....

Cowles, Henry B., a minister in the M. E. Church South, was born in Virginia, Nov. 2, 1813, and died Nov. 28, 1874, in Petersburg, Va. In February, 1831, he was received on trial in the Virginia Conference, and occupied for more than twenty years the position of presiding elder. He was appointed agent for Randolph Macon College in 1854, and succeeded in raising an endowment of $100,000. "His talents for business were uncommonly good; a man of keen judgment of character, a skillful manager of men, he was punctual, industrious, and faithful in the discharge of every duty. His preaching was simple, direct, earnest, and full of spiritual power."

Cox, Melville B., the first missionary of the M. E. Church to Africa, was born in Halle, Me., Nov. 9, 1799. He says, "In 1818 I found peace in believing, and joy in the Holy Ghost, while alone in the woods pleading for mercy in the lowest language of hope if not in despair. In a few weeks after I joined a small class of Methodists." In 1820 he took charge of a class, and at the close of a year preached his first sermon. In the following spring he commenced traveling under the presiding elder. In 1822 he was received on trial, but, in 1825, owing to failing health, he took a supernumerary relation, and removed to Virginia. In 1828 he located, and became editor of the *Itinerant*, a paper published in Baltimore to defend the polity of the church against the attacks of the *Mutual Rights*.

In this place he remained two years; then he returned to Virginia, and entered the Conference, and was stationed in the city of Raleigh. In 1831 he volunteered to go as missionary to Liberia, and attended the General Conference of 1832 in Philadelphia. He was detained during the summer and fall in making arrangements for his journey to Africa, and did not arrive in Liberia until March 9, 1833. At once he commenced his labors, and finding a number of members and local preachers who had emigrated with the colonists from America, he organized them as members of the M. E. Church. He arranged the special interests of the mission, and took incipient measures to establish an academy at Monrovia. So zealous was he that in a few weeks after his landing he arranged for and held the first camp-meeting ever conducted in Africa. His ministry opened with great prospects of success, but in less than five months from his arrival he fell a victim to the fever of that climate, and died July 21, 1833. He desired for his epitaph, "Let a thousand fall before Africa be given up." He was a man of a remarkably sweet spirit, of deep devotion, of considerable culture, and of great though quiet energy.

Cox, William, D.D., was born in New Lisbon, O., Aug. 19, 1817. At the age of eighteen he was converted, and united with the M. E. Church. He pursued his studies in Alleghany College, and in 1839 was received on trial in the Pittsburgh Conference. He has filled a number of important appointments as pastor or presiding elder, and for several years was secretary of the Conference. He was a member of the General Conference of 1856, and was among the few who then voted for lay delegation. He was again a member in 1860, and acted as one of the secretaries, and originated the



UNION M. E. CHURCH, COVINGTON, KY.

improvement which makes the minutes published under the direction of the secretary the official minutes of the Conference. The degree of D.D. was conferred on him, in 1859, by Dickinson College.

Coxe, James Clarke Watson, principal of the Vermont Methodist Seminary and Female College, was born at Fort Ann, N. Y., July 9, 1837, was graduated from the Wesleyan University in 1863, and in the same year, having already served as principal of the high school at East Bridgewater, Mass., was appointed teacher of Greek and Mathematics in Newbury Seminary, Vermont. He joined the Vermont Conference of the Methodist Episcopal Church in 1864, and did pastoral work in that Conference till 1872, when he was elected principal of the Vermont Methodist Seminary and Female College, at Montpelier. He was chairman of the Sunday-school workers of Vermont in 1871, and was a member of the General Conference of the M. E. Church in 1872.

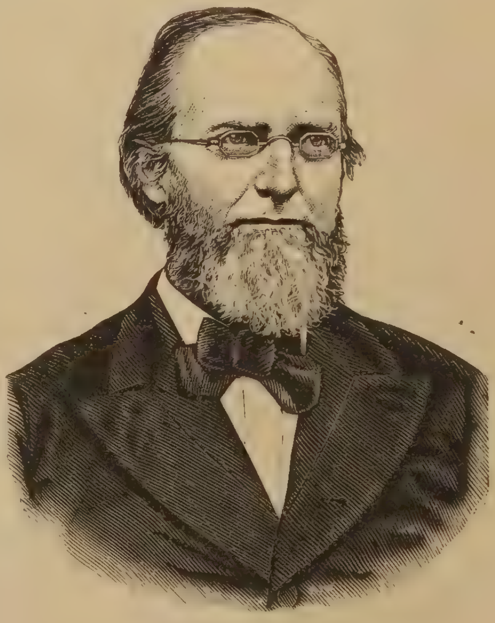
Cozens-Hardy, William Hardy, an influential layman of the United Methodist Free Churches, England. He resides at Letheringsett, Norfolk, and is in the commission as a county magistrate. He was one of the parties in a far-famed chancery suit, in which judgment was given in his favor. The point established by it was that where a mortgagee of chapel property is also a trustee his interests as mortgagee are paramount.

Crafts, Wilbur Fisk, author of books for Sunday-schools and Sunday-school teachers, was born at Fryeburg, Me., Jan. 12, 1850, was graduated from the Wesleyan University in 1869, and afterwards studied in the school of theology of the Boston University. He joined the New England Conference of the Methodist Episcopal Church in 1870, and has since preached in that and the New Hampshire Conference. He has published several volumes relating to Sunday-schools, and designed to serve as helps and illustrations in Sunday-school work, the most important of which are, "Through the Eye to the Heart," Nelson & Phillips, New York; "Childhood, a Book for Parents, Teachers, Pastors, and all Lovers of Childhood," Lee & Shepard, Boston, Mass.; "Trophies of Song, or Articles and Incidents in regard to Sacred Music," D. Lothrop & Co., Boston, Mass.; "The Ideal Sunday-School," Henry Hoyt, Boston, Mass.; "The Bible and the Sunday-School" (outlines of addresses and conversations given at the Sunday-school Parliament in Wellesley Island, St. Lawrence River, in 1876, edited by him), Adam Miller & Co., Toronto, Ont.; "Historic Hymns."

Mrs. Crafts (Sarah J. Timanus) has also contributed many works and articles to Sunday-school literature.

Cramer, M. J., a member of the Cincinnati Conference, of German parentage, was converted in his youth, pursued his studies, and graduated at the Ohio Wesleyan University. He joined the Cincinnati Conference, and filled a number of important charges. He was appointed consul to Leipsic, in Germany, and has since been minister at Copenhagen, Denmark. He has contributed a number of important articles to the church periodicals, and has, in many incidental ways, served the cause of missions.

Crane, Rev. Jonathan T., D.D., was born near Elizabeth, N. J., June 18, 1819. An ancestor on his father's side, Stephen Crane, was one of the company who settled at Elizabeth in 1665, thus planting the first English colony in the Province. Dr. Crane's parents were members of the First Presbyterian church of Elizabeth. At the early age of thirteen years he was left an orphan. In the eighteenth year of his age he united with the Methodist Episcopal Church, and in 1843 was graduated at the College of New Jersey, Princeton. The next spring he was licensed as a local preacher, and appointed by the presiding elder to the Parsippany circuit. Received on trial in the New Jersey Conference in 1845, he labored the next three years in Warren County. In the summer of 1849 he was elected principal of the New Jersey Conference Seminary at Pennington, where he remained nine years.



REV. JONATHAN T. CRANE, D.D.

Resigning this position in 1858, he became pastor of Trinity church, Jersey City. His subsequent appointments have been as follows: Haverstraw, Central church, Newark, Morristown, Hackettstown, Newark district, Elizabeth district, and Cross Street church, Paterson.

He received the honorary degree of Doctor of Divinity, from Dickinson College, in 1856, and was a member of the General Conferences of 1860, 1864, 1868, and 1872.

Besides a large number of articles in the *Methodist Quarterly Review* and other periodicals, he has published the following books: 1. "An Essay on Dancing," 1848. 2. "The Right Way; or Practical Lectures on the Decalogue," 1853. 3. "Popular Amusements," 1869. 4. "The Arts of Intoxication," 1870. 5. "Holiness the Birthright of all God's Children," 1874 (enlarged edition, 1875). 6. "Methodism and its Methods," 1875.

REV. BRAXTON CRAVEN, D.D., LL.D.

Craven, Braxton, D.D., LL.D., president of Trinity College, N. C., was born in 1823. He entered the ministry when very young, and when nineteen years old was elected as principal of the Union Institute, located in Randolph County. At that time the institution was but in its infancy, but under his constant and energetic supervision it gradually enlarged and extended its sphere of influence. In 1851 it was taken under the patronage of the North Carolina Conference, and in 1853 a loan having been made from the Literary Board of the State, security could only be given by Mr. Craven, with others associated with him, becoming personally responsible. In 1859 he succeeded in having the institution placed wholly under the control of the Conference, and its name was changed to Trinity College. In 1863 he resigned the presidency, and was stationed for two years at Edenton church, in the city of Raleigh, but in 1865 he was re-elected as president, and retains (1877) that position. Under his care 198 students have graduated, who are occupying respectable and some of them very influential positions in society. More than one-fifth of the members of the North Carolina Conference have been educated in whole or in part under his supervision. He is a member of the North Carolina Conference of the M. E. Church South, having united with it in 1857.

Crawford, George W., A.M., was born in Orange Co., Ind., and shortly after his conversion felt it his duty to preach. In 1848 he entered the Indiana Asbury University, where he spent three years. In 1854 he joined the Northwestern Indiana Conference, and after filling for nearly five years important charges he died in Minnesota, August 9, 1859. His dying words were, "Glory! glory to God!"

Crawford, Morris M. D'C., D.D., is an active member of the New York Conference, and has filled a number of its most important stations. He is now (1877) presiding elder of the New York district. He was a member of the General Conferences of 1856, 1860, 1864, 1872, and 1876, and served on some of the leading committees. He has taken a deep interest in the missionary cause, and has for many years been a member of the Missionary Board. He is also a trustee of the Drew Theological Seminary.

Crawfordsville, Ind. (pop. 3359), the capital of Montgomery County, on the Louisville, New Albany and Chicago Railway. Crawfordsville appears in the minutes first under the year 1825, when Hakaliah Vredenburgh was its pastor. It then belonged to the Illinois Conference. In 1826 the circuit reported 160 members, and received as pastor Henry Buell. It is in the Northwest Indiana Conference. The statistics for 1876 are: members, 437; Sunday-school scholars, 250; church property, $20,000.

Credentials in the ministry are the evidences of authority, having been given by some church for the exercise of ministerial functions. The M. E. Church is careful to duly authorize all persons who exercise their gifts publicly. It is the custom in the British Wesleyan Conference when a minister is received on trial to give him a copy of the minutes of the Conference in which is inscribed, "To A. B. You think it your duty to call sinners to repentance; make full proof hereof, and we shall rejoice to receive you as a fellow-laborer." Having spent four years on trial, and having been recommended by the assistant, he is received into full connection, and a copy of the Bible and minutes is given him, inscribed, "As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejoice to acknowledge you as a fellow-laborer." And that Conference also requires that none in any of the societies should exhort without a note of permission from the assistant, which should be renewed yearly. In the American Conference, in 1780, it was enjoined that all the traveling preachers should take a license from every Conference. This license was to be signed by Bishop Asbury. At the same Conference it was also directed that the local preachers and exhorters should not presume to speak in public without taking a note every quarter (if required), and should be examined by the assistant with respect to their life, qualifications, and reception. At the General Conference of 1784 it was required that a local preacher must have a note of permission from the assistant before he should exercise his gifts in public. At the General Conference of 1782, in order to guard against irregularity, it was enacted that there should be written at the bottom of every certificate this statement, "The authority this conveys is limited to next Conference." In 1787 it was determined that when a minister is on trial in the Annual Conference his authority to preach is indicated by his continuance on trial, and is equivalent to the renewal of his license to preach. This has remained the custom of the church. At the ordination of a preacher as deacon or elder a parchment is given him, signed by the bishop, ordaining him, which is considered in the strict sense his credentials as a minister of the gospel. The annual passage of his character at Conference is considered an annual authorization to preach. When any such preacher is expelled from the church, or is otherwise deprived of ministerial authority, he is required to return his parchments or credentials to the Annual Conference of which he was a member, and such papers are to be filed with the papers of the Conference. If at any future time, however, he "should give satisfactory evidence to the said Conference of his amendment, and shall procure a certificate of the Quarterly Conference, circuit, or station where he resides, or of an Annual Conference, who may have admitted him on trial, recommending him to that Annual Conference, of which he was a member formerly, for the restoration of his credentials, the said Conference may restore them." And when a local elder or deacon is expelled, or otherwise deprived of ministerial authority, he is required to surrender his parchments, "to be filed with the papers of the Annual Conference within the limits of which the expulsion took place; and should he at any future time produce to the Annual Conference a certificate of his restoration signed by the president and countersigned by the secretary of the Quarterly or District Conference, his credentials may be restored to him."

Creek Indians, formerly called Muskogees, inhabited the State of Georgia and part of Alabama. They were a brave and warlike tribe, and in the War of the Revolution adhered to the British. There were frequent contests between them and the white population until they were terribly punished by General Jackson, when they surrendered a large part of their territory. After having ceded portions of their lands in various territories, they ultimately, in 1832, yielded all their lands east of Mississippi and received in exchange lands west of Arkansas, occupying the country north of the Choctaws and Chickasaws. They have advanced in civilization, but have decreased in population. They have about $200,000 held in trust for them by the United States. Various denominations have established missions; among these the Baptists have been very successful. The Methodists have, also, a number of charges, and their membership of about 1000 is embraced within the bounds of the Indian Mission Conference of the M. E. Church South.

Creighton, James, was a presbyter in the Church of England, who assisted John Wesley in the ordination of Dr. Coke. He began to preach in the Church of England in 1776, and entered the Methodist itinerancy in 1783, the year before the ordination of Coke. He died in 1819. He was a thorough scholar and a prolific writer. The most important of his works were "A Dictionary of Scripture Proper Names," and an edition in four volumes 8vo of Shuckford's "History of the World Sacred and Profane."

Crever, Benjamin Heck, D.D., of Central Pennsylvania Conference, was born in Carlisle, Pa., March 16, 1817. He was early the subject of religious impressions, and in 1835, during his course of study in Dickinson College, he was converted, and the following spring united with the church. He entered the Baltimore Conference on trial in 1840, and in 1842 was appointed as one of the preachers to the city station. After having spent a year or two in Virginia, and having preached at Lewisburg, his health declining, he engaged, in 1846, as a teacher in Milton. His attention was turned to educational interests, and finding a valuable property in Williamsport, he took an active part in securing its transfer to the Baltimore Conference, and the appointment of Rev. Thomas, now Bishop, Bowman to its presidency. In 1850, thinking his health sufficiently restored, he returned to the regular pastorate, and was stationed at Warrior Mark, Jersey Shore, and Lewiston. He was removed to Baltimore, where he spent four years, and at the division of the Baltimore Conference in 1856, he became a member of the East Baltimore Conference. Having filled an appointment in Cumberland, he was, in 1861, stationed in Frederick City. On the occurrence of the war an intense excitement occurred in that place, and he exerted himself in favor of the Union, and was appointed a chaplain in the hospital department, in which he remained until the close of the war. Returning to the pastorate he was sent to Winchester, Va. There on his first Sabbath his right to the pulpit was contested by a minister from the Church South. This gave rise to difficulties, and litigation followed, resulting in confirming the title to the M. E. Church. The following spring he requested to be removed to other work, and was appointed to the charge of the Carlisle district, and was also elected delegate to the General Conference. He was a member of the committee on boundaries when the Central Pennsylvania Conference was formed, of which he became a member. In 1871, at the close of his labors on the district, he was appointed to Bloomsburg, and feeling that his strength was scarcely equal to the work of the pastorate, he removed, in 1872, to Minnesota, and aided in planting a colony in that locality, where he was enabled to secure the erection of a good church, besides assisting various church enterprises. After spending three years in the West, and realizing a great improvement in his health, he returned to his former Conference, where he is now (1877) engaged in the pastorate. He was from an early period an earnest advocate in the cause of temperance.

Critchfield, Hon. Leander J., a native of Knox County, O., born in Danville, Jan. 3, 1827, was converted and entered the M. E. Church in his seventeenth year. He graduated at the Ohio Wesleyan University in 1849, and subsequently received the degree of A.M. He commenced to practice law at Delaware, and removed to Columbus, the State capital, where he still resides. In 1856 he was appointed by the Supreme Court of Ohio reporter of its decisions, and held the position over fifteen years, continuously reporting during that time sixteen volumes of the Ohio State Reports, and at the same time keeping up his professional practice; declining a further term tendered him to devote his entire time to his law business. In 1860, conjointly with Hon. Joseph R. Swan, he prepared "Swan & Critchfield's Revised Statutes of Ohio," with notes of decisions of the Supreme Court, contained in twenty-eight volumes of the Ohio Reports, which is a standard authority. Governor, now President, Hayes tendered him a place on the commission to codify the statutes of the State, but he declined. Active and devoted in church matters, his usefulness was recognized by the Ohio Lay Electoral Conference choosing him to represent them at the General Conference in 1872, where he performed valuable service on the book committee. He was elected alternate delegate in 1876. Long a trustee of Ohio Wesleyan University, and taking a deep interest in its welfare, he has been honored with proffers of civil positions, but preferred to continue in his professional career.

Croggon, Rev. W. D., was appointed to a circuit in England in 1817, but subsequently labored successfully in France and Greece; was Superintendent of Schools in Ireland fourteen years; died in 1854, aged sixty-three.

Crooks, Adam, was born May 3, 1824, at Leesville, O. His conversion occurred in his fourteenth year. When sixteen years old he sought the blessing of entire sanctification, and realized the joy of complete salvation. He was then a member of the Methodist Protestant Church. The association of that church with slavery led him to unite with the Wesleyan Church, which was organized at Leesville, O., July 25, 1843, of which he was made a class-leader. Exhorter's license was given him in 1844, and in 1845 he joined the Alleghany Wesleyan Annual Conference, and became pastor of a feeble colored church in Erie, Pa. In 1847 forty anti-slavery Methodist citizens of North Carolina, who would not recognize the "Church South," met in convention in Guilford County, adopted the Wesleyan Discipline, and asked to be supplied from his Conference. It was then a peril of life to any "abolition preacher" to labor in North Carolina. He preached there, however, four years, giving faithful yet kind testimony against slavery, as well as all other sins.

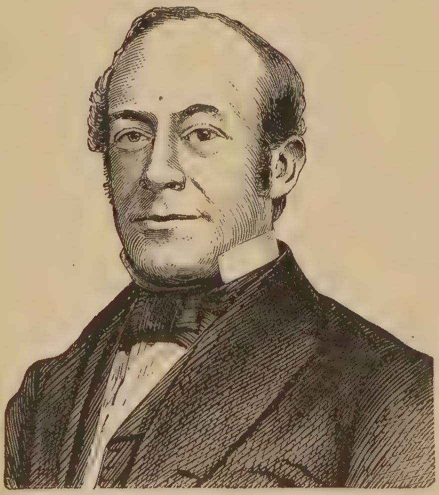
The public prejudice against "abolitionists and Free-Soilers" developed a storm of opposition. Warnings, threats, public denunciation, and formal indictment before the Superior Court of Forsyth County followed. The "misdemeanor" charged was, "Circulating the 'Ten Commandments' with intention to excite insurrection," etc. This was a tract showing that slavery violated all the commandments. He was not convicted.

A formal demand by citizens of Montgomery and adjoining counties was made in writing that he should leave the State by Feb. 1, 1850. This he refused to do. Subsequently, with fearful oaths and imprecations, five men conspired to kill him on the road, but allowed him to pass unmolested. A few months later nearly two hundred men, ten of whom were magistrates, entered the Lovejoy chapel during public worship, headed by a "justice of the peace." Four men dragged him from the pulpit, conveyed him to Troy, and imprisoned him by order of the sheriff, who released him after enforcing an agreement to leave Montgomery County. Adjacent counties were equally indignant, and organized armed bands to seize, lynch, and kill Mr. Crooks. This provoked an opposite feeling, and hundreds armed to defend him. A quarterly meeting at Union, Guilford Co., was to be the occasion of a collision. Thousands were purposing to be on hand. Blood was sure to flow on both sides. So judged eminent men who were Mr. Crooks's friends. He therefore declined to attend the meeting, and left for the seat of the Alleghany Conference. His Southern work was ended.

From 1851, for thirteen years, Mr. Crooks was occupied with the pastoral work in Ohio. He was elected to the honorary degree of A.M., in 1863, by Adrian College. In 1864 he was chosen editor of the *American Wesleyan*, the organ of the Wesleyan Connection. This position, associating therewith the office of book agent, he occupied to the close of his life, at Syracuse, N. Y., Dec. 15, 1874. He was faithful to his convictions of duty, successful in the ministry of the word, a champion of the true Wesleyan principles of a hundred years ago. Devout ministers of various denominations followed him to the grave, whose public testimony was that he was possessed of such "eminent Christian zeal, courage, untiring energy, and quick fraternal sympathy as endeared him to them, and gave him a high place in their respect."

The opinion of the entire Wesleyan body was well expressed by Dr. Lore in *The Northern Christian Advocate*, who said, "When Dr. Prindle and many other leading men judged it better to abandon their organization and return to the M. E. Church, Brother Crooks threw himself into the breach. If there had been no Adam Crooks at that crisis there would have been no American Wesleyan Church now."

Crooks, George R., was born in Philadelphia, Pa., in 1822, entered Dickinson College in 1835, and graduated in 1840, spending one of the intermediate years in Illinois. In 1841 he began the itinerant life in that State, traveling the Canton circuit, which then comprised parts of Fulton, Knox, and Peoria Counties, with Rev. Richard Haney. In the fall of that year he was recalled to Dickinson College, where seven years were spent as tutor, principal of the grammar-school, and adjunct professor of Latin and Greek. In 1843 he was admitted to the Philadelphia Conference, and in 1848–49 traveled Dauphin circuit; in 1850 was appointed to Pottstown circuit; 1851–52 to Trinity church, Philadelphia; in 1853–54 to St. John's, Philadelphia; in 1855–56 to St. Paul's, Wilmington, Del.; and in 1857 was transferred to the New York East Conference. In this Conference he has served as pastor of the Seventeenth Street church, New York, two terms, Summerfield, Brooklyn, and the M. E. church of Flushing, L. I. In 1876 he was transferred to the New York Conference.



REV. GEORGE R. CROOKS, D. D.

In 1846, Dr. Crooks was associated with the late Dr. McClintock in the preparation and publication of a series of Greek and Latin elementary books for schools, which have been widely circulated. In 1852 he published an edition of Bishop Butler's Analogy, completing an unfinished analysis of that work left by the late Dr. Emory.

In 1857, in connection with Professor A. J. Schem, he prepared and published a Latin-English School Lexicon. In 1860 he became editor of *The Methodist*, a position which he held for fifteen years. This paper under his direction was largely instrumental in carrying lay delegation, after a persistent advocacy of eleven years. In 1856 he published the "Life and Letters of the Rev. John McClintock, D.D." He is now engaged in association with the Rev. Dr. J. F. Hurst in editing and preparing a series of theological works. In 1880 he was elected as Professor in Drew Theological Seminary.

Crowell, Loranus, a member of the New England Conference, was born in Ware, Mass., Oct. 28, 1815, and was the son of Rev. Joshua Crowell. While pursuing his studies at the Wesleyan Academy at Wilbraham, he was converted at the age of fourteen years. He graduated from the Wesleyan University in 1840. For four years he was principal of the Springhill Boarding-School, at Sandwich, Mass., and in 1844 he was received into the New England Conference. He has occupied a number of important stations in Lynn, Worcester, and Boston. He has also been presiding elder on the Lynn, Boston, and Worcester districts. He was a delegate to the General Conference of 1856; and from 1856 to 1860 was a member of the general missionary committee. For some twelve years he has been trustee of the Wesleyan Academy at Wilbraham.

Crowther, Jonathan, an English Methodist minister, was born in Cornwall, England, July 31, 1794. He was educated at the Kingswood School, and became an itinerant preacher in 1814, and head-master of Kingswood School in 1823, and afterwards of Woodhouse Grove. After serving several churches he was, in 1837, appointed to superintend the Wesleyan missions in India, where he was eminently successful in establishing the missions, especially in Madras. In 1843 he returned to England, and in 1849 was appointed classical instructor at the Theological School at Didsbury, where he remained until his death, Jan. 11, 1856. He was a most prolific writer, and published not less than twenty-one separate sermons and volumes, the most important being "A Portraiture of Wesleyan Methodism," "The Scripture Gazetteer, or the Geography of the Bible," and "The Life of Dr. Coke."

Crystal Springs Camping-Ground is located on the Dowagiac Creek, about eight miles from the city of Niles, Mich. It contains thirty-five acres of ground, and is held in fee simple by the trustees of the Niles district of the M. E. Church. The soil is a sandy gravel, beautifully undulating, shaded with oak-, hickory-, and maple-trees. The springs are of great volume, and the water is remarkably pure. The State fish-hatchery is located on these grounds, and uses a part of the water of the springs, which adds to the general interest. Camp-meetings have occupied it for several years, and have been largely patronized by the citizens generally.

Cubitt, Rev. George, was five years a missionary in Newfoundland. In 1836 he was appointed connectional editor, which office he continued to hold till the close of his life, in 1850.

Cumback, Hon. Will, was born in Franklin Co., Ind., March 24, 1828. He was early converted, and was an active worker in behalf of church interests. He was elected to Congress in 1854, to represent the Greensburg district, though only twenty-six years of age, being one of the youngest men ever elected to that body. In 1868 he was elected lieutenant-governor of Indiana. During the war he was a paymaster in the army, and handled sixty-two millions of dollars. For years he was revenue collector of the fourth district of Indiana. He was educated at Oxford College, became a lawyer, and rose to distinction. He has been active in all departments of church service, and has held many official positions. He has also devoted much time in promoting the educational interests of Methodism in Indiana, and is a popular lecturer. He filled the position of lay delegate for the Southeastern Indiana Conference to the General Conference of 1876.

HON. WILL CUMBACK.

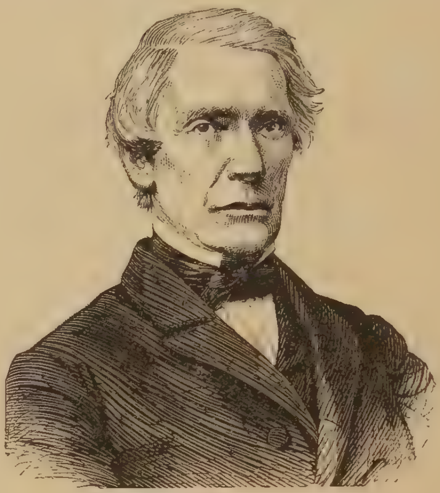
Cumberland, Md. (pop. 8056), the capital of Alleghany County, on the Potomac River, and on the Baltimore and Ohio Railroad. This city is located near the commencement of the Cumberland coal regions, which extend west to the Ohio River. It was very early visited by Methodist itinerants. It is first mentioned by name as a circuit in 1783, when John Cooper was appointed as preacher. It was then occasionally called Old Town, and at that Conference reported 50 members. The circuit being in Alleghany County, its name was changed from Cumberland to Alleghany at the Conference of 1783. The deed of the lot on which the first church was built bears the date of 1799; the church is supposed to have been built in 1800. In 1816 this church, which stood on Smallwood Street, was abandoned, and a new one built on Centre Street. In 1829 Cumberland was made a station, and in 1837 the church was enlarged by the addition of fifteen feet to the rear, and raised to a full two-story building. This house was used until 1848, when it was replaced by a new one, the corner-stone of which was laid by Bishop Hamline. In 1871 the old church was torn down and the present fine one begun; in 1872 the lecture-room was dedicated and occupied; in 1875 the house was finished. Previous to 1849 the colored members worshiped with the white, but in that year they organized a separate society, and in 1851 or 1852 built a church of their own, which they enlarged and remodeled in 1870. For a number of years after the organization of this society two preachers were sent to Cumberland, who alternated in the services of the white and colored members. In 1870, Kingsley chapel, in South Cumberland, was built. It has done and is doing excellent service to the railway and canal-boat men, who live in large numbers in that neighborhood. In 1876 a neat brick parsonage was built by the society. Trinity M. E. Church South was organized in 1868, and in 1869 built a house of worship on South Centre Street, but in 1876 its society becoming embarrassed and discouraged, disbanded. A Methodist Protestant society was formed in 1836, and built its first church on Bedford Street. In 1849 this church was replaced by a new one. An African M. E. society was also organized, and has a church on Frederick Street. It is in the Baltimore Conference. Statistics: Centre Street: members, 485; Sunday-school scholars, 400; church property, $42,000. Kingsley chapel: members, 156; Sunday-school scholars, 265; church property, $1200. Colored M. E. Church: members, 104; Sunday-school scholars, 125; church property, $6000.

Cummings, Joseph, D.D., LL.D., ex-president of the Wesleyan University, was born in Falmouth, Me., March 3, 1817, was graduated from the Wesleyan University in 1840, and in the same year was appointed teacher of Natural Science and Mathematics in Amenia Seminary. In 1843 he was elected principal of that institution. He joined the New England Conference of the Methodist Episcopal Church in 1846, and was employed in pastoral duties till 1853, when he was appointed Professor of Theology in the Methodist General Biblical Institute, Concord, N. H. In 1854 he was elected president of Genesee College, and in 1857 president of the Wesleyan University. He resigned the presidency in 1874, but remains (1877) Professor of Moral Philosophy. He has edited an edition of Butler's Analogy, and has published several sermons and tracts. He was a member of the General Conference of 1876.

Cunningham, Edwin W., a resident of Emporia, Kan., and lawyer by profession. He represented in the General Conference of 1876, as lay delegate, the South Kansas Conference.

Cunningham, James, D.D., was born in Philadelphia, Nov. 30, 1811; was converted, and united with the church in 1829. He was licensed to preach in 1833, and admitted on trial in the Philadelphia Conference of the M. E. Church in 1834. Since that time he has been continuously actively engaged in the ministry, filling important appointments in New Jersey, Pennsylvania, Maryland, and Delaware. In 1854 he was corresponding secretary of the Philadelphia Conference Tract Society. The four following years he was presiding elder on Reading district, and from 1865 was four years on Wilmington district. He was a delegate to the General Conference in 1852, 1856, 1864, and 1868. He is at present (1877) stationed at St. George's, Philadelphia, and is a member of the Board of Church Extension.

Currie, Duncan Dunbar, of the Canadian Methodist Church, was born in Fredericton, New Brunswick; was converted in 1847, and entered the ministry in Eastern British America in 1853. He has occupied some of the most important charges in his Conference, and has been engaged in extensive revivals. He was four years secretary of the Conference of Eastern British America, and is (1876) secretary of the Conference of New Brunswick and Prince Edward Island. He has published a catechism on baptism, which has passed through several editions.



REV. DANIEL CURRY, D.D.

Curry, Daniel, D.D., editor of the *National Repository*, was born near Peekskill, N. Y., Nov. 26, 1809. He was graduated from the Wesleyan University in 1837, and became principal of the Troy Conference Academy, West Poultney, Vt., in the same year. In 1839 he became a professor in the Georgia Female College, at Macon, Ga. He entered the Georgia Conference of the Methodist Episcopal Church in 1841, and filled pastoral charges at Athens, Savannah, and Columbus. In 1844 he was transferred to the New York Conference. He continued engaged in pastoral work till 1854, when he was chosen president of the Indiana Asbury University, at Greencastle, Ind. After three years he returned to New York, and entered the New York East Conference. In 1864 he was elected by the General Conference of the Methodist Episcopal Church editor of *The Christian Advocate*, at New York. He was re-elected to that position in 1868 and 1872. In 1876, the General Conference having ordered a committee to consider the propriety of making some change in the *Ladies' Repository*, to make it a magazine of wider interest and more extended usefulness, he was elected as editor. Dr. Curry has written much for the periodicals of the church, in addition to the articles which he has given in the course of his regular editorial work. He has published a "Life of Wyckliff," "The Metropolitan City of America," and a "Life of Bishop Davis W. Clark," and has edited the writings of the late Rev. Dr. James Floy, and an edition of Southey's "Life of Wesley."

Curry, Hiram M., a minister in the M. E. Church, was born in Adams Co., Ohio, April 7, 1818, and died in Fletcher, Miami Co., March 3, 1874. Converted in his youth, he was admitted on trial in the Ohio Conference in 1848. Besides other appointments, he served as presiding elder of Green River, Covington, and Mobile districts. He was a delegate to the General Conference in 1860. In 1863 he was transferred from the Kentucky to the Cincinnati Conference. While in Kentucky he suffered great persecution, because of his anti-slavery and Union sentiments. "Few men of his time did more hard work."

Curtis, Edward C., a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born about 1831, was converted at Charleston, S. C., in 1848, and joined the Oneida Conference in 1854. In 1870 he was appointed agent of the Syracuse University to obtain funds for its endowment.

Cusworth, Rev. Joseph.—For twenty-seven years he was one of the treasurers of the Home Mission and Contingent Fund. During his governorship of old Kingswood School he succeeded in having the noble building at Lansdowne (New Kingswood) erected, and the school for ministers' sons removed to that place. He died March, 1857, in the seventy-first year of his age.

Cuthbertson, John, an eminent member of the United Methodist Free Churches, England. He is a class-leader in the London seventh circuit, and resides in Chelsea. He is known, however, throughout the connection, having been for many years one of its most influential laymen. He was elected a member of the connectional committee in 1858, and at every successive assembly the same honor has been conferred on him. He has been a member of the Book Room committee since its formation, and treasurer of the Book Room Fund for fifteen years. Mr. Cuthbertson was brought up a Wesleyan, and continued in fellowship until the memorable disruption. He was an elder brother of Mr. Thomas Cuthbertson.

Cuthbertson, Thomas, a leading layman of the United Methodist Free Churches, England, was born in London in 1814. In early life he became identified with the Wesleyan body, and was soon engaged in the zealous proclamation of the gospel. As a local preacher he labored with great acceptance. When Revs. Jas. Everett, Samuel Dunn, and William Griffith were expelled the Conference in 1849, Mr. Cuthbertson entered into the Wesleyan Reform movement. In the union of the Wesleyan Reformers and Wesleyan Methodist Association, resulting in the formation of the United Methodist Free Churches, he fervently rejoiced, and his time, talents, and prayers were all bestowed freely on the new denomination. His business engagements made him be "in journeyings oft," and more than one feeble station had cause to hail his periodical appearances. He enjoyed in a large measure the esteem and confidence of his brethren, and he was often placed in positions of honor. He was a member of the Book Room committee from its establishment, and with almost as great regularity was he elected from year to year on the foreign missionary committee. He was an active member of the Wesleyan Local Preachers' Mutual Aid Association, and was elected president in 1869. His end was sudden. When journeying from Newcastle-on-Tyne to Alnwick, on Tuesday, Oct. 26, 1875, he arrived at Bilston Junction between 6 and 7 o'clock in the evening. When the train stopped, Mr. Cuthbertson rose from his seat, but fell back and expired. "He was not, for God took him." The respect in which he was held led to a movement for the perpetuation of his memory. A sum of money was contributed by which an elegant mural tablet has been erected in Pimlico chapel, where he was wont to worship, and an amount invested by which a £10 prize, to be called the Cuthbertson Prize, will be given annually to the most proficient student in the Theological Institute, and another prize to the probationer on a foreign station who is most successful in written examinations. Mr. Cuthbertson was a man of rare moral excellence, and striking testimonies were publicly borne to his remarkable worth. He was the friend of the young and a supporter of Sunday-schools, and manifested a deep interest in foreign as well as home missions. The inscription on the tablet erected to his memory is, "He was a good man and just; strong in the love of truth, full of winning kindness and charity. With singular wisdom and untiring zeal he labored in God's cause. He was a local preacher forty-two years, and in manifold ways rendered eminent service to the United Methodist Free Churches."

Cuykendall, E. N., was born in 1826, and died Sept. 4, 1857. In 1848 he entered the Oneida Conference, and shortly after professed to receive the blessing of perfect love. On every charge that he served he was permitted to witness a number of conversions. During his sickness he was joyful and triumphant, and his last faint whisper was, "Bless the Lord!"

D.

Dahomey (pop. 180,000) is a kingdom of Africa, on the Slave Coast, between Ashantee on the west and Yarriba Benin on the east. The coast is known by the name of Guinea. It is about 180 miles long by 200 in width. It formerly carried on a large traffic in slaves, and the people are remarkable for their ferocious habits. They have a standing army of about 6000 female warriors. Wesleyan missionaries have visited them, and have organized a number of societies, and have thus aided in partially suppressing if not entirely destroying the slave-trade. They are under the protection of the British government.

Dailey, David, was born in Gloucester, N. J., March 1, 1792; was converted in 1805, and was received into the Philadelphia Conference in 1812. He filled appointments of great prominence both as a preacher and a presiding elder, and was a member of the General Conference of 1836. His last effective appointment was in Snow Hill district. In 1855 he requested a superannuated relation. As a theologian he had few superiors, "while his meek and quiet spirit, his clear perception of right, and the holiness of his life invested him with acknowledged power." He exercised a laborious and useful ministry for a period of more than forty years, and among his last words were, "I am inexpressibly happy." He died May 4, 1856.

Dakota Territory (pop., whites, 14,181; Indians, about 26,000) is part of the Louisiana Territory acquired in 1803. It was organized as a distinct Territory in 1861. Since that period the Territories of Idaho, Montana, and Wyoming have been set off from it. It now embraces about 150,932 square miles, and extends from the northern boundary of Nebraska to the British possessions, lying west of Iowa and Minnesota. The white population is chiefly confined to the small portion of territory lying between the State of Iowa and the Missouri River, and to a few settlements along the North Pacific Railroad. It contains large Indian reservations, and its settlement has been much retarded by the hostility of savage tribes. The discovery of gold in the Black Hills has increased the tide of immigration, and has also led to disastrous conflicts.

Methodism was introduced into Dakota from the northwestern part of Iowa, and its earliest settlements were in connection with the Sioux City district. It is first named in 1860, George Clifford being presiding elder, and S. W. Ingham being appointed to Dakota mission. In 1861 it reported 20 members and 35 Sunday-school scholars. The entire Territory is embraced in the Northwest Iowa Conference, and all its appointments are included in the Sioux City district. At one time when it was supposed a heavy population would settle along the North Pacific Road a North Dakota district was constituted, but when that work was suspended and financial depression occurred a separate district was deemed unnecessary. There are now (1876) reported in the entire Territory 15 preachers, 625 members, 660 Sunday-school scholars, 9 churches valued at $17,750, and 4 parsonages, valued at $1550. At Yankton, the capital of the State, there are 65 members, 138 Sunday-school scholars, and a church valued at $6000.

The following table is prepared from the United States census of 1870:

	Edifices.	Sittings.	Property.
All denominations	10	2800	$16,300
Baptist	...	......	....
Congregational	1	200	5,000
Episcopal	2	350	4,000
Presbyterian	...	......	....
Roman Catholic	3	850	4,000
Methodist	1	500	1,200

Dale, Marcus, a minister of the Louisiana Conference, M. E. Church; born at Gallipolis, O., 1834; converted in 1851; educated at Oberlin, O.; ordained 1861. He served in the Union army two and a half years. At present (1877) pastor of Union chapel, M. E. Church, New Orleans.

Dalles, a name which was given by Canadian French voyageurs to deep chasms in rocks which form a narrow passage for rivers. It is especially applied to the long narrows of the Columbia River, which lie 43 miles above the Cascades, where the river is compressed between walls of basaltic rocks. At this place a mission was established by the Methodist missionaries who visited Oregon in 1835. When the Indian war broke out the missionaries were warned away by the government, and their land selected for the site of the mission, and which they had partially improved, was taken partly for a fort and partly occupied by other settlers. This gave rise to a tedious litigation, which was finally decided in favor of the Missionary Society.

Dallinger, W. H., F.R.M.S., was trained in Calvinistic doctrines of a high type; at the age of sixteen he studied the Scriptures alone, to see whether the views of God presented by them were coincident with what he had been taught. The result was an entirely opposite conclusion. He became a Methodist, and entered the ministry in 1861. From an early age he was an ardent lover of nature and of scientific research, his leaning being towards biology. He also worked assiduously at experimental chemistry, organic and inorganic, electricity, light, heat, physiology, and the phenomena of life generally. All this has enabled him calmly, without impulse or haste, to consider the nature, foundations, and issues of the newer lines of philosophical thought. By a series of patient investigations, extending over years, he has proved most conclusively that "putrescent organisms," or "monads," multiply by exquisitely minute spores or eggs, and that there is NO spontaneous generation. The value of Mr. Dallinger's researches has been recognized by leading men of science in England, Germany, and America. In 1871 he was made a "Fellow of the Royal Microscopical Society," of which learned body he is this year (1877) elected vice-president. His ministerial work is thoroughly done, and is crowned with the divine blessing. Full acquaintance with the subject enables him to grapple with the difficulties of thought and belief as they present themselves to cultivated hearers and readers. He has in this way been made very useful. He has traveled three years in three of the Liverpool circuits, and is under engagement to the fourth. He furnishes the articles on science in the Wesleyan periodicals, and is a most liberal contributor to the monthly *Microscopical Journal*. The Royal Society have awarded Mr. Dallinger £100 out of money recently placed at their disposal by the government, to assist those who are engaged in original research; and he has recently popularized the results of his work in a lecture at the Royal Institution of Great Britain.

Dalton Female College is located in Dalton, Ga., in a beautiful valley, 100 miles above Atlanta, and is surrounded with grand natural scenery. The town is noted for the remarkable healthfulness of its climate, purity of water, and the intelligence and morality of its citizens. It was built and donated by the city of Dalton to the M. E. Church South in 1873. Rev. W. A. Rogers, A.M., is president of the institution, and is assisted by two male and two female teachers. The number of pupils annually in attendance is about 100. It is furnished with maps, charts, diagrams, etc., for the purposes of instruction. The college building is of brick, and is well ventilated and completely furnished.

Danbury, Conn. (pop. 6543), the capital of Fairfield County, on the Danbury and Norwalk, and New York, Housatonic and Northern Railways, was settled in 1665, and incorporated in 1696. In 1777 it was attacked and burned by the British. Methodism was introduced here in 1789, by Jesse Lee, it being within the bounds of the Stamford circuit, the first organized by him in the State. The first M. E. church was erected in 1809, the second in 1835, and the third and present one in 1854. There is also a small Methodist Protestant society. They have a church, but no pastor. It is situated in the New York East Conference, and the statistics are as follows: M. E. Church: members, 737; Sunday-school scholars, 374; church property, $20,000; German M. E. Church: members, 20; Sunday-school scholars, 40.

Danforth, Calvin, a member of the Oneida Conference of the M. E. Church, was born at Fort Covington, N. Y., in 1809, and was received on trial in 1830. His health becoming impaired, he visited the South, and accepted a position as teacher in an academy at Warrenton, Ga., and subsequently became Professor of Mathematics in Covington Manual Labor School. He died in May, 1839, in St. Augustine, Fla., where he had gone by medical advice to seek for health. He was a deeply-devoted and earnest minister, and in full sympathy with the educational movements of the church.

Dannelly, James, a member of the North Carolina Conference of the M. E. Church South, was born in Columbia, Ga., Feb. 4, 1786. At the age of thirty he experienced religion, and two years afterwards was licensed to preach. He traveled extensively throughout South Carolina, and was instrumental in the conversion of vast numbers. He was especially noted for his keen reproof of vice of every form.

Dansville, N. Y. (pop. 3387), situated in Livingston County, on the Erie and Genesee Valley Railroad. It is one of the oldest towns in Western New York. The town has not of late years increased much in population. Methodism was introduced in 1819 by Rev. Micah Seager, and the services were held in a school-house. It was then included in the Genesee circuit. The first church was built in 1828, when Robert Parker was sent to that charge. In 1829 he reported for the circuit 391 members. It subsequently became a station. A new church was built in 1876–77. It is in the Genesee Conference, and reported (1877) 150 members, 200 Sunday-school scholars, and $18,000 church property.

Danville, Pa. (pop. 8436), the capital of Montour County, on the north branch of the Susquehanna River. It contains one of the largest establishments for making railroad iron in the United States. Methodist services were introduced in 1814, and the first church was built in 1839, and rebuilt in 1849. This church was originally called Mahoning Street, but now St. Paul's. Trinity church was built in 1868, as was also the African M. E. church. There is also a society of the Evangelical Association, having a church edifice built in 1870. It is situated in the Central Pennsylvania Conference, and the statistics are as follows: St. Paul's: members, 380; Sunday-school scholars, 198; church property, $25,000. Trinity:

members, 266; Sunday-school scholars, 225; church property, $30,500.

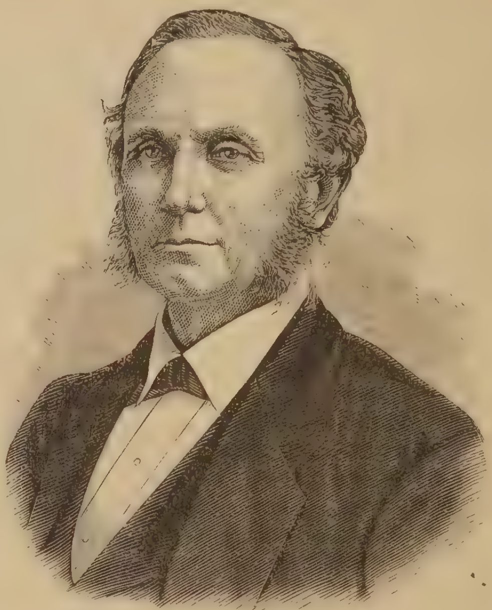
Danville, Ill. (pop. 4751), the capital of Vermillion County, situated at the intersection of the Toledo, Wabash and Western, and the Indianapolis, Bloomington and Western Railroads. It has natural and improved facilities for extensive growth. It is first noticed in the annals of the M. E. Church for 1835, when W. Crissy and D. Colson were appointed to that circuit. They reported the next year 730 members. Methodism has continued to prosper, and now has three flourishing churches, two English and one German. It is situated in the Illinois Conference, and its statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
North Street	300	300	$23,500
Kimber	291	350	10,775
German Church	87	90	8,000

Danville, Va. (pop. 3463), situated in Pittsylvania County, on the Richmond and Danville Railroad. It was embraced in one of the oldest circuits in the M. E. Church, called Pittsylvania, and which is first mentioned in the records of the Conference for 1776, when Isaac Rollins was appointed in charge, and it reported 100 members. In 1777 it reported 150 members. It retained its name for many successive years upon the records of the Conference. Danville as an appointment does not appear in the annals of the church until 1835. At the division of the church, in 1845, it adhered with the Virginia Conference to the Church South. The M. E. Church has no organization. Its statistics for the M. E. Church South are: May Street, 227 members; Lynn Street, 205 members.

Darke, Enoch, a minister of the United Methodist Free Churches, England, who was born in Worcester near the close of the last century, and died July 8, 1860. He was thrice elevated to the presidential chair of the late Wesleyan Methodist Association, viz., in 1844 and 1853. His itinerancy dates back from 1836. Mr. Darke retired from the ministry for a time and engaged in business pursuits, still serving the churches by preaching; but seeking to re-enter the itinerancy, he was after full consideration received again in 1857. He did not labor long after his re-admission. He died in the triumph of faith, his last words being, "Lord Jesus, receive my spirit."

Dashiell, R. L., D.D., senior secretary of the Missionary Society of the Methodist Episcopal Church, was born at Salisbury, Md., in June, 1826. He was graduated from Dickinson College in 1846, and joined the Baltimore Conference in 1848. In 1860 he was transferred to the Newark Conference, New Jersey. In 1868 he was elected president of Dickinson College, where, besides carefully performing the other duties of his office, he gave much attention to the improvement of the financial condition of the institution. In 1872 he returned to itinerant work in the Newark Conference. He was the same year chosen a delegate to the General Conference, and was elected by that body one of the secretaries of the Missionary Society. He was again a delegate to the General Conference in 1876, and was re-elected missionary secretary. He died March 8, 1880.



REV. R. L. DASHIELL, D.D.

Daugherty, Myron A., was born in Macedon, N. Y., Sept. 29, 1824. His parents removing to Michigan, he was educated at Macedon Seminary and Albion College. For a time he studied law, but preferred business pursuits. He was converted at Albion College, and served as steward, Sunday-school superintendent, and local preacher for ten years. In 1855 he joined the Michigan Conference, and filled various important appointments. In 1868 he became agent of Albion College and devoted eight years to its service, succeeding by his labors and plans in rescuing it from debt and securing its endowment. His health suffering, he was transferred to West Texas in 1875, where he is laboring for the extension of the church.

Davenport, Colonel William, was by birth a Virginian, but in early life settled in Lenoir, North Carolina. In his youth on several occasions he piloted Bishop Asbury across the mountains to Tennessee and Kentucky. Converted in early life, he was devoted to all the interests of his church, and was especially jealous for its doctrines and polity. He was modest and unostentatious, but generous. He served his country repeatedly as a member of the legislature, and enjoyed the unbounded confidence and esteem of his fellow-citizens. He gave some $3000 for the erection of the Davenport Female College, which was named, notwithstanding his remonstrance, after him. A life-size portrait adorns the college chapel.

Davenport Female College is located at Lenoir, Caldwell Co., N. C. The college building is of brick, 120 feet long, in the form of a transept. Its wings are 30 feet wide, 50 feet long in the centre, and a large portico in the front resting on four massive fluted columns; two and one-half stories high, and surmounted by a lofty observatory. Connected with this by long corridors is the boarding department, a large three-story building. The cost of the two edifices was about $16,000. The college campus embraces sixteen acres of land, the building standing on a beautiful eminence, and the view from its observatory over the surrounding landscapes and distant mountains is very fine. The building was commenced in 1853, and in 1857 it was tendered to the South Carolina Conference. Being accepted by them, Rev. H. M. Mood, A.M., was appointed president. After serving four years he was succeeded by Rev. R. N. Price, and he by J. G. Stacey. The building was occupied a short time during the war by the Federal army, and the libraries, furniture, apparatus, and buildings were greatly injured. From these effects the institution has never recovered, but it has been plainly refitted. In 1870, by a change of boundaries, it was placed under the patronage of the North Carolina Conference. Since that period it has been under the care of Rev. W. M. Robey, A.M., under whose administration its condition has improved. The location is very healthy, and a deep religious influence has pervaded its halls.

Davenport, Iowa (pop. 20,038), the capital of Scott County, is situated on the Mississippi River, and on the Iowa division of the Chicago, Rock Island and Pacific Railway. A fine railway bridge spans the Mississippi, connecting this city with Rock Island. It was settled in 1836, organized as a town in 1839, and as a city in 1851. In 1839 Methodist services were introduced. The first church edifice was erected in 1842, and was rebuilt in 1853, and again in 1872. Davenport is first mentioned in the annals of the church for 1848, when Joel B. Taylor was sent as a missionary to that locality, and in the following year it reported 100 members. In 1855 it reported 242 members. The Fourteenth Street church was built in 1867, as was also Cook chapel. There being a large German population in the city a German church was organized, which has built a comfortable edifice. An African M. E. church was erected in 1862. It is situated in the Upper Iowa Conference, and reports in 1876 the following statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1842	First*........................	300	229	$25,000
1867	Fourteenth Street......	276	226	10,000
	German Church.........	90	82	3,000
1862	African M. E. Church.	120	90	7,000

Davidson, William A., D.D., a Methodist Episcopal minister, was born in Jefferson Co., O., Sept. 3, 1823. He was converted when twenty years of age; was graduated from Alleghany College in 1847, and was received on trial in the same year in the Pittsburgh Conference. He has filled such stations as Smithfield Street, Liberty Street, Trinity, and Emory churches in Pittsburgh, and other charges of like position in the Conference, besides serving a number of years as presiding elder. The degree of Doctor of Divinity was conferred on him by Alleghany College, and he has been for many years a member of its board of control. He was a member of the General Conference of 1864, and is (1877) stationed at Salem, in the East Ohio Conference. He has been a frequent contributor to the religious and secular press.

Davies, R. N., M.D., was born in Philadelphia, Oct. 28, 1829. He was converted in his sixteenth year and joined the Protestant Episcopal Church, of which he remained a member until after removing to Illinois. In 1850 he united with the M. E. Church. He was admitted on trial in 1851, in the Illinois Conference; but his health failing he was discontinued in 1853, and the next nine years were spent in the study and practice of medicine. When the Civil War broke out he entered the army and became second lieutenant, and was disabled at Perrysville, Ky., Oct. 8, 1862, by the bursting of a shell over his head. In the fall of 1863 he was again admitted on trial in the Illinois Conference, and, after filling a number of important stations, was, in 1875, appointed presiding elder. He was a member of the General Conference of 1876, and was appointed as fraternal delegate to the Reformed Episcopal Church. He has been engaged in several public discussions with Protestant Methodists, Universalists, Baptists, etc., but in all cases only accepted challenges given.

Davis, Charles A., was born Oct. 7, 1802, and died at Norfolk, Va., Feb. 20, 1867. He was admitted into the Baltimore Conference of the M. E. Church in 1824. He was a popular and useful preacher, and was stationed in Baltimore, New York, and Philadelphia. He was one of the secretaries of the General Conference in 1832. For a number of years he was employed in one of the departments of the government in Washington, and was received into the Virginia Conference of the M. E. Church South, filling appointments in Richmond and Portsmouth, and was appointed chaplain to the navy. At the commencement of the Civil War he espoused the cause of the Union, and subsequently united with the Virginia and North Carolina Conference of the M. E. Church.

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* Rebuilt in 1853 and 1872.

Davis, Henry T., was born in Springfield, O., July 29, 1832; was licensed to preach in 1855, and admitted in the Northwest Indiana Conference in 1857. He was subsequently transferred to Nebraska Conference, where his appointments were Belleview, Omaha, and Lincoln stations, and presiding elder of Nebraska City, Lincoln, and Omaha districts. He was a delegate to the General Conference from Nebraska in 1864 and 1876.

Davis, John, a member of the Baltimore Conference, was born in Northumberland Co., Va., Oct. 30, 1787, and died in Hillsborough, Va., Aug. 13, 1853. He was converted at the age of nineteen, and joined the Baltimore Conference in 1810. Immediately after he was converted he began to exhort and preach with unusual effect, and in his early ministry he was very successful. It is said that on a single circuit, in 1818, about 1000 were converted under his ministry. He was a man of clear intellect, sound judgment, great industry, and rare prudence. For a number of years he filled the office of presiding elder, and was regarded by the ministers as a safe and able counselor. He was a member of every General Conference but two from 1816 to the time of his death. He manifested a deep interest in the cause of education, was active in sustaining Dickinson College, and served both as agent and trustee. Few men in the Baltimore Conference have exercised a more commanding influence.

Davis, Nathan Smith, M.D., was born at Green, N. Y., Jan. 9, 1817, and studied medicine at Geneva, N. Y. He removed to Chicago in 1849, and has since that time been engaged in the practice of medicine. For ten years he was editor of the Chicago *Medical Journal*, and subsequently of the Chicago *Medical Examiner*. He is Professor of the Principles and Practice of Medicine in Chicago Medical College, and has published several volumes on "Clinical Lectures," "History of Medical Education," "Agriculture," etc. He has for many years been a member of the M. E. Church.

Davis, Werter Renick, D.D., was born in Circleville, O., April 1, 1815; was converted and joined the church in 1829; and, after preparing for college at the Hillsborough Academy, was educated at Kenyon College, Ohio. He received the degree of M.D. from the College of Surgery and Medicine in Cincinnati, and of D.D. from Indiana University. He was received into the Ohio Conference in 1835, and, after filling a number of appointments, was transferred to the Missouri Conference in 1853. In 1854 he was elected Professor of Natural Science in McKendree College, in which he served four years, the latter year acting as president. In 1858 he was elected first president of Baker University, and was transferred to the Kansas and Nebraska Conference in 1859. He was presiding elder of Baldwin City district in 1862; was chaplain of the convention that formed the State constitution of Kansas; and was superintendent of public instruction in Douglass County. He became chaplain in the army in September, 1862, and the following year was commissioned as colonel of the Sixteenth Regiment of Kansas Volunteers. In 1865 returning to the pastorate, he has served as presiding elder on several districts. He was a member of the General Conferences of 1868 and 1872.

Davisson, Robert G., a resident of San Francisco, Cal., and largely identified with the commercial interests of that city. He is devoted to the Sunday-school interests of the M. E. Church, and his prominence and activity were recognized by his choice as lay delegate from the California Conference to the General Conference of 1872.

Dawson, William, a supernumerary minister of the United Methodist Free Churches, England. He became an itinerant in 1836. He was elected president of the late Wesleyan Methodist Association in 1855. Through failing health he applied to be made a permanent supernumerary in 1869, and since that year he has resided at Burslem, in Staffordshire.

Dayton, Ohio (pop. 30,473), the capital of Montgomery County, and situated at the confluence of Mad and Great Miami Rivers. It has superior water-power and railroad facilities. It was laid out in 1799, and incorporated as a town in 1805. It was chartered as a city in 1841. Methodism was very early introduced into this region by the pioneers on the Miami and Mad River circuits, as these were among the first circuits formed in Ohio. For several years Dayton was embraced in what was called "Union circuit." In 1831 "Dayton station" is recorded, and David D. Dyche was appointed pastor, who reported, in 1832, 246 members. From that time the M. E. Church has prospered in this city. Both the German and African M. E. Churches have since organized societies. It is in the Cincinnati Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Grace Church	606	440	$114,500
Raper Chapel	503	600	36,000
Sear's Chapel, and Ebenezer.	158	134	6,000
Davisson Chapel	142	113	6,000
German M. E. Church	187	187	19,000
African M. E. Church	42	35	3,000

Deacon (Greek, *διάκονος*), signifying a *runner*, *messenger*, or *servant*, is an officer in the Christian church vested with different functions and prerogatives in the various Christian bodies. In the early Christian church the office of deacon was specially to care for the poor, and to attend to the temporal interests of the church; but in piety and Christian deportment, the qualifications as enumerated by the apostles compare with those for the ministry. In

Presbyterian and Congregational churches deacons are officers of the church, who assist the minister in various duties. In the Church of England, in the Protestant Episcopal Church, and in the Methodist Episcopal churches, a deacon is a minister in regular standing, who is authorized to administer baptism, to perform matrimony, and to assist the elder in the administration of the Lord's Supper, but who is not authorized to consecrate the elements. In the Methodist Episcopal churches, those persons who are believed to have been called of God to the work of the ministry receive license by the vote of the Quarterly Conference or District Conference as local preachers. If they purpose devoting their whole time to the ministry they are recommended to the Annual Conferences. After having been received on trial by the Conference, at the end of two years, having passed satisfactory examinations, and being approved as ministers, they are eligible to the office of deacon, and after two additional years of ministerial work they are eligible to the office of elder. The duties of the deacon are thus specified in the ordination service: "It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he administers the Holy Communion to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth and to baptize. And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved." Local ministers who have been licensed to preach for four years, and who pass satisfactory examinations and are approved by the church, are also eligible to be ordained deacons. The ordination is performed by the laying on of the hands of the bishop, in connection with appropriate scriptural lessons and prayers. The form is precisely the same in all the M. E. churches of whatever branch, and is that which was prepared by Mr. Wesley, slightly modified from the ritual of the Church of England. Among the English Wesleyan Methodists, and all of its affiliated branches in Ireland, Canada, and Australia, and in the organizations which have seceded from the Wesleyan body, there is but one form of ordination, which is that for elders, and which is given after four years of examination and probation. The order of deacons is not recognized at present in any of the non-Episcopal Methodist churches. The Methodist Protestants retained the order of deacons from the organization of their church until within the last few years.

Dean, James Alexander, D.D., was born at Hubbardton, Vt., April 3, 1823. He was graduated from the Wesleyan University in 1847, and entered upon the study of theology in the same year at the Andover Seminary. He removed to the South in 1848, joined the North Carolina Conference of the Methodist Episcopal Church South in 1849, and took the charge of the South Lowell Academy, Orange Co., N. C. In 1855 he was appointed president of the Ohio Wesleyan Female College, Delaware, O.; in 1856, president of Mansfield Female College, Ohio; and in 1857, principal of the Asbury Female Institute, Greencastle, Ind. He joined the Providence Conference of the Methodist Episcopal Church in 1860, and performed pastoral work in that and in the New York East Conference till 1872, when he was elected president of the East Tennessee University. In 1876, having resigned the presidency, he was transferred to the New York East Conference, and received a supernumerary relation.

Dean, Sidney, was born in Glastonbury, Conn., Nov. 16, 1818, and received an academic education in Glastonbury and Wilbraham. He commenced life as a manufacturer. He was converted in Glastonbury in a revival in the Congregational church, at which his parents were attendants, in 1841, but subsequently removed his relation, to the M. E. Church. In 1843 he was licensed as a local preacher, and in the same year joined the Providence Conference. In 1851 he was forced by a strong determination of blood to the brain to suspend preaching, and, taking a supernumerary relation, he entered into business. He served in the legislature of his State as Representative, and was elected to Congress in 1855, and re-elected in 1857, where he served as chairman of the committee on public expenditures, and also on the committee on the District of Columbia. In 1860, his health having improved, he entered the active work, and was stationed at Pawtucket, Providence, and Warren. He located in 1865, and became editor of the *Providence Evening Press*, which position (1877) he still retains. In addition to his editorial work he was, while in Congress, the Washington correspondent of the *New York Independent*. He has also published a number of sermons and addresses.

Decatur, Ill. (pop. 7161), the capital of Macon County, is one of the most important railroad centres in the State. It is also situated on the Sangamon River, which gave name to one of the oldest Methodist circuits. Decatur was for many years included in its bounds. It was in this region where Peter Cartwright had many of his bold adventures in frontier life. This city is first noticed in the annals of the M. E. Church for 1838, when David Corellson was appointed to that charge. He reported, in 1839, 200 members. The German population is nearly as large as that of the American, and a church was organized, and an edifice erected for worship in the German language. The church has continued to prosper until it now (1877) has three flourishing congregations. The African M. E. Church has also an organization. It is in the

Illinois Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	490	500	$65,500
Stapp's Chapel	264	300	35,000
German M. E. Church	45	35	1,500
African M. E. Church	75	75	2,000

Decker, G. G., a lay delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born at Roxbury, Delaware Co., N. Y., about 1826. He joined the Methodist Episcopal Church in early manhood, and has been active in church matters. He is engaged in mercantile pursuits.

Decrees of God, The.—The decrees of God may be defined to be "his purposes or determinations respecting his creatures. For this reason they are sometimes called the counsel, and sometimes the will of God; terms which are never applied to necessary things, but only to the determinations of free agents." When the Scriptures represent the decrees of God as his counsel, the word is not to be taken in its common acceptation, as implying consultation with others; nor is it to be understood as denoting reflection, comparison, and the establishment of a conclusion by logical deduction. The decisions of an infinite mind are instantaneous, and they are called counsel, to signify that they are consummately wise. Nor are we to conclude, because the decrees of God are called his will, that they are arbitrary decisions; but that in making them he was under no control, but acted according to his own sovereignty. When man's own will is the rule of his conduct, it is in many instances capricious and unreasonable; but wisdom is always associated with will in the divine proceedings. Accordingly, the decrees of God are said to be "the counsel of his will."

The Scriptures reveal the intentions and acts of God, affirming that "all things work together for good to them that love God, to them who are called according to his purpose." Romans viii. 28. Having made known unto us "the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph. i. 9.

The decrees of God are *eternal.* That the decrees of God are eternal necessarily follows from the perfection of the Divine Being. He sees the end from the beginning; the distinctions of time have no reference to him who inhabiteth eternity. To suppose any of the divine decrees to be made in time is to suppose that the knowledge of God is limited; that he receives accessions to it in the progress of time, and that he forms new resolutions as new occasions require. No one who believes that the divine understanding is infinite, comprehending the past, the present, and the future, will assent to the doctrine of temporal decrees. If God has any plan at all it must be eternal, hence the Scriptures declare, "Known unto God are all his works from the beginning of the world." Acts xv. 18. The salvation of men, for example, is said to be according to the eternal purpose which he purposed in Christ. Eph. iii. 2.

The decrees of God are *immutable.* This characteristic of the divine decrees results from the infinite perfection and immutability of God. Change of purpose arises either from the want of knowledge or want of power. The change of human purpose is the effect of deficient wisdom, but God knows with absolute certainty all things that ever were, now are, or ever shall be, and his purposes must therefore continue the same amid all the changes of created things. The whole government of God rests upon the immutability of his counsel. "With him there is no variableness or shadow of turning." James i. 17. "He is of one mind, and who can turn him?" Job xxiii. 13. "The counsel of the Lord standeth forever, the thoughts of his heart unto all generations." Psalm xxxiii. 11.

To the immutability of the divine decrees it has been objected that the Scriptures represent God, in some cases at least, as changing his purpose. For instance, he said to King Hezekiah, "Set thy house in order, for thou shalt die and not live." But afterwards he said to him, "I will add unto thy days fifteen years." II. Kings xx. 1, 6. To meet the objection, and reconcile this and other cases with the immutability of God's purpose, it needs only be declared that immutability of counsel is not immutability of administration. The purpose of God is the plan according to which he operates as the Creator and Governor of the world, while the administration of God consists in his actual operations in accordance with this plan.

Again, man is a free moral agent, and is therefore governed by laws and motives adapted to his moral constitution, and the purpose of God extends to the whole duration of his existence, and not merely to some particular period of it. Hence it is easy to conceive, in view of the conditionality of God's moral government and of the mutability of man, that the divine administration respecting him at one time may be different from what it is at another, while in both cases it accords with the immutability of the divine decrees.

When, therefore, we meet with passages of Scripture in which a change of the divine purpose seems to be indicated, as in the case of Hezekiah, we must understand them to imply a change of the divine administration, but not of the divine purpose.

The decrees of God are *free.* "They are rational determinations founded upon sufficient reasons. They are not necessitated by any external cause." God is free to act or not act, and when he purposes it is not from any blind necessity, but according to the beneficence of his will. "Who hath directed the Spirit of the Lord, or being his counselor, hath taught him?" Isaiah xl. 14.

To deny the freedom of the divine decrees is the same as to assert that they could not have been different from what they are. But are we prepared to adopt this sentiment? As well might we affirm that God could not have performed the work of creation sooner or later than he did. Such a view of necessity in regard either to the operation or the purposes of God is contrary to Scripture, and injurious to the feelings of piety, and must be rejected. God acts not by a mere necessity of nature but as a rational and personal being, and in this sense his purposes are free.

The decrees of God are either *absolute* or *conditional.* Absolute decrees are such as relate to those events in the divine administration which have no dependence upon the free actions of moral creatures. They are not called absolute because made in the exercise of arbitrary power, but through rational determinations. The execution of them is not suspended upon any condition that may or may not be performed by moral creatures, but is ascribed to divine agency. Thus the purpose of God to create the world, and to send his Son to redeem it, are called absolute decrees.

Conditional decrees are those in which God has respect to the free actions of his moral creatures. Of this class are the purposes of God respecting the eternal welfare of man. In the formula of Arminius we have the following words, which express the doctrine held by Methodism: "God, by an eternal and immutable decree, ordained in Jesus Christ his Son, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race which is fallen and subject to sin, those who, by the grace of the Holy Ghost, believe in the same, his Son, and who by the same grace persevere unto the end in that faith and the evidence of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted, and are unbelieving, and to condemn them as aliens from Christ."

It is the opposite of the doctrine originated by Augustine and developed by Calvin, that God's decrees are absolute. "That the decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass."

That the divine decrees relating to the eternal destiny of men are conditional is only consistent with all the perfections of his nature, and in harmony with the nature of a holy and just God. If the decree of human salvation is unconditiitional and absolute, it contradicts God's nature. God, we are told in Scripture, is love; and such a doctrine makes the cross, the fruit of divine love, a testimony of God's wrath unto the world. God's decree is free in the sense that no ground for predestination is to be found in the predestinated, hence nothing indicates a limit of it. It extends as wide as sin reaches, and as far as the forgivness of sins is necessary; it includes the whole race, for "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The end of God's decree is one with his nature. The ultimate aim is his own glory and the blessedness of his creatures. The expression of his will, it is also of his beneficence. He will have all men to be saved. "Who will have all men to be saved, and to come unto the knowledge of the truth." I. Timothy xi. 4. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." II. Peter iii. 9.

As Mr. Wesley says, "It is free for all, as well as in all, and so it was before the foundation of the world. But what decree? Even this: I will set before the sons of men 'life and death, blessing and cursing, and the soul that chooseth life shall live, as the soul that chooseth death shall die.' This decree, whereby 'whom God did foreknow he did predestinate,' was indeed from everlasting; this, whereby all who suffer Christ to make them alive are 'elect, according to the fore-knowledge of God,' now standeth fast, even as the moon, and as the faithful witnesses in heaven; and when heaven and earth shall pass away, yet this shall not pass away, for it is as unchangeable and eternal as the being of God that gave it.

"This decree yields the strongest encouragement to abound in all good works, and in all holiness; and it is a well-spring of joy and of happiness also, to our great and endless comfort. This is worthy of God; it is every way consistent with all the perfections of his nature. It gives us the noblest view of his justice, mercy, and truth. To this agrees the whole scope of the Christian revelation, as well as all the parts thereof."—Sermons, vol. i. pp. 482, 490. (See PREDESTINATION AND ELECTION.)

Dedication.—Prior to the General Conference of 1864 the form of service used in the dedication of Methodist Episcopal churches was left to the judgment of the officiating minister. To secure more uniformity the General Conference at that time introduced into the Discipline an order of dedication, which is now generally used, and which may be seen in full by a reference to the Discipline or ritual of the church. It consists of a preparatory address to the congregation; the use of appropriate hymns, and of an extemporary prayer suited to the occasion; the first scriptural lesson is read from the dedication of the temple by Solomon, and the second from the tenth chapter of Hebrews; a sermon, or address, is then delivered by the pastor, and the contributions of the people are received; the 122d Psalm is then read by the pastor and the congregation alternately; the trustees present the church to the officiating minister for the service of dedication, which is contained in a form of declaration, and which is followed with a form of dedicatory prayer.

Deed of Declaration (English Wesleyan).—A declaration of ministers in connection with Mr. Wesley, to show the importance of uniformity of teaching and to cement the bond of union between them, was first signed at the Conference of 1754, and renewed in subsequent years. But the "Deed,"—the Magna Charta of Methodism,—sometimes called the "Poll Deed," but generally known as "The Deed of Declaration," bears date February 28, 1784. On this deed the property belonging to the entire connection morally and legally rests. Its validity has been tested severely, but its force and power have been placed beyond all question. It was signed and sealed by Mr. Wesley and two witnesses, and is enrolled in the Court of Chancery.

Deeds are instruments of writing by which the title of property is conveyed. As church property is held by trustees, and as these are sometimes appointed according to the forms of ecclesiastical law, and sometimes under forms prescribed by the state, great care should be exercised in having the deeds carefully prepared. For lack of proper attention tedious litigation sometimes occurs, and the title to church property is endangered if not lost. The Discipline of the M. E. Church requires that in all the deeds shall be inserted the provision that the property is conveyed in trust to be held according to the Discipline and usages of the Methodist Episcopal Church. Attorneys, conveyancers, and others frequently not understanding the peculiarities of church polity, execute deeds without any allusion to a trust, and sometimes are careless in reference to the corporate name or title of the church. The General Conference has taken measures for the preparation of appropriate forms of deeds for every State and Territory.

Deems, Charles F., D.D., was born in Baltimore, Dec. 4, 1820, and after graduating at Dickinson College, entered the ministry of the M. E. Church South, in the North Carolina Conference. Subsequently he was Professor in the University of North Carolina and Randolph Macon College. He has been an able contributor to various periodicals and reviews, and is now editor of the *Sunday Magazine*. He is also author of a "Life of Dr. Clark," "Life of Christ," "Annals of the M. E. Church South," and other volumes. He has resided in New York for a number of years, and is pastor of the "Church of the Strangers."

Deering, Hon. William, a lay delegate from the Maine Conference to the General Conference of the M. E. Church in 1872, was born in South Paris, Me., about 1827. He was educated at the Maine Wesleyan Seminary, and was engaged for a number of years in mercantile business at Portland. He served for several years as a member of the governor's executive council of the State of Maine. More recently he has removed to Chicago.

Defense of the Fathers is the title of a work published by Dr. Emory—subsequently bishop—during the radical controversy. It gives a clear and full statement of the organization of the Methodist Episcopal Church, the character of its episcopacy, the reasons for its adoption, and defends Bishop Asbury and Dr. Coke against the attacks which had been made upon them.

De Frees, Hon. Joseph H., a native of Tennessee; converted June, 1840; has held the position of steward and trustee in the M. E. Church for thirty years. He resides in Goshen, Ind., and has been sheriff of the county for several terms, and a member of the Indiana legislature, in both branches, and was a member of the Thirty-ninth Congress one term. He was twice a lay delegate to the North Indiana Conference, and represented the electoral lay body of that Conference at the General Conference of 1876.

De la Matyr, Gilbert, D.D., was born in Pharsalia, N. Y., July 8, 1825; was educated at Rushford, N. Y., and admitted on trial into the Genesee Conference in 1850. In that Conference he remained in various charges until 1862, when he entered the army as chaplain, and remained for three years. On his return he became presiding elder of Wyoming district. In 1867 he was stationed in Brooklyn; in 1869 in Omaha; and in 1871 in Kansas City. In 1874 he was transferred to Southeast Indiana Conference, and stationed in Indianapolis, his present (1877) appointment. He received the degree of D.D. from Willamette University. He published a sermon on the relations of church and state, opposing the taxing of church property in Nebraska.

Delaware (pop. 125,015).—This State received its name from Lord De la Ware, the second governor of Virginia, who entered the Delaware Bay in 1610. For nearly half a century the Dutch and Swedes contended for its possession, but subsequently it was conquered by the English, and in 1682 the Duke of York transferred it to William Penn, who held it as tributary to Pennsylvania. In 1703 it was allowed its own assembly, but remained under the governor of Pennsylvania. In 1776 its first constitution was formed, and at the close of the Revolutionary War it was the first State to ratify the Constitution of the United States. It was a slave State, and retained its slaves, though few in number, until the late Civil War.

Methodism was introduced into Delaware by Captain Webb. Bishop Asbury dedicated the first church in Wilmington, in 1789, and makes this entry in his journal, "Thus far have we come after more than twenty years' labor in this place." The first preaching-place in New Castle was the house of Mr. Robert Furnace, the court-house being closed against the Methodists. The first Methodist society in the State was formed in New Castle, in 1770. In 1771, Mr. Hersey, who lived west of Christiania, opened his house for Methodist preaching, and a church called "Salem" was built there. This State was the scene of many of the trials and triumphs of the first Methodist preachers. In it Asbury, in 1778, when persecuted and forbidden to preach, found shelter at Judge White's until the storm of war had passed. It was at Barrett's chapel that Dr. Coke and Bishop Asbury first met, and at that time the incipient measures were taken for the organization of the Methodist Episcopal Church. A large part of the population had been trained in the English Church, and their clergymen having fled during the Revolutionary War, many of the leading inhabitants early united with the Methodist societies.

In no State in the Union has Methodism a larger membership in proportion to the population. The first reports of numbers made by States in the published minutes were in 1796, when 2228 members were reported. After the formation of the Methodist Protestant Church a few societies of that denomination were organized, which are included in its Maryland Conference. After the organization of the M. E. Church South, a few societies were organized by that church in the southern portion of the State. These are embraced in the Baltimore Conference of the M. E. Church South. The colored Methodists are divided between the M. E. Church, the members of which belong to the Delaware Conference, and the African M. E. Church, the members of which are embraced by the Philadelphia Conference. It is somewhat difficult to estimate the exact Methodist membership, as neither the Conference lines nor the district lines coincide with the boundaries of the State. The Wilmington Conference of the M. E. Church includes the entire peninsula as well as the State of Delaware. The Delaware Colored Conference embraces the entire peninsula and a part of New Jersey. An approximate estimate is: members of the Wilmington Conference, 14,773; Delaware Conference, 2637; African M. E. Church, 1468; showing a total membership of 18,878. There is an excellent seminary for young ladies in Wilmington, under the supervision of Rev. —— Wilson, D.D., and also a Conference seminary at Dover. A fine building for the latter institution was consumed by fire, but another edifice is in process of erection.

The following table, prepared from the United States census of 1870, gives the relative statistics of the various denominations:

	Edifices.	Sittings.	Property.
All denominations…………	252	87,899	$1,823,950
Baptist…………………………	7	2,950	131,000
Episcopal………………………	27	8,975	246,850
Friends…………………………	8	3,425	64,600
Presbyterian……………………	32	13,375	384,500
Roman Catholic………………	8	6,000	170,000
Methodist………………………	166	51,924	781,000

Delaware Conference, M. E. Church, was organized by the General Conference of 1864, on the petition of a number of colored ministers and members included within its bounds. It includes the territory "east and north of the Washington Conference;" the principal part being the State of Delaware and Eastern Maryland, with a few churches in New Jersey and Pennsylvania. It was constituted so as to permit such colored churches as preferred to do so, and which were embraced in several of the adjacent Conferences, to be associated together in Conference relation. It held its first session in Philadelphia, July 28, 1864, Bishop Janes presiding. It then reported 21 traveling and 39 local preachers, 4964 members, 21 Sunday-schools with 841 scholars, 34 churches, valued at $34,000. The latest report (1876) shows a very large increase, by the following statistics: 58 traveling and 192 local preachers, 14,191 members, 174 Sunday-schools, 7255 scholars, 187 churches, valued at $215,600, and 18 parsonages, valued at $8750.

Delaware, O. (pop. 5641), the capital of Delaware County, on the right bank of the Olentangy River, twenty-four miles northwest of Columbus, contains the Ohio Wesleyan University and the Ohio Wesleyan Female College, under the control of the M. E. Church. The boundary lines of the Ohio and Central Ohio Conferences meet at this place, and in the latter Conference is William Street society, organized in 1818, whose church was built in 1822, and rebuilt in 1846. St. Paul's society, in the Ohio Conference, was organized in 1852; its church was built in 1856, and rebuilt in 1874. A German church, in the Central German Conference, was organized in 1840; its church edifice was built in 1844, and rebuilt in 1857. An African M. E. society of the Ohio Conference was organized in 1844, and its church was erected in 1847. The statistics are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1822	William Street*………	530	350	$16,000
1856	St. Paul's †……………	500	250	15,000
1844	German Church ‡……	80	50	4,000
1847	African M. E. Church	100	……	3,000

Delegate is the name given to the minister or layman who is elected by the Conference as a representative to the General Conference. Each Annual Conference is entitled to a delegate for every 45 members in full connection, and for every fraction of two-thirds. Each electoral Conference is entitled to send two delegates where the Annual Conference elects two ministers. From one to three reserve delegates are usually elected to supply any possible vacancy which might arise from death, sickness, or otherwise.

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* Rebuilt 1846. † Rebuilt 1874. ‡ Rebuilt 1857.

Delegates, Fraternal.—In the early years of the Methodist Episcopal Church a fraternal correspondence between the Wesleyans of England and the Methodists of America was kept up through Dr. Coke, who passed to and fro; his last visit being in 1804. Not unfrequently letters of fraternal greeting were borne by him from the British body, and returned through him from the Methodists of America. With the cessation of his visits the regular correspondence ceased, but after the War of 1812, difficulties having arisen between the missionaries in several churches in Canada, the bishops of the church and the General Conference addressed the British Conference on the subject, and a special correspondence on these subjects was conducted. As these difficulties continued, in 1820 Rev. John Emory was sent by the M. E. Church to England to arrange for some definite plan of the work in Canada; he was also requested to arrange for the mutual exchange of publications. He was cordially received by the British Methodists, and an arrangement was formed in reference to the difficulties in Canada. To reciprocate his visit, Rev. Richard Reese visited the General Conference in 1824, with Rev. Dr. Hanna as his traveling companion. Thus was commenced an interchange of personal visits and fraternal salutations which has been continued at various intervals from that time until the present, and has served to maintain a close fraternity of feeling between the oldest representative bodies of Methodism. These fraternal visits are not now confined to the Wesleyans of England, but are reciprocated between the various branches of the Methodist family, and of other evangelical churches, and tend to increase the spirit of brotherly affection, and to manifest to the world the true unity of the various Christian bodies. The following table presents a list of the delegates that have been received by, and sent from, the various General Conferences of the church:

Delegates from other Churches.

Date.	Name of Delegate.	Church.
1824	Richard Reece	British Wesleyan.
1824	John Hanna	British Wesleyan.
1832	William Case	Canada M. E. Church.
1832	William Ryerson	Canada M. E. Church.
1836	William Lord	British Wesleyan.
1836	William Case	Canada Wesleyan.
1840	Robert Newton	British Wesleyan.
1843	Matthew Richey	Canada Wesleyan.
1844	John Ryerson	Canada Wesleyan.
1844	Anson Green	Canada Wesleyan.
1844	Egerton Ryerson	Canada Wesleyan.
1848	James Dixon	British Wesleyan.
1848	M. Richey	Canada Wesleyan.
1848	J. Ryerson	Canada Wesleyan.
1848	Anson Green	Canada Wesleyan.
1852	Anson Green	Canada Wesleyan.
1856	John Hanna	British Wesleyan.
1856	F. J. Jobson	British Wesleyan.
1859	Joseph Stinson	Canada Wesleyan.
1860	Asahel Hurlburt	Canada Wesleyan.
1860	Robinson Scott	Irish Wesleyan.
1860	R. G. Cather	Irish Wesleyan.
1860	John Ryerson	Canada Wesleyan.
1860	Richard Jones	Canada Wesleyan.
1860	Bishop Richardson	Canada M. E. Church.
1861	Thomas Webster	Canada M. E. Church.
1864	W. L. Thornton	British Wesleyan.
1864	Robinson Scott	Irish Wesleyan.
1864	John Carroll	Canada Wesleyan.
1864	S. S. Nelles	Canada Wesleyan.
1864	James Gardner	Canada M. E. Church.
1864	Samuel Morrison	Canada M. E. Church.
1868	W. M. Punshon	British Wesleyan.
1868	Egerton Ryerson	Canada Wesleyan.
1868	Matthew Ritchey	Eastern British Am. Wesleyan.
1868	William Piritte	Canada M. E. Church.
1868	George Abbs	Canada M. E. Church.
1872	L. H. Wiseman	British Wesleyan.
1872	W. M. Punshon	British Wesleyan.
1872	Joseph W. McKay	Irish Wesleyan.
1872	Henry Pope	Eastern British Am. Wesleyan.
1872	George Sanderson	Canada Wesleyan.
1872	Johnson Southerland	Canada Wesleyan.
1872	Joseph Wild	Canada M. E. Church.
1872	M. Benson	Canada M. E. Church.
1872	J. B. Thompson	Free Church of Italy.
1872	Alessandro Gavvazzi	Free Church of Italy.
1872	John J. Emory	Methodist Protestant Church.
1872	R. Dubs	Evangelical Association.
1872	T. Bowman	Evangelical Association.
1872	Gillette Dunn	Am. Baptist Home Mis. Society.
1872	E. A. Wheat	Methodist Church.
1872	C. H. Williams	Methodist Church.
1872	George B. Bacon	Congregational Church.
1876	W. D. Pope	British Wesleyan.
1876	James H. Rigg	British Wesleyan.
1876	John A. Williams	Canada Wesleyan.
1876	John McDonald, Esq.	Canada Wesleyan.
1876	Bishop Albert Carman	Canada M. E. Church.
1876	Edward Lounsbury	Canada M. E. Church.
1876	James A. Duncan, D.D.	Methodist Church South.
1876	Landen C. Garland, LL.D.	Methodist Church South.
1876	Alexander Clark	Methodist Church.
1876	Silas B. Luther	Methodist Protestant Church.
1876	Charles W. Button	Methodist Protestant Church.
1876	James H. A. Johnston	African M. E. Church.
1876	B. T. Tanner	African M. E. Church.
1876	W. F. Dickinson	African M. E. Church.
1876	J. E. Rankin	Congregational Church.
1876	Francis L. Patton	Presbyterian Church.
1876	Bishop Cummins	Reformed Episcopal Church.

Fraternal Delegates to other Churches.

1820	John Emory	British Wesleyan.
1828	William Capers	British Wesleyan.
1840	Joshua Soule*	British Wesleyan.
1848	Nathan Bangs	Canada Wesleyan.
1852	George Gary	Canada Wesleyan.
1856	Matthew Simpson	British Wesleyan.
1856	John McClintock	British Wesleyan.
1856	Minor Raymond	Canada Wesleyan.
1856	William Hamilton	Canada Wesleyan.
1860	Nathan Bangs	Canada Wesleyan.
1860	F. G. Hibbard	Canada Wesleyan.
1860	Francis Hodgson	Canada Wesleyan.
1860	Gardner Baker	Canada M. E. Church.
1860	F. A. Blades	Canada M. E. Church.
1860	Peter Cartwright	Canada M. E. Church.
1856	L. W. Berry	Canada Wesleyan.
1864	Edmund S. Janes‡	British Wesleyan.
1864	Thomas Bowman†	British Wesleyan.
1864	Charles Elliott	Canada Wesleyan.
1864	George Peck	Canada Wesleyan.
1864	George Webber	Canada M. E. Church.
1864	Mighil Dustin	Canada M. E. Church.
1864	William Nast	Canada M. E. Church.
1868	Edward R. Ames‡	British Wesleyan.
1868	Randolph S. Foster	British Wesleyan.
1868	Jesse T. Peck	Eastern British Am. Wesleyan.
1868	G. D. Carrow	Eastern British Am. Wesleyan.
1868	J. W. Lindsay	Canada Wesleyan.
1868	Asbury Lowry	Canada Wesleyan.
1868	S. C. Brown	Canada M. E. Church.
1868	B. F. Cocker	Canada M. E. Church.
1872	William L. Harris	British Wesleyan.

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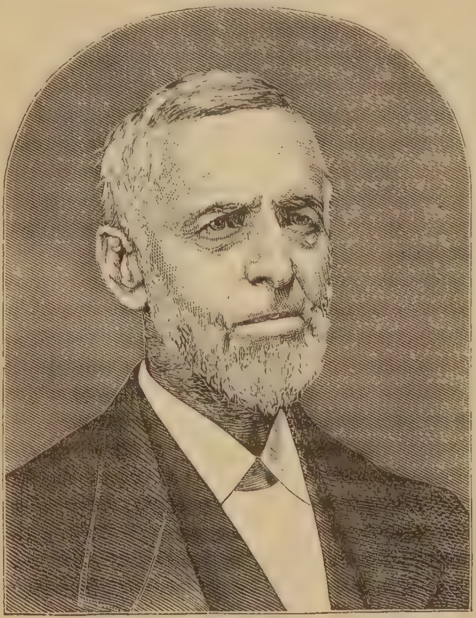
* Accompanied by T. B. Sargeant, D.D.
† Did not attend.
‡ Unable to attend. Place supplied by Bishop Simpson.

Date.	Name of Delegate.	Church.
1872	J. A. McCauley	British Wesleyan.
1872	Minor Raymond	Canada Wesleyan.
1872	W. R. Clark	Eastern British Am. Wesleyan.
1872	W. H. Elliott	Eastern British Am. Wesleyan.
1872	Moses Hill	Canada M. E. Church.
1872	Homer Eaton	Canada M. E. Church.
1872	Lucius C. Matlack	African M. E. Zion Church.
1872	James Lynch	African M. E. Zion Church.
1872	William Hunter	Methodist Church.
1872	Gideon Martin	Methodist Church.
1872	W. Kenny	Methodist Protestant Church.
1872	Joseph M. Trimble	Methodist Protestant Church.
1872	J. Rothwiler	Evangelical Church.
1872	J. F. Chalfant	Evangelical Church.
1872	S. Allen	Congregational Church.
1872	J. C. Watson Coxe	Congregational Church.
1872	O. H. Tiffany	Congregational Church.
1872	S. H. Nesbit	Presbyterian Church.
1872	J. B. Graw	Presbyterian Church.
1872	Cyrus D. Foss	Baptist Church.
1872	D. Stephenson	Baptist Church.
1876	Thomas Bowman	British and Irish Wesleyan.
1876	Erastus O. Haven	British Wesleyan.
1876	Cyrus D. Foss	M. E. Church South.
1876	Will Cumback	M. E. Church South.
1876	Samuel F. Upham	Canada Methodist Church.
1876	Jacob Todd	Canada M. E. Church.
1876	William L. Hypes	Methodist Church.
1876	Alexander E. Gibson	Methodist Protestant Church.
1876	Valentine H. Bulkley	African M. E. Church.
1876	E. W. S. Peck	African M. E. Zion Church.
1876	Emperor Williams	Colored M. E. Church of America.
1876	John W. Freund	Evangelical Association.
1876	Thomas H. Lynch	Wesleyan Connection of America.
1876	Richard N. Davies	Reformed Episcopal Church.
1876	John F. Hurst	Congregational Churches.
1876	John A. M. Chapman	Presbyterian Church.

De Motte, Harvey C., Ph.D., born in Greene Co., Ill., July 17, 1838; entered Illinois Wesleyan University 1859, and graduated and was elected Professor of Mathematics in same institution in 1861. Served as first lieutenant in the Union army for several months in 1862, and returned to his duties as professor in the same year, which position he still holds. He received the degree of Doctor of Philosophy, upon a written examination, from the Syracuse University in 1877.

Dempster, John, a distinguished educator in the M. E. Church, was born in Florida, N. Y., Jan. 2, 1794. His father, James Dempster, a Scotchman, educated at the University of Edinburgh, was sent by Mr. Wesley as a missionary to America. At the age of eighteen young Dempster was converted at a camp-meeting, and at once devoted himself to a life of diligent study and labor. For more than fifty years it was his habit to retire at nine at night and to rise at four in the morning. He also became intensely devoted, and manifested unusual zeal. His first public efforts indicated unusual power as a speaker and great acuteness as a thinker. He especially excelled as a logician. In 1815 he was admitted into the Genesee Conference, but, owing to very doubtful health, he was continued a probationer four years. His first circuit was in Lower Canada, and Dr. Peck says, "It was a vast field, most of it a wilderness. During the cold season his horse broke down, and he went to his appointments on foot. His boots gave out, but he went on still, his feet constantly wet with snow-water; nothing daunted, he must meet his appointments. His soul blazed while his poor body shivered and withered under hardships too terrible for humanity to endure." From 1818 to 1835 he filled some of the most important appointments, and was for several years presiding elder. Everywhere he left decided impressions of his pulpit power. He was especially anxious to enter into new fields, and to enlarge the borders of the church. In 1836 he accepted the invitation of a missionary brother to go as missionary to Buenos Ayres, South America, where he labored successfully for six years. Returning in 1842, he was appointed to the leading charges in New York City. Deeply impressed with the conviction that there should be a seminary for young ministers, he devoted himself to this work, and in 1847 opened the Biblical Institute at Concord, N. H. For seven years he traveled extensively, collected funds to sustain it, and filled the chair of the instructor. After having seen it securely fixed in the affections of the preachers, he resigned his place to be a pioneer in the West. Providentially, a lady of wealth was arranging to devote her property for a theological school when Dr. Dempster visited the West. He opened a preliminary school at Evanston, which afterwards became the Garrett Biblical Institute. He was cordially received by many of the ministers, and the General Conference shortly after recognized the Biblical Institutes as a regular part of church work. His yearning spirit turned farther west, and it was his purpose to establish an institution in California. He resolved to visit the Pacific coast, intending to devote his money to a theological school. His health had suffered for several years from a tumor, and he believed the removal of it was necessary to enable him to bear the fatigues of a journey. His physician encouraged him, but the operation proved fatal. He died Nov. 28, 1863, and his end was peace. He was a man of some peculiarities of habit and of immense power of will. His intellect was sharp and clear. He delighted in metaphysical investigations, and loved to grapple with the most difficult problems connected with the divine government and the destiny of man. Without the facilities of college life, he had studied the Latin, Greek, and Hebrew languages. He was a man of extensive reading, and as a speaker he held his hearers in rapt attention by his compact and unfaltering argumentation.

Denison, J., D.D., president of Baker University, was born in Bernardston, Mass. He professed conversion, and united with the M. E. Church in 1832. From 1834 to 1837 he pursued his studies in the Wesleyan Academy at Wilbraham. He entered the Wesleyan University in 1837, and graduated in 1840. Subsequently, for three years, he taught the ancient languages in Amenia Seminary, and in 1843 joined the New England Conference of the M. E. Church, where he continued to fill a number of prominent appointments, until, in March, 1855, he removed to Kansas. After filling several appointments, he was presiding elder of Manhattan district from 1859 to 1863, and was a member of the General Conference of 1864. From 1863 to 1873 he was president of the Kansas State Agricultural College, and in 1874 was elected president of Baker University, in which position (1877) he still remains.


REV. J. DENISON, D.D.

Denmark, Missions in.—Denmark is the southernmost and smallest of the three Scandinavian states of Europe. The kingdom includes the peninsula of Jutland and the surrounding islands, and holds as dependencies Iceland, Greenland, the Faroe Islands, and the islands of St. Croix, St. Thomas, and St. John, in the West Indies. The population of Denmark is 1,874,000, and that of Copenhagen, the capital, is 181,291. The Lutheran is the established religion of the kingdom, but complete religious toleration is guaranteed by the constitution. The work of the Methodist Episcopal Church in Denmark grew directly out of the labors of the Rev. O. G. Hedstrom among the Scandinavian sailors in the city of New York. (See SCANDINAVIAN DOMESTIC MISSIONS.) Missions were opened in Norway and Sweden in 1854 by natives of those countries who had been converted at Pastor Hedstrom's Bethel ship, and arrangements were made two years later for starting a mission in Denmark. No progress was made till 1858, when the Rev. C. Willerup, laboring at Fredrickshald, in Norway, was appointed to the new field. In the next year Mr. Willerup reported that a goodly number of persons in Copenhagen were applying to the government, according to the formalities of the law, to secure their release from the State church. They had to declare that they were or intended to be members of some independent orthodox church, after which their course and that of the new church would be unobstructed. Two years later, in 1861, the church at Copenhagen returned 68 members. In 1862 the Missionary Society, deeming Copenhagen an important centre of operations, made an appropriation of $5000 for the erection of a suitable church building in that city. Mr. Harold Dollner, a Danish merchant, doing business in the city of New York, added $1000. The new church, which was called St. Paul's church, was dedicated on Sunday, the 6th of June, 1866. The occasion was honored by the attendance of many dignitaries and persons of high social position in the Danish capital. Besides the dedication sermon of the Rev. Mr. Willerup, an address was delivered by the Hon. Joseph A. Wright, United States minister to Prussia. The second station in Denmark, Veile, was formed in 1862; the third, Svendborg, in 1863. Until 1869 the work in Scandinavia was conducted as a whole. In that year it was divided, and the work in Denmark was placed in the charge of the Rev. C. Willerup as superintendent. The reports show that there had then been received at Copenhagen since the beginning of the mission 247 members, of whom 73 had removed to America, 133 had withdrawn or been expelled, and 88 remained as members in full connection with the church. The work in Denmark has at times suffered by opposition arising from the jealousy of persons connected with the State church, but has enjoyed a steady prosperity, to which the tables in the reports fail to do justice, for the mission churches have been depleted every year by emigrations to America, and the fruits of their growth are largely represented in the Scandinavian churches of the United States. The following is a summary of the condition of the mission, as shown in the report for 1876:

Stations.	Missionaries.	Members and Probationers.	Churches and Preaching-Places.	Scholars in Sunday-Schools.
Copenhagen	2	279	4	300
Veile, Homsyld, etc.	3	275	21	358
Svendborg, Trolleborg, and Odense	2	57	8	56
Langeland	1	77	9	60
Total	8	688	42	774

Total number of full members, 561; of probationers, 127; of local preachers, 4; of exhorters, 5; of baptisms during the year, 24; of Sunday-schools, 13; of officers and teachers in the same, 55; total value of church property, $92,455, less $23,239 debt; total contributions for the societies and causes of the church, $1602.52.

Dennis, H. W., delegate to the General Conference of 1876, died at Monrovia, Liberia, on June 11, 1876. He was one of the colonists who early sailed for Liberia, and began his public life as a clerk, and was so quick and reliable he took rank among the first business men of the Republic in both native and foreign trade. He was for many years the agent in Liberia of the Colonization Society, receiving the immigrants on their arrival, providing for their immediate wants, looking after their interests, keeping all the accounts, making such strict returns as to give entire satisfaction to all the parties. On the death of Mr. McGill, who had been agent for the Methodist mission in Liberia, Mr. Dennis succeeded to that position in 1863, and the Missionary Board at New York was always satisfied with his clear business-like accounts, and with the manner in which he discharged the duties of the agency to the Methodist church; and the Sunday-schools in Monrovia owe much of their prosperity to the interest which he took in them, and especially in providing music for the regular services. He also held the post of Secretary of the Treasury under the Liberian government, but was compelled to retire on account of the failure of his health. He had designed to retire from business and public life, and spend the remainder of his days in trying to open up the interior of Africa to missionary work, but he was unexpectedly cut down.

Dennis, John, D.D., was born in Ovid, N. Y., Aug. 29, 1810. He was educated at the Ovid Academy, and was converted while a student in the institution; was licensed to preach in 1832, and, after having filled a charge under the presiding elder, was admitted on trial in the Genesee Conference in 1835. He has received forty-four consecutive appointments, many of them being of the most important character, in Buffalo, Rochester, Geneva, and Lima, and was also presiding elder of the Rochester district for eight years. He was a member of the General Conferences of 1848, 1852, and 1856. For a number of years he was treasurer of Genesee College. In 1871 he received the degree of D.D. His present residence (1877) is Brockport.

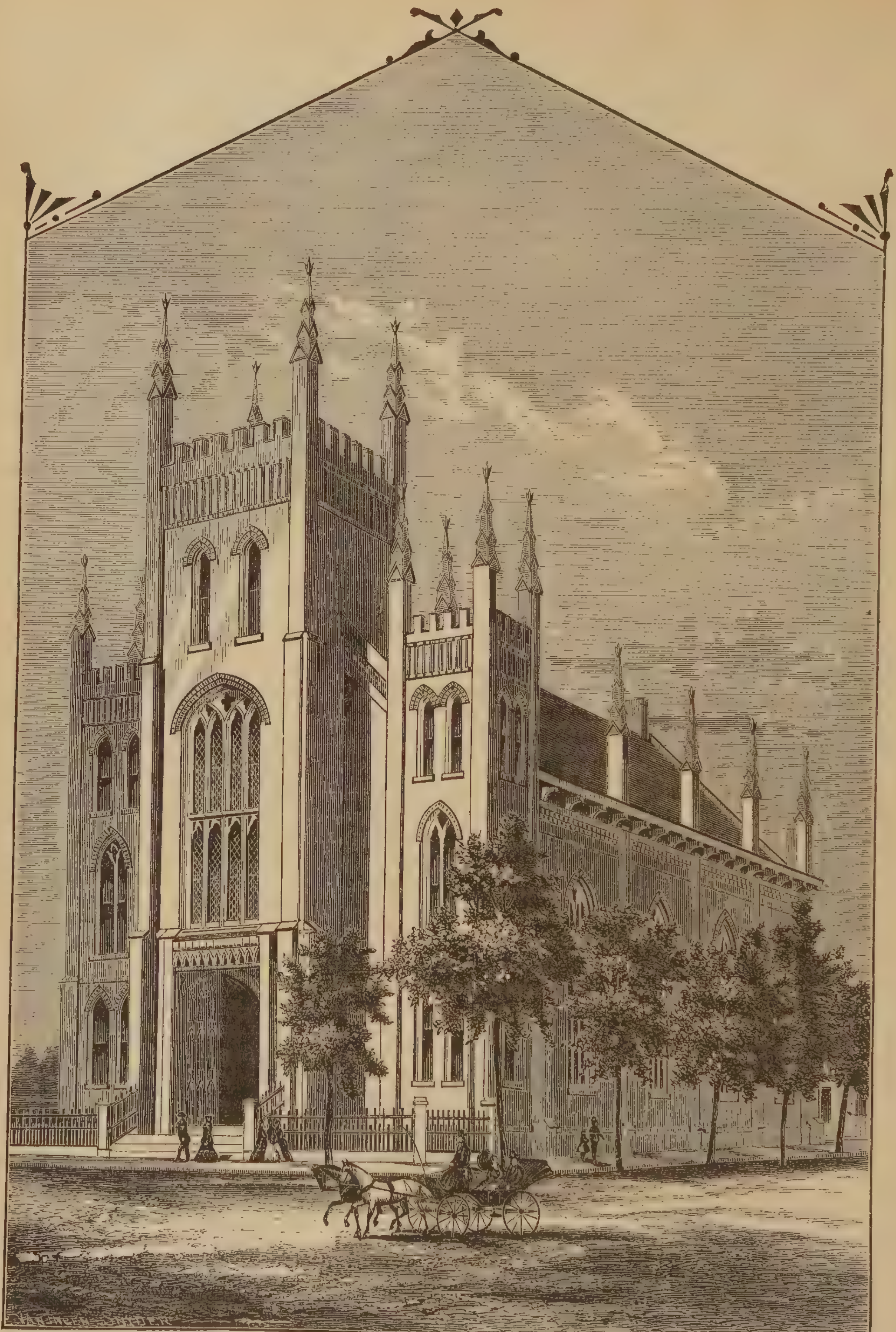
Denver, Colorado (pop. 4759), the capital of the State, is situated on the Denver and Pacific Railroad, 106 miles south of Cheyenne, and five railroads centre in it. It is growing rapidly and substantially, and has more than doubled its population since the census of 1870. Denver is first mentioned in the records of the M. E. Church in 1860. It was then connected with the Kansas and Nebraska Conference. In 1861 it reported 82 members and 70 Sunday-school scholars. The Lawrence Street church, an engraving of which is given on the following page, was built in 1864, largely through the efforts of Hon. John Evans, then governor of the Territory. It is built of brick, and is 44 by 85 feet, with a gallery on three sides of the building. It will seat ordinarily about 650 persons, and it cost about $30,000. Three other churches have since that time been erected. Of these, the German church was built to accommodate a large German population which was attracted to that central point. Among the earliest inhabitants of the city were also a number of citizens from the Southern States, and some from Kansas, who had been identified with the M. E. Church South. For their use a lot was secured and a building was erected at an early period. In it the Denver Conference held its first session. There is also a small African society organized. In 1876 the statistics were as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Lawrence Street................	350	350	$24,000
California Street................	38	116	3,500
St. James'.........................	113	150	4,250
German Church..................	47	35	15,000
M. E. Church South..............	82	......	....

Denver Conference, M. E. Church South, was organized by the General Conference of 1874, and held its first session at Denver, Col., Aug. 27, 1874, Bishop Pierce presiding. It reported 21 traveling and 9 local preachers, 636 white members, 11 Sunday-schools, and 402 Sunday-school scholars. Its boundaries "include the Territories of Colorado, Montana, and New Mexico."

The minutes of 1875 report 20 traveling preachers and 1 local preacher, 502 white members, 9 Sunday-schools, and 432 Sunday-school scholars.

De Pauw, Washington C., Esq., was born at Salem, Ind., in 1822, and now resides at New Albany, in the same State. He had all the educational advantages which were furnished at that early period, but which were small compared with the present facilities. At the age of sixteen his father died, and he was dependent upon his own resources. Unwilling to lean on any relations, he worked for two dollars a week, where he could get it, and when he could not get pay *he worked for nothing rather than be idle.* So fully did his course gain public confidence that at the age of twenty-one he was without opposition elected clerk and auditor of his native county, and was re-elected until he refused to serve longer. For more than a quarter of a century he has declined all public position, and refused to be a candidate for any office, though repeatedly urged to do so. In 1872 he was solicited from many parts of the State to be a candidate for governor, and was assured that he would not be expected to make the usual canvass. In his absence from the State, and with his known opposition, he was placed on the ticket for lieutenant-governor, but respectfully declined the nomination. He has been extensively engaged in various departments of business as a manufacturer, grain-dealer, and banker, and in all these departments he has been successful, and has realized a handsome fortune. This has been employed in building churches and educational institutions, and in helping the poor and educating the deserving. He is an active member of the M. E. Church, and was elected as a



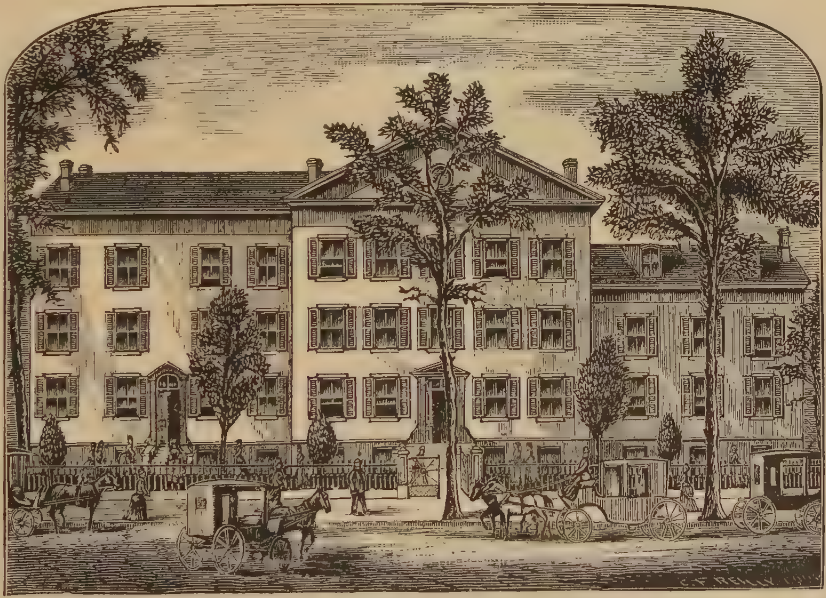
LAWRENCE STREET METHODIST EPISCOPAL CHURCH, DENVER, COLORADO.

lay delegate to the General Conferences of 1872 and 1876. He is a class-leader, steward, and trustee,

WASHINGTON C. DE PAUW, ESQ.

and a leader of a special meeting for holiness in his own church. He is also a member of the National Camp-Meeting and Publishing Association, and is a trustee and director in twenty-two colleges, universities, banks, and corporations. To himself the most satisfactory work is that which is performed for Christ in the church and Sunday-school. He has largely assisted the female college in New Albany, which is called after his name, has aided the Church Extension Fund, and assisted churches in distress, and has taken special interest in preparing young men for preaching the gospel of Christ.

De Pauw College for Young Ladies is located in New Albany, Ind., and was organized in 1852, under the name of Indiana Asbury Female College. From that period to 1866 it was under the direction of five different presidents. A large debt was accumulated, which embarrassed its progress, and ultimately required its sale. In 1866, the centennial year of American Methodism, arrangements were made for its repurchase, and through the liberality of citizens of New Albany, and especially by the munificence of Hon. W. C. De Pauw, this object was realized, and the property was secured to the Indiana Conference. Rev. Erastus Rowley, D.D., a graduate of Union College, N. Y., and who had been in charge of similar institutions, was elected president, and the college was re-opened in September, 1866. As the number of students increased an additional building was needed, and Mr. De Pauw, at an expense of $10,000, erected a handsome and commodious wing, and the name of the institution was changed to De Pauw College for Young Ladies. Mr. De Pauw has since that time, by the donation of a valuable and well-selected library, and by other gifts, added to its usefulness. During the administration of Dr. Rowley it has graduated 65 young ladies. The college is now free from debt, and its friends are sanguine as to its future success. About eighteen months since the building was partially consumed by fire, but



DE PAUW COLLEGE, NEW ALBANY, IND.

being refitted, it is more commodious and attractive than at any previous time. It is under the care of Rev. W. R. Halstead, A.M., assisted by a corps of able teachers.

Depositories.—For the purpose of furnishing more convenient centres at which books might be obtained, and thus increasing the business of the Book Concern, depositories were established in a number of the principal cities. In these the book agents either purchased or, more usually, rented stores, and employed agents to conduct the business under their direction. Depositories have been established in Atlanta, Boston, Buffalo, Chicago, Pittsburgh, San Francisco, and St. Louis, though that in Chicago has more of the character of a branch of the Western Book Concern. The depository in Boston has the oldest history.

The early New England preachers engaged very heartily in the personal circulation of Methodist books, the presiding elders usually keeping large supplies on hand, and distributing them among the preachers upon their districts. After the *Zion's Herald* had become well established (its first number having been issued in January, 1823), a small depository was opened in its office. The first Methodist book-store, however, of any importance was opened by Rev. D. S. King, then a superannuated minister of the M. E. Conference, about forty years ago. His quite commodious rooms on Washington Street became the headquarters of Methodism in Boston, the editorial-room of *Zion's Herald* being in the rear of the sales department. The establishment, which was the private property of the proprietor, was in no other sense a depository than that it kept on hand the books of the catalogue of the Concern, and offered the same terms to the preachers. It changed its proprietors a number of times, the firm becoming, successively, D. S. King & Co., Waite, Peirce & Co., Strong & Brodhead, Binney & Otheman, and Charles H. Peirce. At length, in 1851, the agents at New York assumed the business, appointing Mr. James P. Magee, who still retains his position, as their agent.

Almost immediately upon his taking charge the depository assumed much wider proportions, and became a central denominational point for all New England Methodism. The business was conducted in the same vicinity for a number of years, until the erection of the large and beautiful building of the Boston Wesleyan Association, since which time it occupies one of its large stores.

This building, represented in the engraving, and which is located on Bromfield Street, adjoining the old church, is the property of the association which publishes *Zion's Herald*. The dimensions are 72 feet front and 112 feet deep; three large stores are on the street, and large and handsome rooms are on the front and rear of each story. An open space breaks the building from the first story, except in the section nearest the church. There is a hall in the rear wing which will seat between three and four hundred persons. The upper part of the building is occupied by the Theological Seminary.

BOSTON BOOK DEPOSITORY.

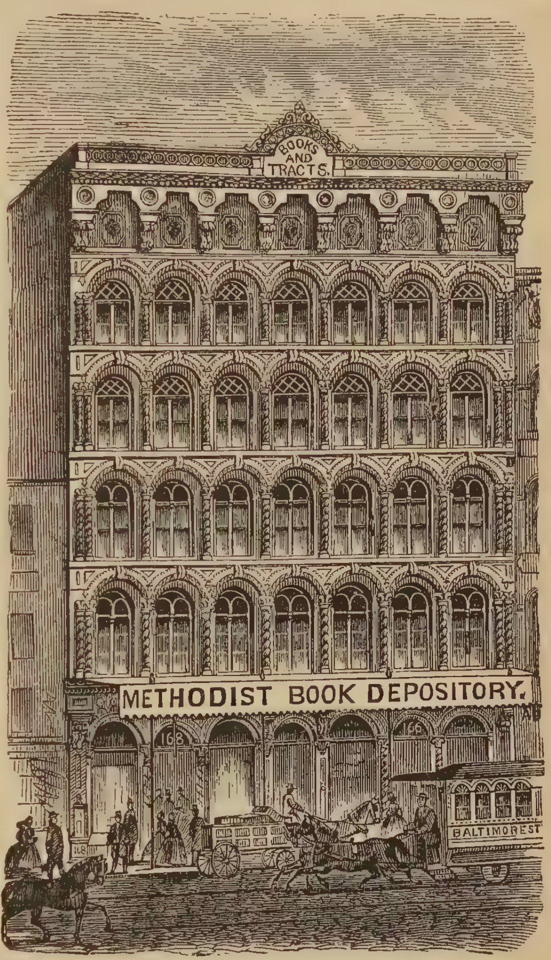
The sales amount to about $82,000 per annum, and the stock on hand is estimated at about $20,000, with notes and amounts due for about $25,000 more.

The Buffalo Depository was established in that city after Dr. Carlton was elected principal agent of New York. He was fortunate in procuring the services of H. H. Otis, who has had charge of it since that period. The depository occupies only rented property. The stock kept on hand varies from $20,000 to $30,000. The sales amount to about $50,000 annually, and less than $8000 was due on notes and accounts in 1876.

The depository in Atlanta was established by the Western Book Concern Jan. 1, 1869, in connection with the *Methodist Advocate*, published at that place. The amount of sales is comparatively small, not having in any year amounted to more than $5000; but the prospect is favorable with the increase of trade for larger sales being realized. The business is managed in connection with the publishing of the *Methodist Advocate* and the distribution of other periodicals from that point. No real estate has been purchased.

(For the Chicago Depository, see WESTERN BOOK CONCERN; for depositories in Pittsburgh, St. Louis, and San Francisco, see the cities named; for the Philadelphia Depository, see PHILADELPHIA TRACT SOCIETY.)

Besides the regular depositories, Methodist books and publications are also kept on sale in several of the cities, either by private individuals or by associations under the patronage of the church. In Baltimore, the friends of the church had long felt the need of some central locality where the publications of the church could be obtained. A movement was made in 1870 towards securing such a result, but little was accomplished, however, until 1872, when Rev. D. H. Carroll succeeded in securing a sufficient capital on subscription, and a building was purchased on Fayette Street at a cost of $15,000, and Mr. Carroll was appointed as the agent. Under his successful agency the business opened so encouragingly that its friends resolved to secure a more commodious edifice, and ultimately succeeded in purchasing an imposing building on Baltimore Street, five stories high, with an imposing iron front structure,—the building being 40 feet in front and 100 feet deep, and is in the very centre of the retail stores of the city. Its cost was $76,000, and it was regarded as being purchased on very advantageous terms. The property is held by a stock company for the church, and the indebtedness is annually reduced by the profits from the sales. The sales-room is spacious, well ventilated, and finely lighted, and elegant rooms have been set apart and furnished for pastors' and other church meetings, and for the Methodist Historical Society. A monthly local paper is issued from the depository, entitled the *Methodist Record*, and is under the editorship of the agent. The annual sales amount from $30,000 to $35,000.


BOOKS AND TRACTS.
METHODIST BOOK DEPOSITORY.
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BALTIMORE ST

BALTIMORE BOOK DEPOSITORY.

Depravity, a word denoting a vitiated moral character, is, in a theological sense, expressive of man's condition after the sin of our first parents; in an evangelical sense, expressive of the truth "that man has no ability in himself, and by merely acting in himself, to become right and perfect, and that, hence, without some extension to him from without and above, some approach that is supernatural, he can never become what his own ideal requires." It differs from the interpretation held by the Pelagians and by the modern Socinians, "That though Adam by his transgression exposed himself to the displeasure of his Maker, yet neither he nor his posterity sustained any moral injury by his disobedience; that the only evil he suffered was expulsion from Paradise and subjection to severe labor; that he was created mortal, and would have died had he not sinned; and that his posterity enter life with their moral powers in perfect integrity."

It differs also from the opinion held by the semi-Pelagians, "That Adam created mortal, would yet have been kept alive by the bounty of God had he been obedient; that he was the natural representative of his posterity, so that all the effects of his fall to some extent are visited upon them; not, however, as penal, but as natural consequences, and as children are often compelled to suffer by the negligence or fault of their parents."

Wakefield gives the following definition, as generally accepted by the followers of Arminius and of Calvin: "That Adam, by his transgression, incurred the divine displeasure, lost the moral image of God, in which he was created, and became subject to temporal death, and exposed to death eternal; that as he was the federal head and legal representative of his posterity, they fell in him as really as he fell in himself, and thus become liable to all the penal consequences of his transgression; that man in his fallen condition is very far gone from original righteousness, and is, of his own nature, inclined to evil, and that continually; and that he has no power, without divine grace, to do anything that is really good or acceptable to God." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans v. 12. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans v. 21.

Depravity is total, in the sense that it includes all the race, that all men are born in sin, and that it affects all the human faculties, but not total in the sense that all the powers with which man was originally created have been taken away. He is very far gone from original righteousness; his nature, corrupted and become mortal by the fall, has not been destroyed; the image of God, in which he was created, has been defaced, but not obliterated; the understanding with which he was endowed has been darkened, but not destroyed; the will weakened, but not taken away. Scriptures nowhere teach that the fundamental laws of the mind, the first principles of reason, are utterly traversed and obliterated so that man is not able to recognize the existence of God, or feel his obligation to him. The manifestation of the Spirit is given unto all, but the revelation is modified by the means through which it passes. The will of God revealed unto all men, and power given to obey that will, make all responsible. Accountability rests upon this knowledge and power. If depravity is total in the sense that all human power to know God is lost, then incapacity leaves the race without responsibility. Scripture teaches that all men are created responsible beings: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Romans i. 21. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans i. 32.

If depravity is total in the sense that all the powers of the soul are lost, then man is reduced to a mere machine; his recovery is by no effort of his own, his conversion and restoration the entire work of another, leave him no volition. The saved are of God's work, and the lost are of God's work. This assumption may explain the sovereignty of God in man's salvation, and confirm a theory that man has no volition or power in the matter of his restoration and destiny, but it is contrary to God's word, which recognizes human volition as instrumental in salvation; that in the call to repentance recognizes an alternative power in man enabling him to accept or reject God. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii. 19. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts. xvii. 30.

Inherited depravity is not personal guilt. No one is or can be justly punished for his ancestor's guilt, and guilt, as Dr. Wilbur Fisk well says, "is not imputed until by a voluntary rejection of the gospel man makes the depravity of his nature the object of his choice. Then he is by his very nature a child of wrath, so that, though our infant nature may be a child of grace, our adult nature may be a child of wrath." (See Original Sin.)

De Puy, W. H., D.D., assistant editor of *The Christian Advocate*, New York, was born at Penn Yan, N. Y., Oct. 31, 1821; at the age of twenty became principal of the academy at Coudersport, Pa., and two years later principal of the Genesee Classical Seminary. He joined the Genesee Conference of the Methodist Episcopal Church in 1845, and was engaged in pastoral work till 1849, when he became agent for Genesee College, Lima, N. Y. In 1850 he was appointed principal of the Teachers' Department of Genesee Wesleyan Seminary, was elected Professor of Mathematics and Natural Philosophy in the same institution in 1851, and filled that chair for four years. In 1855 he was appointed pastor of Grace church, Buffalo, and successively and consecutively served for the full pastoral term in each of the four M. E. churches then in that city, and during about four years of those pastorates was editor of the *Buffalo Christian Advocate*. He was also for two years the American Bible Society's district secretary for Western New York. In 1865 he was appointed assistant editor of *The Christian Advocate*, at New York, a position which he still occupies. He was secretary or assistant secretary of the Genesee Conference for fifteen years, and a delegate from the Western New York Conference to the General Conference of 1876. He served as pastor of John Street church, New York, in 1866, 1867, and 1868. He was also editor-in-chief of the *Daily Christian Advocate* during the quadrennial General Conference seasons of 1860, 1872, and

REV. W. H. DE PUY, D.D.

1876, and has been the editor of *The Methodist Almanac* for the last twelve years, and for the same period secretary of the Methodist Episcopal Sunday-School Union. He received the degree of M.A. from Genesee College (now Syracuse University), and that of D.D. from Union College. Dr. De Puy is the author of a large octavo work, entitled "Three-Score Years and Beyond, or Experiences of the Aged," published at the Methodist Book Concern, New York.

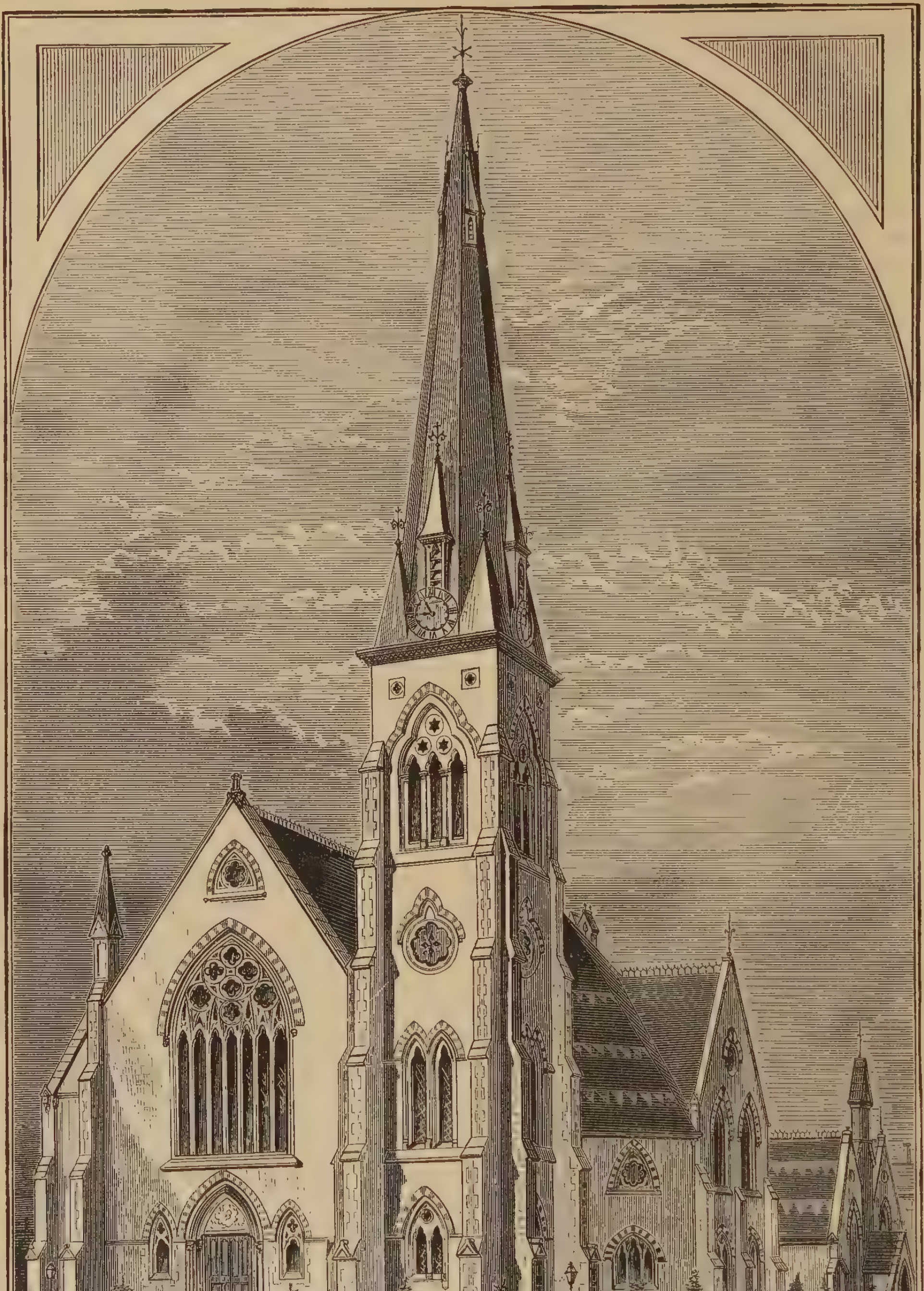
Des Moines Conference, M. E. Church, was so named by the General Conference of 1864, and included "all that part of the State of Iowa not included in the Iowa and the Upper Iowa Conferences." The General Conference of 1860 had organized a Western Iowa Conference occupying chiefly the same ground, and in 1868 it included that part of the State "west of a line beginning at the southeast corner of Wayne County; thence due north to the south line of Marshall County; thence west to the southeast corner of Story County; thence due north to the State line; leaving Knoxville in the Iowa Conference, Monroe in the Des Moines Conference, and Iowa Falls in Upper Iowa Conference, and also including that portion of Dakota Territory east of the Missouri River and south of Fort Randall." In 1872, Northwest Iowa Conference being organized, it changed especially the northern and western boundaries of this Conference. It is now bounded as follows: "Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville to the Iowa Conference and Monroe to the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County and the Missouri River." It held its first session at Clarendon, Iowa, Aug. 31, 1864, Bishop Janes presiding, and reported 8304 members, 67 traveling and 126 local preachers, 45 churches, valued at $54,250, 24 parsonages, valued at $16,900, 189 Sunday-schools, and 8646 Sunday-school scholars. The report in 1876 was: 162 traveling and 244 local preachers, 21,835 members, 355 Sunday-schools, 19,702 Sunday-school scholars, 160 churches, valued at $407,305, and 95 parsonages, valued at $70,275.

Des Moines, Iowa (pop. 12,035), the capital of the State, is situated on the Des Moines River and the Iowa division of the Chicago, Rock Island and Pacific Railroad. It was originally called Fort Des Moines, because at this place was early built a fort or military station to protect settlers. This was abandoned in 1846, and the town was changed to Des Moines. The earliest reference to this appointment in the records of the church is in 1847, when Raccoon Fork mission was established, and J. Q. Hammond was appointed missionary. In 1848 Des Moines mission was established. In 1850 the mission reported 129 members. The M. E. Church has had a very rapid growth in this city. To accommodate a large foreign population a German church was organized. The African M. E. Church has a few members, but no church property. The city is included in the Des Moines Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Fifth Street	296	200	$30,000
Centenary	273	190	10,000
Wesley Chapel	253	370	5,000
Burns Chapel, Asbury, etc.	170	249	7,800
German Church	60	.....	3,000

Detroit, Mich. (pop. 79,577), is the largest city in the State, and the chief port of entry. It is one of the oldest cities in the Union, the first settlement having been made by a French colony from Montreal, Canada, as early as 1701. In 1760 it came under the control of the English, and in 1805 it was almost entirely destroyed by fire. Because of its early unsettled condition, and also from the character of its population, Methodism did not make much progress for several years after its introduction. The city has always contained a very large percentage of foreign population. In 1838 there were 15,000 Irish and an equal number of Germans, and 4000 French.

The first Methodist sermon was delivered by Mr. Freeman, a local preacher, in 1803. In 1804, Nathan Bangs, then a missionary in Upper Canada, came over to Detroit and preached, but organized no society. Soon after this, however, William Mitchell organized the first class. Detroit is first noticed in the annals of the M. E. Church for 1809, and was then connected with the New York Conference, and was in the Upper Canada district, with Joseph Sawyer as presiding elder, and William Case was sent to Detroit as "missionary." In 1810 the Genesee Conference being organized, it fell within its bounds, and reported 78 members. During the War of 1812 the city fell into the hands of the English, and there was no report from it to the M. E. Church from 1812 to 1815. In that year Joseph Hickcox was sent to re-organize the work, and reported 140 members. In 1825 it reported 70 members. After passing the severe trials of the earlier years, Methodism began to flourish, and is now well represented in that city. The engraving on the following page represents the Central church, which occupies a commanding location, and is a large and commodious edifice of handsome architecture, being an ornament to the place. The city is in the Detroit Conference, and reports (1876) the following statistics:



CENTRAL METHODIST EPISCOPAL CHURCH, DETROIT, MICH.

Churches.	Members.	S. S. Scholars.	Ch. Property.
Central	760	1147	$162,000
Tabernacle	211	220	50,000
Simpson	236	550	58,000
Jefferson Avenue	170	300	25,000
Fort Street	82	340	8,000
Sixteenth Street	85	275	12,000
German M. E. Church, Reuben Street	139	260	15,000
German M. E. Church, Sixteenth Street	120	100	4,000
African M. E. Church, Bethel	264	200	15,000
African M. E. Church, Ebenezer	71	50	5,000

Detroit Conference, M. E. Church, was organized by the General Conference of 1856, and includes "all that part of the State of Michigan east of the principal meridian, and also the upper peninsula." The first session was held at Adrian, Mich., Sept. 17, 1856, Bishop Morris presiding. It reported 11,185 members, 115 traveling and 120 local preachers. The report in 1876 shows 235 traveling and 176 local preachers, 24,449 members, 383 Sunday-schools, and 30,775 Sunday-school scholars, 280 churches, valued at $1,432,350, and 127 parsonages, valued at $170,630.

Dewart, Edward Hartley, editor of the *Christian Guardian*, was born in the north of Ireland, and came to Canada with his parents in boyhood. While yet a lad he was converted near Norwood. His opportunities for education were very limited, but he was an insatiable reader, and perused all the books he could procure in the settlement. On one occasion he walked sixteen miles barefooted to secure the loan of a book. One of his greatest helpers was the Rev. Wm. Young, the minister on the circuit from 1843 to 1845, who gave him the free use of his library. When the normal school was opened in Toronto, in the winter of 1846–47, he walked the intervening 160 miles between his home and Toronto in the snow, and entered his name among the first students; and before he had completed his course he was often selected to lecture before his fellow-students in the absence of one of the professors. After graduating, he taught school, until called out on the St. Thomas circuit, in 1851. His first city charge was Montreal West, after which he served successively St. John's, Collingwood, Toronto North, and Ingersoll, from which place he was called to the editorial chair in 1869. Mr. Dewart has published several works, one a compilation, as a school reader; another, "Selections from Canadian Poets." He has also published a large volume of original poems, called "Songs of Life."

Dibrell, Anthony, a descendant of a Huguenot family, was born in Buckingham Co., Va., Aug. 19, 1805, and was educated in the University of North Carolina. Subsequently he studied law, and was admitted to the bar in Lynchburg. He was converted in 1828, and was received on trial in the Virginia Conference in 1830. He filled a large number of prominent stations, and was for several years presiding elder. Sept. 1, 1855, he fell a victim to yellow fever in the city of Norfolk. He was a member of the Louisville Convention, which organized the Southern Methodist Church, and was also a member of each successive General Conference until his death.

Dickenson, Rev. Peard, was for two years curate to Rev. Vincent Perronet, when he united with Mr. Wesley and exercised his ministry with zeal and devotion. Died triumphantly, 1802.

Dickhaut, Henry C., was born in Hesse-Cassel, Germany, June, 1838; emigrated to the United States in 1853, and settled in Chicago. Shortly after he reached this country he became identified with the German department of the Methodist Book Depository in that city, and after the great fire was transferred to the Western Book Concern in Cincinnati as chief German clerk. He was converted after he came to this country, and has been useful in church interests in various ways connected with the German work of the M. E. Church. He represented the Northwestern German Conference as lay delegate in the General Conference of 1872, and the Central German Conference at the General Conference of 1876.

Dickins, John, was born in London in 1747, and died in Philadelphia, September 27, 1798. He was educated partly in London and partly at Eton. He united with the Methodists in America in the year 1774, and was received as a traveling preacher in 1777. During the Revolutionary War he traveled extensively in Virginia and North Carolina. He was a man of more than ordinary education, being well acquainted with Latin and Greek, and well skilled in mathematical science. In 1780 he planned with Bishop Asbury the establishment of a seminary, which subsequently was changed into "Cokesbury College." At the close of the Revolutionary War he was stationed for some years in the city of New York, where he superintended the publication of Methodist literature. In 1789 he was stationed in Philadelphia, and the publishing department being established there, he remained at its head until his death by yellow fever in 1798. "His skill and fidelity as editor, inspector, and corrector of the press were exceedingly great, conducting the whole of his business with punctuality and integrity." He passed through the terrible epidemics of 1793 and 1797 uninjured. In the awful visitation of 1798 he declined to leave the city, though friends earnestly urged him to do so, and continued so long as he had strength to visit those who were suffering. After he was taken severely ill he called his wife to his bedside and said, "My dear, I am very ill; but I entreat you in the most earnest manner not to be the least discomposed or uneasy. Tell the children I beg of them not to be uneasy, for *divine wisdom cannot err.* Glory be to God, I can rejoice in his will whether for life or death! I know all is well, glory be to Jesus!" With similar utterances he passed away.

DICKINSON COLLEGE, CARLISLE, PA.

Dickinson College, at Carlisle, Pa., in the beautiful and fertile Cumberland Valley, was founded in 1783, and is therefore the oldest college under the control of the Methodist Church. It was named after John Dickinson, the eminent Revolutionary patriot, and governor of Pennsylvania, on account of his "great and important services to his country," and his "liberal donation to the college." Equal with him in interest and activity in establishing the college was the celebrated Dr. Benjamin Rush, of Philadelphia, who for more than a quarter of a century was foremost in every measure looking towards its advancement. The original intention was evidently that the college should be undenominational, but one-third of the first board of trustees, as constituted by the charter, consisted of clergymen, and it was prescribed in that instrument that "the number of clergymen should never be lessened." In its early struggles the membership of the Presbyterian Church seemed most willing and able to support it, and the college passed tacitly and by common consent, though altogether informally, under the direction of that denomination, and received from time to time substantial aid from the State. The first president, Dr. Nesbit, was called from Scotland, and was universally regarded as a man of most marked ability, and the college started with the highest promise of success. Its history, however, was one of continued struggles and varying success, although among its administrators were men of foremost character and reputation, and its faculty frequently embraced some of the ablest men in its different departments. Among its earliest graduates were found men of the highest distinction, including Chief-Justice Taney, President Buchanan, Judges Gibson and Grier. Its history as a Methodist institution dates from 1833. Owing to internal difficulties, and also largely to the growing dissensions in the Presbyterian Church, which preceded the division of that body, the trustees became so discouraged in the management of the college that they cheerfully considered overtures made to them from the Baltimore Conference, through a duly authorized committee, to assume the responsibility for and control of the college. The whole subject was carefully and deliberately considered, and, after the Philadelphia Conference had been admitted into the arrangement on the same terms with the Baltimore Conference, the college was placed under the control of these Conferences by the formation of a new board of trustees, according to the prescribed legal method, consisting of individuals selected by the Conferences. The sole conditions of the transfer of all the rights and privileges —then vested by law in the trustees—was that the college should be established and supported, that its literary character should be of high grade, and that it should be endowed so as to insure the preservation of its character and give extent to its usefulness. Thus the college—with its past honorable record, its buildings and grounds, its library, one of the most valuable in the country, its philosophical apparatus, embracing some pieces of rare historic interest—passed under the control of the Methodist Church, with the full consent of all parties. The new board contained some of the ablest and most representative men of the church, and they accepted the responsibility with earnestness of purpose. Dr. Durbin was called to the presidency. Efforts were made towards securing an endowment, which were partially successful, and the Conferences assumed to make good the deficiencies by annual collections. The grounds were improved,—a new building was erected. All departments were thoroughly organized. Young men in the church had their attention turned to a collegiate education. Nowhere did greater success attend this eminent man, when all the circumstances are considered, than in his connection with Dickinson College, and perhaps, in the great day of accounts, in no position will his influence upon the church be found to have been more far-reaching. His administration of twelve years was followed by those of Dr. Emory, Bishop Peck, Dr. Collins, Dr. Johnson, Dr. Dashiell, and the present incumbent, Dr. J. A. McCauley. The established character of the college was fully maintained. The numbers in attendance, affected at times by temporary causes, were what might reasonably have been expected, and the position attained by many of its graduates indicates a training fully equal to that of its earlier days. Among those in the church may be named Bishops Bowman and Cummins, Drs. Crooks, Hurst, Deems, and many others, as well as men prominent in all professions and fields of usefulness.

In 1851 a plan of endowment by the sale of cheap scholarships, giving four years' tuition for $25, was inaugurated, which proved in so far successful as to add largely to the funds of the college and the number of its students, which, under the administration of Dr. Collins, in 1855, reached a maximum of 245.

The outbreak of the war caused a loss of one-third of its patronage, which was largely from Maryland and Virginia; but during the war the full course of study was kept up, the class of 1863 having been graduated hastily in the college chapel before the capture of the town. The perfect immunity of its grounds and property from harm at the time was due largely to the presence of so many of the alumni of the college in the invading army. In the centenary year of Methodism, 1866, more than $100,000 were added to its endowment. Its course of study was enlarged by the addition of elective scientific and biblical studies in the Junior and Senior years. Since then the administration of its finances has been eminently conservative. All debt has been carefully avoided, and, by careful and judicious expenditure of the available income, a thorough collegiate course of instruction has been afforded, and its present condition is such that all receipts by donation may add directly to its effectiveness. Its present productive endowment is above $170,000, with valuable property, unproductive at present, which will in the near future add to its income. Its facilities for education accumulated during nearly a century are unusually large. Its grounds are beautiful, and its buildings ample, comprising three colleges. Its libraries, including those of the societies, contain 28,000 volumes, and the college library especially is full of rare and valuable works that could not be duplicated. The philosophical and chemical apparatus and collections for illustration are large, and annually increasing. Several courses of study are open for graduation; the usual classical course of American colleges of four years for the degree of A.B., including elective scientific and biblical studies in the last two years, in place of ancient languages and mathematics, and a Latin scientific course of three years, in which Greek is not required, and the completion of which entitles to a degree under the seal of the college.

The town is ready of access from all points. Its markets are well supplied from the surrounding country, and the necessary annual expenses of a student are such that, with tuition payable by means of scholarships, parents of even moderate means may afford their sons the advantages of thorough collegiate training. Its faculty consists of Dr. J. A. McCauley, president, and Professors Himes, Harman, Little, and Lippincott.

Diefendorf, Benjamin J., a Methodist Episcopal minister, was born in Montgomery Co., N. Y., in 1809, and died Oct. 9, 1875, aged sixty-six years. He was converted when six years of age, prepared for college at Cazenovia, and graduated from Middletown in 1833. He spent seventeen years as a teacher in the Wesleyan University, Dudley Academy, Mexico Academy, and Fort Plain Seminary, and about eighteen years in the active ministry within the bounds of the Black River Conference, to which he was admitted in 1837.

Dillingham, Hon. Paul, a lay delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Shutesbury, Mass., in August, 1800, and removed to Vermont while a child. He became a member of the Methodist Episcopal Church in his early youth; was admitted to the practice of the law in 1824, and in later years filled the offices of justice of the peace and State's attorney. He served as a member of the constitutional convention of the State in 1836–37; was for six years a member of the House of Representatives and for two years a member of the State Senate; was a member of the National House of Representatives from 1843 to 1847, and was governor of the State of Vermont from 1865 to 1867.

Dillon, Isaac, D.D., a member of the Oregon Conference, was born in Zanesville, O., Oct. 28, 1823. He became a member of the M. E. Church in 1839. Graduated from Dickinson College in 1843, and entered the Ohio Conference in 1844. In 1852 he was transferred to the Oregon Conference. He served various important charges until 1866, when he was appointed presiding elder of Walla Walla district. After serving the district two years he was, by the General Conference of 1868, elected editor of the *Pacific Christian Advocate*, to which position he was re-elected in 1872, serving the church in that capacity eight years, when he resumed his place in the regular work, receiving his appointment to the East Portland station.

Dimmitt, J. P., was born at Batavia, O., Dec. 24, 1827, and was converted Sept. 21, 1842, in Pike Co., Ill. He was licensed to preach by Peter Akers, D.D., in 1848, and was received into the Illinois Annual Conference the same year. He traveled circuits nine years, stations ten, and districts, as presiding elder, eight years, and was a delegate to the General Conference in 1864.

Dinger, F. W., was born at Aarau, in Switzerland. Having emigrated to America, he was converted at Brooklyn, N. Y., and became a member of the East German Conference. He has filled a number of important appointments, and has been presiding elder of New York district. He is now (1877) stationed in Scranton.

Dinsmore, C. M., A.M., was born in Windham, N. H., Aug. 20, 1826. His ancestors were from the north of Ireland, and of Scotch descent. Converted at the age of fourteen he joined the M. E. Church, fitting himself for college at the New Hampshire Conference Seminary, and entering the Wesleyan University, graduated in 1851. Subsequently he pursued the study of theology at the Concord Biblical Institute, but left before graduation to accept the principalship of East Andover Academy. He was received on trial in the New Hampshire Conference in 1853, and has been constantly engaged in the pastorate since that time. He served one term in the legislature of his State, and in 1864 was school commissioner of Sullivan County, and member of the Board of Education for the State. During the war he served in the Christian Commission at Hampton hospital, and in 1872 was a member of the General Conference at Brooklyn, N. Y.

Diocesan, Episcopacy, is that system in which the bishop has jurisdiction over a certain district of country which is called a diocese. It is the form adopted by the Roman Catholics, the Church of England, the Scandinavian Lutheran Churches, and the Protestant Episcopal Church. The Moravians and the Methodist Episcopal Churches have no dioceses, their superintendents being itinerant and general. The particular work of each bishop is arranged at joint meetings for the purpose.

Discipline of the Methodist Episcopal Church, The, is the title of a book containing the doctrines, usages, government, and ritual of the church. It corresponds to the Confession of Faith of Presbyterian Churches, and to a part of the Book of Common Prayer of the Protestant Episcopal Church. The early Methodists, being members of the Church of England, adopted no rules pertaining to church government. Mr. Wesley and his associates at Oxford adopted a few rules for the regulation of their time, studies, work, and deportment. After the organization of the Methodist societies Mr. Wesley drew up the General Rules (see GENERAL RULES) as a guide to his societies for their moral and social deportment. These have been retained as a part of the Discipline of all the Methodist churches. As the number increased he called together his preachers in conference, and regulations were adopted specifically with reference to their ministerial work. These minutes were, from time to time, revised and enlarged, but finally were called the "Large Minutes." These constituted the only Discipline known to the Wesleyan Methodists prior to the death of Mr. Wesley. Since that time they have been enlarged to meet the various necessities, and their rules now define the duties not only of ministers but of all the official bodies of the church. In America, from the arrival of Mr. Wesley's missionaries until the organization of the church in 1784, the English minutes were accepted as their rules of order, the Conference adding from time to time such provisions as were deemed necessary for the American work. When the Conference or Convention met in 1784 to form the church Mr. Wesley had added to the larger minutes a ritual, the Articles of Religion, and matters pertaining to church organization. These were adopted or modified according to the judgment of the Conference, and thus formed the Discipline of the church, which, at that time, was like the Large Minutes, in the form of question and answer. In the following year Mr. Asbury, in connection with John Dickins, carefully revised the Discipline, separating it into sections and giving it a new arrangement. He waited, however, until the arrival of Dr. Coke, in the spring of 1787, and for the Conference which had been called by Dr. Coke at Mr. Wesley's suggestion as a General Conference, that he might lay it before them. Although the Conference did not perform the work which Mr. Wesley had desired, yet it did revise the Discipline and make a number of important changes. The early General Conferences, embracing at first all the preachers in full connection and subsequently all the elders of the church, having supreme power, revised the Discipline at each session, it being read over carefully paragraph by paragraph. To prevent incautious or hasty action the Conference bound itself not to abolish any of the old rules except by a two-thirds vote, though a new rule might be adopted by a simple majority.

In 1808 a plan having been adopted for a delegated General Conference, restrictions were placed upon it in reference to fundamental parts of the Discipline and economy of the church, which could only be altered by a two-thirds vote of the General Conference, and by a concurrent three-fourths vote of the members of the Annual Conferences. In all other matters the delegated General Conference possessed the same power as the original body. At every session of the General Conference some changes have been made in some part of the Discipline. In its publication it has at different times been changed as to its order. In 1804 it was divided into two parts: the first part embracing the spiritual economy, and the second the temporal economy of the church. In 1848 it was arranged in three parts: the first including the origin, doctrines, and government; the second, the ritual; and the third, the temporal economy. In 1860 its arrangement was altered into six parts: the first embracing the doctrines, administration, rules, and means of grace; the second, the government of the church; the third, the ritual; the fourth, the religious and benevolent institutions; the fifth, the temporal economy; and the sixth, slavery. In 1864 this arrangement was somewhat modified, so that the first part embraced the origin, doctrines, and rules; the second, the government of the church; the third, the administration of the Discipline; the fourth, the ritual; the fifth, the educational and benevolent institutions; and the sixth, the temporal economy. This order has been observed to the present time, excepting that the ritual of the church has been transferred from the fourth to the sixth part. The aim of the church has been to keep its Discipline in as small a compass as possible, so that it may be placed in the hands of all the members of the church to be carefully read and studied. The episcopal address which is published as the introduction to the Discipline contains these words:

"We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our Form of Discipline, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern churches. We wish this little publication may be found in the house of every Methodist, and the more so as it contains the Articles of Religion maintained, more or less, in part or in whole by every reformed church in the world.

"Far from wishing you to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Holy Scriptures, to understand the Articles of Religion and the Rules of the Church to which you belong."

The Discipline of the Methodist Episcopal Church South is the same in substance, though differing in some particulars. Its general order is also very similar, though it is divided simply into chapters without the division of parts. It has in an appendix a pastoral address, and the boundaries of the Annual Conferences.

The Discipline of the Methodist Episcopal Church of Canada and of the African Methodist Episcopal Church and of the African Zion Church are also very similar.

Dissenters is a term used in countries where state churches are established to signify those who refuse to unite with the state church in its services. In Great Britain the words Dissenter and Nonconformist are nearly synonymous. The early Methodist societies of Great Britain rejected the name of Dissenters because they considered themselves as a part of the Church of England. They were organized into separate societies, but they received both baptism and the Lord's Supper from the priests of the various parishes, as Mr. Wesley's lay ministers were not permitted to administer these ordinances. Thus the various societies remained until the time of Mr. Wesley's death, though since that period they have become entirely separate from the Church of England, and have all the elements of an independent church; still, they do not call themselves Dissenters, because they are in agreement with the evangelical portion of the Church of England in doctrines, and they use the Prayer-Book in the larger churches in their morning services. The rapid movement of many of the English clergy through high-churchism towards Rome, and the haughty and oppressive bearing of others, is, however, placing the Wesleyan Methodists of England more firmly on independent ground, and they no longer consider themselves so strictly identified with the national church. In all other countries where state churches are established, as in France and Germany, the Wesleyans occupy the position of Dissenters.

District of Columbia (pop. 131,700) was a territory ceded to the United States by Virginia and Maryland in 1790, and originally contained 100 square miles. In 1846 the Virginia portion, on account of matters involved in slavery, was receded to Virginia, and the territory, as now constituted, contains about 60 square miles. It is under the exclusive control of Congress, but its citizens have no voice in the election of President or Vice-President, and have no representation in Congress. Its chief population is in the cities of Washington and Georgetown. This territory was embraced in the old Frederick circuit, which, in 1784, covered all of Maryland lying west of the Baltimore circuit, embracing also Fairfax County, in Virginia. In 1784, Mr. Gatch tells us that Georgetown was embraced in the Frederick circuit, and that there were only a few members in it. This was the only point then occupied in what is now the District of Columbia. For nearly twenty years we find no mention of Georgetown or the District of Columbia, but in 1801 Georgetown is reported with 58 white members and 37 colored. This probably embraced the entire membership in the district. In 1802, Georgetown and the city of Washington are reported as containing 72 white members and 39 colored. These appointments remained together until 1805, when they reported 173 white members and 137 colored, and they are separated into two distinct appointments, the report of 1806 being, for Georgetown, 110 white, 92 colored; and for Washington, 61 white and 25 colored. The growth appears, however, to have been quite slow, for ten years afterwards the report in 1816 is: Georgetown, 254 white and 163 colored members; Washington, 140 white and 92 colored; and up to that time only one minister had been sent to each place. At that session, however, two ministers were appointed to Georgetown. The growth of Georgetown has since that period been exceedingly slow. While the growth of Methodism in Washington was not rapid, yet having been introduced shortly after the national capital was laid out, it started under more favorable circumstances. The site for the Foundry church was donated by Mr. Foxall, who had been associated with Methodism in England, and who named the church in Washington after Mr. Wesley's old church in London. He also contributed largely to the building of the edifice. It is now one of the best sites in the city for a church. With the growth of population the number of churches in Washington increased, and Methodism enjoys a fair position in the capital of the nation. The District of Columbia is included in the Washington district of the Baltimore Conference, and has, in its work among the whites, 16 stations, with 4262 members and probationers, and 4482 Sunday-school scholars, 18 churches, valued at $649,500, with 6 parsonages, valued at $39,500. It has also in the Washington Conference, among its colored members, 3 stationed ministers, with 2372 members, 843 Sunday-school scholars, with 4 churches, valued at $60,000. The Methodist Episcopal Church South has in the city of Washington 1 church, with 446 members, 480 Sunday-school scholars, and an edifice valued at $50,000. The Methodist Protestant Church, which was organized shortly after the secession in 1828, has 3 churches, with 377 members, 372 Sunday-school scholars, and church property valued at $96,000. The African M. E. Church has 5 churches, valued at $73,500, with 1617 members and 1027 Sunday-school scholars. The African Zion Church and the Colored Church of America have each an organization, but no report has been found of statistics. Making a total of Methodist members of 8296, 6079 Sunday-school scholars, and church property valued at $972,500. The following table, prepared from the United States census of 1870, shows the relative position of the various leading denominations at that date:

	Edifices.	Sittings.	Property.
All denominations	112	63,655	$3,393,100
Baptist	16	8,775	273,000
Congregational	1	1,800	115,000
Episcopal	16	6,680	563,500
Lutheran	10	3,700	223,000
Presbyterian	15	9,250	405,500
Roman Catholic	11	9,250	886,000
Methodist	36	20,860	815,600

District Conferences in the M. E. Church are composed of traveling and local preachers, exhorters, district stewards, and one Sunday-school superintendent and one class-leader from each pastoral charge within a presiding elder's district. The Conference assembles once or twice in each year, as each district may determine for itself, the presiding elder designating the time and the Conference the place. The District Conference, however, is only held in such districts as shall by a vote of the majority of the Quarterly Conferences desire such meeting. If a bishop is present he is the presiding officer, otherwise the presiding elder. Should both be absent, the president is chosen by ballot, and a record of the proceedings, carefully kept by a secretary, is to be sent to the ensuing Annual Conference. The duties of the District Conferences are: to take the general oversight of all the temporal and spiritual affairs of the district; to take cognizance of all the local preachers and exhorters within its bounds, inquiring as to their gifts, labors, and usefulness, and to arrange for them a plan of appointments. The Conference has authority to try and expel or acquit any local preacher against whom charges are preferred. It has power to license local preachers, or renew their licenses; to recommend such local preachers, as are proper candidates, for deacons' or elders' orders, or for admission on trial in the traveling connection. Such recommendation, however, can only be given after the person has been properly recommended by the Quarterly Conference or the leaders' meeting of the church in which he is a member, and after he has passed a satisfactory examination on the course of studies prescribed. It is made the further duty of the District Conference to inquire in reference to the benevolent collections, and to take such measures as may be necessary for their success; to superintend the Sunday-schools, and to take necessary measures for missions or church extension within their bounds; and also to provide for appropriate literary exercises during their sessions. At these meetings reports are made by the presiding elder, and by each pastor, local preacher, and exhorter, as to the work which he has performed, and by each district steward, superintendent, and class-leader, as to the condition of the departments of church work represented by each one.

After a District Conference has been constituted, it may be discontinued by the vote of two-thirds of the members present, after notice has been given at a previous session, and with the concurrence of three-fourths of the Quarterly Conferences in a district. The provision for establishing District Conferences was enacted by the General Conference of 1872, but was somewhat modified by the Conference of 1876. They have not been used in probably more than one-half of the districts within the boundaries of the church. Where they have been used and properly conducted, they have been found valuable in developing a deeper interest in the affairs of the church, and in strengthening the connectional bonds of the district.

District Meetings (English Wesleyan).—The annual district meeting is the second ecclesiastical court of Methodism. It was instituted at the first Conference after Mr. Wesley's death, "for the preservation of our whole economy." This annual meeting as a committee of the Conference is one at which most important ministerial and financial duties are discharged; it meets in May, and consists of "all the preachers appointed by the Conference to the different circuits within its bounds; all of whom, not excepting supernumeraries or preachers on trial, are required, unless unavoidably prevented, to attend its sittings." The meeting is opened by singing, reading the Scriptures, and prayer (this is done at each sitting of the committee); the secretary is then chosen by ballot,—usually the financial secretary appointed at the preceding Conference. The names of the ministers and preachers on trial are called over, and recorded in the district minutes. To this list are appended the names of any who may have been appointed to any circuit during the year by the president. Minutes are made of every absent minister, and a dispensation is granted by the meeting. The questions come in a regular form of business, published by the authority of Conference. "Are there any objections to any ministers or preachers on trial?" is the first. This comprises four divisional inquiries: "Are there any objections to his moral and religious character?" "Does he believe and preach our doctrines?" "Has he duly observed and enforced our Discipline?" and, "Has he competent abilities for the itinerant work?" Some of the answers are given by a colleague, or the nearest superintendent minister; others are answered by himself. Each question must be put by the chairman, and a separate answer to each must appear in the district minutes.

The following questions are asked and answered: "Have the directions of Conference as to residences and interchanges been duly observed?" "Has any minister married since the last meeting; and if so, have the rules on this subject been observed?" "Has any minister died since Conference?" (If one has, a character must be inserted.) "Does any minister resign?" "Does any one offer himself for foreign missions?" "Do any return to the work?" "Do any become supernumeraries?" "Are any such to be re-appointed to a circuit?" The number of members at the March quarterly visitation are to be recorded. Other questions as to the employment of home missionary ministers, pastoral visitation, and the state of the work of God are asked, and the answers duly registered. The representative to the stationing committee is chosen. Those who at the ensuing Conference are to be admitted into full connection are examined for recommendation,—and also those remaining on trial. The result of a careful examination "by papers" being duly recorded.

The constitution of the district committee is twofold, cleric and laic,—the former attend to those ministerial matters indicated. The latter meet on the second day of the session, and comprise the district treasurer of the Children's Fund, also of the Worn-out Ministers' Auxiliary Fund,—the general treasurers of connectional funds residing in the district; with the circuit stewards. The financial business includes the appointment by the lay members of their own representative to Conference, with a careful review of the Home Mission and Contingent Fund; the amount of the yearly collection, grants for removal, expenses, afflictions, furniture, etc., with claims for extraordinary deficiencies and contingent expenses. Circuit arrangements, Auxiliary Fund, chapel affairs, education matters, Children's Fund, schools and Schools' Fund, and collections, all come under strict investigation. It is probable that the proposed introduction of lay representation (to be decided next Conference) may make some alterations in the above arrangement, and a new edition of the "Order of Business" be published.

The Financial District Meeting is held in September, and is restricted to the administration of temporal affairs only; it is always held previous to the September quarterly meeting. It was first instituted in the year 1821; the previous year having shown that, owing to the extended and improved finance, the May meeting was unable to accomplish the duties involved, and a special meeting was held. The place of meeting is chosen by the chairman. All superintendents of circuits must attend, and as many other ministers as can conveniently do so; these, with the circuit stewards in the district, the district treasurers of the Children's Fund, the Auxiliary Fund (and during the missionary business), the district missionary treasurer and secretary, compose the members of this meeting. The Contingent Fund grant, for ordinary circuit deficiencies, is divided among the several claimant circuits. The allowances for ministers' children are duly apportioned. The district treasurers for the Children's and Auxiliary Fund, and for the district Sustentation Fund, are appointed; as also the district chapel sub-committee, consisting of four ministers and four laymen (the chairman and financial secretary being members *ex officio*). Also the district Sunday-school sub-committee, of which the chairman and education secretary, and one minister and three laymen chosen by the meeting, are members. An education secretary, and also a district probationer's examination secretary, are appointed. Chapel affairs are brought under consideration, and arrangements made for holding missionary anniversaries in the several circuits. Other meetings may be held as occasions arise in the several districts, with the following designations and purposes:

The Minor District Meeting is so termed because designed to avoid the inconvenience and expense of assembling the regular district committee in cases which might be determined by a smaller jurisdiction; and also to engage as few persons as possible in the investigation of affairs, in themselves important, but often painful and unprofitable. This was instituted in the year 1793, and was first for the trial of ministers only; but in 1835 the rule was altered so as to allow an excluded *member* to appeal from the decision of a superintendent to a minor district meeting. The chairman and four ministers (two being chosen by each of the parties concerned) constitute the court. The object contemplated is twofold: First. "The settlement of any differences or disputes which may possibly arise between two preachers in the same district; or, if any preacher be accused of immorality." Secondly. "To take into consideration appeals from accused members of society against sentences of expulsion; and from superintendents of circuits against apparently factious verdicts of leaders' meetings, or when these meetings refuse to give any verdict at all." If either party should decline to choose two ministers to act as members of the same, the chairman is directed and empowered to nominate them. In all cases the minutes of such court must be presented at the annual meeting, and entered on its minutes; the parties concerned having the right of appeal to the district meeting, and to the Conference.

The Mixed District Meeting, so called, had in its origin special reference to disputes which had arisen as to the administration of the Sacraments in our societies, as well as to furnish a remedy when accusations of immorality, or of teaching false doctrine on the part of any preacher, were preferred. This court consists of the preachers of the district (the chairman presiding), and also of the preachers, trustees, stewards, and leaders of the circuit concerned. It cannot in any case do more than declare the guilt of the accused party, if proved; in this position he is considered "as removed from the circuit." The matter is then transferred to the annual meeting.

The Special District Meeting is a tribunal only convened under circumstances of grave necessity; and consists of all the ministers of the district, together (if deemed desirable) with four superintendents, or other preachers selected without reference to contiguity,—of whom two shall be chosen by each of the parties specially concerned. The president of the Conference, when invited, may attend and preside, having the secretary of the Conference as his "official adviser."

The right of appeal to the Conference is reserved to all parties.

District Meetings of the United Methodist Free Churches, England.—The circuits of this connection are, in harmony with Methodistic usage, grouped in districts. There are fourteen districts in Great Britain, viz.: Birmingham, Bristol, Cornwall, Leeds and Bradford, Lincoln, Liverpool, London, Manchester, Newcastle-on-Tyne, Norwich, Nottingham, Rochdale, Sheffield, and Wales. There are six districts in other parts of the world where the denomination has its mission. The districts are Jamaica, Australia, New Zealand, West Africa, East Africa, and China.

The home districts meet annually in the month of May. In some districts an autumnal session is also held. The Annual Assembly appoints the district conveners, but each district meeting elects its own chairman and secretary. The meeting is constituted mainly of representatives freely chosen by the circuit quarterly meetings. Circuits under 200 members can send one representative, under 500 members two representatives, under 1000 members three, and over 1000 members four, representatives. In addition to these representatives the district meeting consists of the convener, the district chapel secretary (who is also appointed by the Annual Assembly), with all the supernumerary ministers and members of the connectional and missionary committees resident within its bounds. The functions of Free Methodist district meetings are not very important. The late Wesleyan Methodist Association had no district meetings, and as the United Methodist Free Churches largely followed the usages which had been current in that body ere the amalgamation in 1857, there was no large function which could be intrusted to them on their introduction in that year. They have been found so useful, however, that gradually more and more importance is assigned to them in the economy of Free Methodism. The statistics of membership are presented to the district meeting, which makes inquiry as to causes of decrease when diminution of numbers is reported; statistics of chapels and school-rooms built or enlarged during the year, with what has been done in reducing debts on chapels; these and similar facts are reported to the district meeting. Circuits which require grants in aid of ministers' salaries make their application to the district meeting first. The district meeting recommends such sum as it thinks proper. Candidates for the ministry are heard preach, and are examined by the district meeting, and, if judged suitable, are recommended to the Annual Assembly. In the matter of grants and candidates for the ministry the district meeting has not a veto or final authority. The Annual Assembly can employ candidates with or without the indorsement of district meetings, and its authority in the matter of grants is also absolute. The district meetings may and often do memorialize the Assembly in reference to modifications of existing rules. Many important questions are thus ventilated. It is customary also for district meetings to consider questions of public interest on which it is important that the mind of the body should be known. District meetings have no judicial powers, and no authority whatever over the itinerant ministers.

The foreign district meetings differ somewhat in their powers and functions from those held in England. Their distance from the central authority, and the exigencies of their work, make it imperative that they should have a larger sphere of authority. The districts in heathen lands are only nominal. As yet they are not organized. The colonial districts, Jamaica, Australia, and New Zealand, exercise powers resembling those of a Conference or Annual Assembly. They examine into the character of preachers, and they have authority to call men out to the work of the ministry in their own district. Thus they are preparing for independent action, should they by God's blessing become able to dispense altogether with English help, and to form Free Methodist churches not subject to the authority of the home connection, but bound to it by ties of gratitude, kindred, sentiment, and brotherly love.

Divinity of Christ, The.—The supreme fact on which all other things in the redemption of mankind depend is that of "God manifest in the flesh." The incarnation is the corner-stone of redemption. That God was in Christ Jesus "reconciling the world unto himself" is a fundamental principle of the Christian religion. The fact of redemption is the distinguishing doctrine of the Bible, and the nature and ministry of Christ the especial theme of the sacred writers. "From the nature of the work he was to perform it was necessary that he should be at once God and man. He must participate in the nature of those he came to redeem, and have power to subdue all evil, and dignity to give value to his obedience and suffering."

From the beginning to the end, therefore, of the sacred volume, from Genesis to Revelation, a God-man Redeemer is held up as the object of supreme reverence, love, and confidence to the perishing children of men.

The doctrine is indicated in the *pre-existence of our Lord.* "By establishing on scriptural authority the pre-existence of Christ, we take the first step in the demonstration of his absolute divinity. His pre-existence, indeed, simply considered, does not evince his God-head, and is not, therefore, a proof against the Arian hypothesis, but it destroys the Socinian notion that he was a *mere man.*" That he existed prior to his incarnation is evident from the following passages of Scripture: "He that cometh after me is preferred before me: for he was before me." John i. 15. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John viii. 58. When Christ uttered these last words the Jews took up stones to stone him, revealing their wrath at so manifest a claim to divinity. Again: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii. 5. Whatever, therefore, the true nature of our Lord Jesus Christ may be, it is at least evident that he had an existence previous to his incarnation and previous to the very foundation of the world.

His pre-existence is not only indicated in Scripture, but also *his grade of being.* In the Old Testament we find a distinction between Jehovah as messenger, a mediator, and Jehovah as he who sends, between the Father and the Son. We find in the Old Testament a constant mention made of a person distinct from Jehovah, who, nevertheless, bears the titles and attributes and accomplishes the end of Jehovah. This person claims divine authority, exercises divine prerogatives, and receives divine homage. He is designated also as the Son of God, the Mighty God. The work attributed to him is elsewhere attributed to God himself. Thus, in Genesis, xvi. 10, the angel of Jehovah appears to Hagar, and says, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And Hagar, it is said, "called the name of Jehovah that spake unto her, Thou God seest me." This angel therefore is declared to be Jehovah, and he promises what God only could perform. Again, in Genesis, "And Jehovah said, Shall I hide from Abraham that thing which I do?" This Jehovah is also called by Abraham "the Judge of all the earth," and the account of the solemn interview is thus given by the sacred writer: "The Lord (Jehovah) went his way as soon as he had left communing with Abraham." This person called in the Old Testament Jehovah, is in the New Testament designated as Christ. No name is given to the angel Jehovah which is not given to the angel Christ. No attribute is ascribed to the one which is not ascribed to the other. The worship which was paid to the one by patriarchs and prophets was paid to the other by evangelists and apostles; and the Scriptures declare them to be the same august person, the Redeeming Angel, the Redeeming Kinsman, and the Redeeming God.

The first argument from the New Testament in proof of the divinity of Christ is derived from the fact that *he is everywhere called Lord; the Lord; our Lord.* He is called Lord in the New Testament with the same constancy and with the same preeminence that Jehovah is called Lord in the Old Testament. In the Old Testament the word is used to express man's relation unto God as sovereign and protector. In the New Testament the same relation of sovereign and protector is applied to Christ. He is addressed as Lord, and receives the homage of men as being supreme in authority. "Thou art worthy, O Lord, to receive glory and honor." "But Christ is not only called Lord by the way of eminence, but he is declared to be the Lord of lords; to be the Lord of glory; the Lord of all; the Lord of the living and the dead; the Lord of all who are in heaven and in earth and under the earth. All creatures, from the highest to the lowest, must bow the knee to him, and acknowledge his absolute dominion. He is in such a sense Lord as that no man can truly call him Lord but by the Holy Ghost. If his lordship were merely the supremacy which one creature can exercise over other creatures, there would be no necessity for a divine illumination to enable us to recognize his authority. But if he is Lord in the absolute sense in which God alone is Lord; if he has a right in us, and an authority over us which belong only to our Maker and Redeemer, then it is necessary that the Holy Spirit should so reveal to us the glory of God in the face of Jesus Christ as to lead us to prostrate ourselves before him as our Lord and our God."

That *Christ is divine is evident from the titles ascribed to him* in the Scriptures. If they are such as can designate a Divine Being and a Divine Being only, then is Christ truly divine. He is called the Alpha and Omega, Rev. i. 8; Emmanuel, Matt. i. 23; First and Last, Rev. i. 17; Everlasting Father, Isaiah ix. 6; Mighty God, King Everlasting, Luke i. 33; King of kings and Lord of lords, I. Tim. vi. 15; Lord of glory, I. Cor. ii. 8. He is spoken of as Eternal, Heb. vii. 3; as Omnipresent, Matt. xviii. 20; as Omniscient, Matt. ix. 4; as Omnipotent, Matt. xxviii. 18.

"All things which the Father hath are mine," John xvi. 15. If the Son possesses all things that belong unto the Father, then he possesses all the attributes and perfections of the Father, and must necessarily be of the same nature, substance, and Godhead.

That Christ is divine is proven by the fact that *divine works are ascribed unto him.* If the works accomplished by Christ in the nature of things cannot be performed by any creature, however exalted, then must he be truly God. *Creation* is attributed to him in Scripture. "The world was made by him," the whole system of physical nature is described as the work of him. John i. 3, 10. *Inspiration* is given unto men through him. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you." John xiv. 26. *Salvation* is bestowed upon man by him. He assumes power to forgive sins, to be the conservator of all things, to raise the dead, and declares himself as the supreme judge of all men at the end of the world. Acts iv. 12; John v. 21; Matt. xxiv. 30.

The *nature of his promises attests his divinity.* Christ promises to his people blessings which none but God has either the right or the power to bestow. He promises to forgive sin. It is intuitively certain that God only can forgive sin. He is our moral governor; it is against him that all sin is committed, and he only has the right to remit its penalty. When, therefore, Christ says to the soul, "Thy sins are forgiven," he exercises a divine prerogative; he promises the Holy Spirit to hear and answer prayer; he promises peace in this life, an eternal joy to his obedient followers in the life to come. The infinite God cannot promise or give anything more than Christ promises to give those who follow his teachings and accept his principles.

Christ's *power over nature is a testimony to his divinity.* He claims absolute power over nature; he assumes power to reveal hidden laws in nature, and to modify and suspend those revealed. The laws of nature are the expression of God's will; they are ordained of God; they can be changed and suspended only by him. Christ wrought miracles. He wrought immediately upon nature. He spake and the water was changed into wine; he spake and the dead were restored unto life. He claimed power in his own name over the laws of nature, suspending them at his own pleasure. He not only claimed power over the lives of men, but claimed power over his own life. He appealed to men to accept him because of the work that he manifested before them. "Though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." John x. 37, 38.

His *sinless nature is a witness to his divine nature.* He assumed to be without sin. He is the only being that has ever made such a claim before men. He challenged men to find an error in his judgment or a stain upon his soul. "Which of you convinceth me of sin?" He not only assumed it, the claim is corroborated by the testimony of those associated with him, both friends and foes. Men sent to arrest him returned, saying of him "that never man spake like this man;" said Pilate's wife, "Have nothing to do with this just man;" said the Roman centurion, "Truly this was the Son of God." Evil spirits arrested by him cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee whom thou art, the Holy One of God."

The *divine authority of Christ* is manifested in the control which he claimed over all his people and over all creatures. All power was and is in his hands. He assumes to be a teacher with the authority of one equal with God. He commands men and angels; he controls men everywhere; he demands worship of all intelligences as God. All the relations that God assumes towards man he also assumes. He is clothed with the same attributes, endowed with the same qualities, crowned with the same titles, reveals in his deeds the same nature that God proclaims of himself in the sacred volume.

The Scriptures not only affirm Christ to be the "*very unoriginated God,*" but we find they also declare that in Jesus Christ *substantial divinity and real humanity are combined.* The very name Jesus Christ is a sufficient proof; Jesus, Saviour, being the human appellation, and Christ the anointed being, the official, titled Emmanuel. Matt. i. 23. As God he is the root, source, or origin of David's family and kingdom; as man he has descended from David's loins. Rev. xxii. 16. As man he weeps over the grave of Lazarus; as God he raises him from the dead. John xi. 35, 43, 44. As a man he himself suffers and dies; but as God he is able to raise his own body from the grave. John x. 18.

Christ claimed supreme divinity when he said to Philip, "He that hath seen me hath seen the Father." He was the human personation of the invisible God. In him was manifest the fullness of the Godhead. He was perfect humanity, and he was divinity. He could not have been, as the Unitarians teach, "a good pure man, and not be more than man." He assumed to be one with God, an assumption on the part of any creature that is blasphemous. He claimed to be without sin, that is not possible to unregenerate nature. He claimed to be the Messiah sent of God to redeem humanity; himself deluded, or deceiving others, he could not be a good man. A perfect man with such claims as he put forth, sustained by such mighty works, can only prove that being perfectly good, he was divine; being perfect humanity, he is very God, equal with the Father.

Dix, D. H. K., of Western Virginia Conference, was born in Lewis, now Upshur county, W. Va., Jan. 24, 1828. Besides a common school education he had the advantage of one or two years in the West Virginia Academy. He was of Methodist parentage, and was converted at the age of sixteen, and united with the church. He was admitted into the West Virginia Conference in 1850, and has filled a number of the most important appointments, having also been presiding elder for five years. He was a delegate to the General Conference in 1876, and was appointed on the general missionary and church extension committee. While filling a supernumerary relation he was a member of the State Senate from 1865 to 1868.

Dixon, Rev. James, D.D., was a minister of unusual power; his devotion to the Saviour was unswerving; he declared "the whole counsel of God." His ministry was practical, tender, and searching; his eloquence sententious, racy, and epigrammatic, full of originality, and never failed to enchain his hearers. In 1841 he was elected president. In 1848 he was representative to the M. E. Church of America, visiting Canada at the same time. Towards the end of his life he became blind, yet for nine years after this he continued to preach and edify the people. His ministry commenced in 1812, and ended in 1871.

Dixon, Ill. (pop. 4055), the capital of Ogle County, situated on the east side of Rock River, is an important railroad centre and a rapidly-growing town. It is first noticed in the annals of Methodism for 1839. In 1841 it is reported as a circuit, with 231 members, and Philo Judson was appointed to the charge. In 1842 he reported 174 members. It is in the Rock River Conference, and reports (1876) 207 members, 207 Sunday-school scholars, and $13,500 church property.

Doane, Nehemiah, a member of the Oregon Conference of the M. E. Church, was born at Eastham, Mass., Jan. 22, 1820. He was converted in 1836, licensed to preach in 1845, and entered Boston Theological Seminary,—then at Concord, N. H.,—at its organization in 1847. He was sent out from the seminary to Oregon, classed as a foreign mission, in 1849, being the first ever sent to a foreign mission from any of our theological schools, and was put in charge of the Oregon Institute, now the Willamette University, and afterwards of Portland Academy. Twenty-six years he has served on the most important charges in his Conference, including several terms as presiding elder. He was delegate to the General Conference in Baltimore in 1876. He has published a work on infant baptism.

Dobbins, J. B., A.M., of the Philadelphia Conference, was born in 1819. He was converted in 1836, and soon became class-leader and superintendent of the Sabbath-school. He was received into the New Jersey Conference, and occupied a number of the most prominent stations. In his ministry he was favored with a number of remarkable revivals, as in Newark, Haverstraw, Trenton, and Bridgeton. He also filled the office of presiding elder, and was a member of the General Conferences of 1868 and 1872. He has written considerably for the press, and assisted in preparing the New Jersey Conference memorial volume.

Doctrines.—The doctrinal standards of the Wesleyan Methodists of England and of such churches as affiliate closely with them are contained in Mr. Wesley's "Notes on the New Testament" and in his sermons. In the Methodist Episcopal Church they are contained chiefly in the Articles of Religion. (See ARTICLES OF RELIGION.) As, however, the Methodists in America had accepted precisely the same doctrinal views as the Wesleyans of England, there was an implied understanding that the doctrines as taught by Mr. Wesley in his writings were received as standard doctrines in the church. An allusion to this appears to have been made in the first restrictive rule, which says, "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

The allusion here, though somewhat indefinite, appears to be to those standards which were recognized in 1808, over and above the Articles of Religion. Those who drafted these rules very probably referred to the same standards which the Wesleyans recognized, and which had been recognized in America before the Articles were framed. This is the more probable, as the Articles do not set forth distinctly and specifically those doctrines which Mr. Wesley made especially prominent in his preaching, and which marked the character of the early Methodist services, such as the Witness of the Spirit and Christian Perfection. The General Conference has also indirectly enlarged the sphere of doctrinal standards in authorizing the publication of the catechisms, and in the specification of Watson's Institutes as a text-book of examination for young ministers.

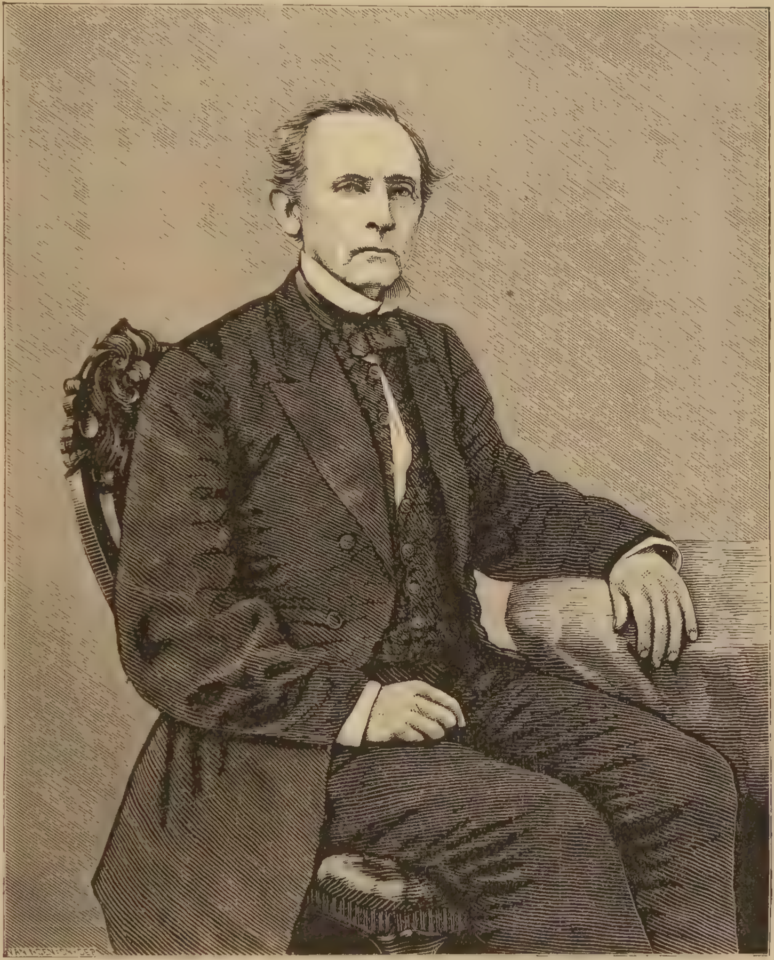
Doering, C. H., D.D., was born Aug. 27, 1811, in Hanover, Germany. He emigrated to Wheeling in 1836, where he was converted. In 1837 he entered Alleghany College, where he taught German while pursuing his college course. He organized a German mission in New York City in 1841, and was afterwards presiding elder of Pittsburgh mission district. In 1850 he was sent as a missionary to Germany, where he has labored on various stations and districts. He was a member of the General Conferences of 1876, and is now book agent and editor of the German periodicals and books in Bremen.

Doggett, David Seth, D.D., one of the bishops of the M. E. Church South, was born in Virginia in 1810. He pursued his studies in the University of Virginia, and was admitted on trial in the Virginia Conference in 1829. Subsequently he accepted a professor's chair in Randolph Macon College. In 1866 he was elected to the office of bishop, and has since that period resided in Richmond, Va. He has traveled extensively over the Southern States in the discharge of the duties of his episcopal office. He has also published several sermons, and an address on the rise and progress of Methodism in North Carolina.

Donelson, P. S., D.D., was born in Franklin Co., Mass., in 1825, of Scotch descent; was converted and joined the M. E. Church at twelve years of age; graduated at the University of Michigan in 1849, and pursued his theological studies at the Presbyterian Seminary in Auburn, N. Y. He joined the Michigan Conference in 1851, and was three years Professor of Languages in Albion College. After serving two years as pastor at Lansing, the capital of the State, he was, in 1856, elected as president of the Ohio Wesleyan Female College, in Delaware, at which he continued until 1873. During this time he graduated eighteen classes, numbering in all over 300 students. He received the degree of D.D. from Indiana Asbury University; was a member of the General Conference of 1868, and is now (1877) presiding elder of Toledo district, Central Ohio Conference.

Dorsey, Dennis B., M.D., of the Methodist Protestant Church, was born in Baltimore Co., Md., December 28, 1799. He received but little early education, there being no schools in Western Virginia, whither his parents had removed. He was converted at a camp-meeting in 1817, and in April, 1820, was received into the Baltimore Conference, M. E. Church, and remained an itinerant in it until his "suspension," in 1826, for matters connected with advocating the reform in her government. He was very active in the lay representation movement. In 1827 and '28 he studied medicine under Rev. Dr. Jennings, and was graduated March 21, 1831. In September, 1828, he began to edit *The Mutual Rights and Christian Intelligencer*, and continued in this relation until November, 1830. In 1831 he was stationed in Georgetown as a member of the Maryland Annual Conference.

In 1832 he removed to Wheeling, Va., his health being feeble, and commenced the practice of medicine. From this period he ceased to be a regular itinerant, though he was president of the Pittsburgh Conference in 1835, and had charge of Sixth Street station, Cincinnati, in 1854. In 1857 he started at Martinsville, Ohio, *The Independent Press.* His health declining, in 1859 he resided with one of his sons at Fairmont, Va., where he died March 18, 1860. His mental characteristics were, composure under elaborate thought, clearness of intellectual vision, activity, justness of judgment, and metaphysical acumen, associated with great simplicity of mind. His learning was considerable as a self-made man; particularly in theology had he fullness of knowledge. His writing was voluminous, and he left a great mass of manuscripts on a large range of subjects. His preaching was expository and practical. His piety was intelligent, constant, and usually serene. Several times during his last illness he said to his children, "Remember, I forgive everybody who ever offended me, and I desire all to forgive me." His death was peaceful, and his dying



REV. DAVID SETH DOGGETT, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

words, "I put my trust in the Lord, and believe I shall never be confounded."

Doub, Peter, D.D., a minister of the M. E. Church South, was born in North Carolina, March 12, 1796, and died in Greensborough, N. C., Aug. 24, 1869. He was admitted into the Virginia Conference in 1818, and traveled extensively through Virginia and North Carolina. Few men were more successful in swaying the minds of the community and in leading converts into the church. In 1866 he accepted the chair of Biblical Literature in Trinity College, N. C., in which he remained until his death.

Dougharty, George, was one of the pioneer ministers in the M. E. Church. He entered the itinerancy in 1798, and died March 3, 1807, at Wilmington, N. C. He was a man of broad and liberal views, and bold and fearless in his address. He was a hard student, and spent his entire energies in the great work of preaching the gospel and advancing the interests of humanity. For his fearless utterances on slavery he was attacked by a mob in Charleston, and was dragged to a pump, where water was pumped upon him, until he probably would have died had not a heroic woman interfered and kept the mob at bay until he was rescued. In 1803 he endeavored to establish a Methodist academy in South Carolina, showing that he took a deep interest in every department of labor which could advance the Redeemer's kingdom.

Doughty, Samuel, a member of the Philadelphia Conference of the M. E. Church, was born in Philadelphia in January, 1794, and died at Wilmington, Del., Sept. 17, 1828. He was converted in 1816, and was received into the Philadelphia Conference in 1823. Though his ministerial career was short he was one of the most popular and eloquent, as well as successful, preachers of his age. He was an earnest advocate for Sunday-schools, and for all the benevolent institutions of the church. His literary attainments and talents were of a high order, and some of his sermons were published in the *Methodist Magazine.*

Douglass, George, LL.D., principal of the Wesleyan Theological College, Montreal, Ontario, was born in Scotland in 1826, and was converted in Montreal in early youth. He was admitted at the age of twenty-two into the Wesleyan ministry. He spent a short time at one of the branches of the theological institution in England, but was soon sent out a missionary to the Bermudas. From Bermuda he returned to the province whence he was sent out, and labored in the city of Montreal until the Canada East district was merged in the Canada Conference, in 1854, when he was stationed successively at Kingston, Toronto, and Hamilton City. Returning to Canada East in 1863, he was in the pastorate in Montreal until the opening of the Montreal Theological College, about 1872, when he was placed in charge of that institution, in which responsible position he still (1877) remains. The senate of Magill College, Montreal, conferred on him the degree of Doctor of Laws. He is, since 1874, the vice-president of the General Conference of the body to which he belongs. Once was he the president's co-delegate in the original Canada Conference.

Douglass, Thomas Logan, a minister of the M. E. Church South, was born in Person Co., N. C., July 8, 1781, and died near Franklin, Tenn., April 9, 1843. At the age of twenty he was received into the Virginia Conference, and for twelve years traveled on important circuits and districts, when he was transferred to the Tennessee Conference, in which he remained until the close of his life. He was remarkably useful both as a preacher and presiding elder. He had more than ordinary intellectual power, and excelled in the pulpit. He was thoroughly devoted both to the doctrines and economy of Methodism, and was several times elected a delegate to the General Conference. The minutes say his piety was uniform and deep, and his temper sweet. Few men in the Southwest had so much influence as Mr. Douglass.

Dover, N. H. (pop. 9294), the capital of Stratford County, is situated on the Boston and Maine Railroad. It was settled in 1623 by a company of fishmongers from London, and is the oldest town in the State. Methodist services were probably introduced into this place by the preachers who were in Portsmouth. It was afterwards connected with the Stratford circuit, but is not mentioned in the minutes until 1823. In that year the society was organized by the Rev. Jotham Horton, and the first church was erected in 1825, which stood until the summer of 1875, when it was replaced by the present handsome edifice. In 1847 there was a secession from the society, a church was built, and for a time regular services were maintained, but the society was dissolved, and the church passed into other hands. It is in the New Hampshire Conference, and the statistics for 1876 are: members, 398; Sunday-school scholars, 498; church property, $47,000.

Dow, John G., was born in New Hampshire, 1785. He entered the New England Conference in 1822, and after filling a number of prominent appointments, was for several terms presiding elder, and also financial agent of Newbury Seminary. He fell by a stroke of paralysis, May 18, 1858, at the house of his son-in-law, Rev. J. H. Twombly. "He was sound in doctrine, deep in experience, uniform in piety, godly in conversation, and exemplary in walk. His preaching was of a high order, characterized by deep, close, concentrated, consecutive thought, and his messages were delivered with demonstration of the Spirit and with power. He was emphatically a man of one work."

Dow, Lorenzo, was born in Coventry, Conn., Oct. 18, 1777, and died at Washington, D. C., Feb. 2, 1834. He commenced preaching in the Methodist Episcopal Church in 1798, when but eighteen years of age. In 1799 he left his work under an impression that he had a special mission to Ireland. He attracted great attention both in Ireland and England. Because of his irregular conduct he was dropped from the roll of the Conference, and was never again regularly connected with the itinerancy, but he traveled extensively and preached frequently, and adhered strictly to Methodist doctrines. He made frequent applications for admission into the Conference, but because of his eccentricities he was refused. He often preached with great power, and many were awakened and converted under his ministry. He was especially skilled in controversy in refuting atheism, deism, universalism, and Calvinism. He spent many years in the South among the planters and slaves, preaching to vast multitudes as they gathered in the forest or elsewhere. He often rode forty or fifty miles a day, and preached four or five times. His manner and appearance excited great curiosity, and his startling and eccentric statements were widely circulated. He was a pronounced opponent of the Jesuits, and of every form of Romanism. He went to Washington to arouse the government against what he believed to be the plans of the Church of Rome, but died suddenly. His writings were numerous and peculiar.

Downey, Charles Gibbs, professor in the Indiana Asbury and Iowa Wesleyan Universities, was born in October, 1819, and died in 1857. He was graduated from the Wesleyan University in 1840, and in the following year was appointed a tutor in the Indiana Asbury University. He continued in this institution, being appointed in succession Professor of Natural Sciences, of Mathematics, and of Belles-Lettres, till 1857, when he was elected Professor of Mathematics in the Iowa Wesleyan University, and shortly afterwards died.

Downey, Robert J., was born in New Albany, Ind., 1836. At the age of ten he was converted, and shortly after united with the M. E. Church. He was thoughtful and studious; graduated in a commercial college, and was licensed to preach in 1857. He spent two years in the theological school at Evanston preparing for missionary work, and in 1859 sailed for India. Arriving at Lucknow, he attended the Conference then in session, but was taken ill that day, and expired Sept. 1, 1859. He preached but one sermon in India. His end was triumphant.

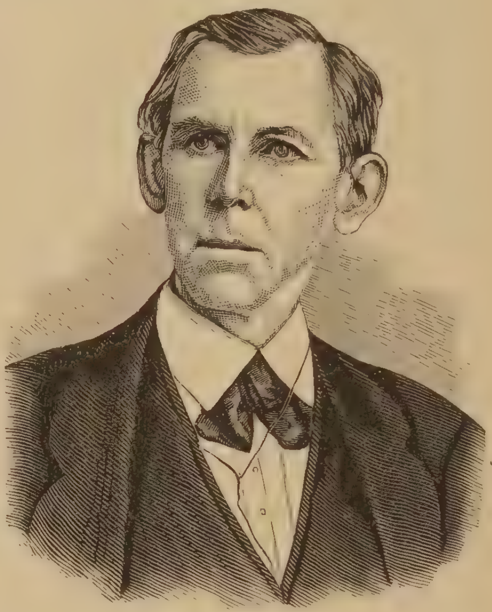
Downs, John, one of Mr. Wesley's early ministers, entered the itinerancy in 1743, having previously been a reader of sermons at the Orphan House when no preacher was present. He was a man of sincere and unaffected piety, of great application, and possessing an uncommon genius. Mr. Wesley says of him, that "he was little inferior either in inventive genius or strength of mind to Sir Isaac Newton. When he was at school learning algebra, Downs came one day to his master and said, 'Sir, I can prove this proposition a better way than it is proved in this book.' His master thought it could not be, but upon trial acknowledged it to be so. Some time after his father sent him to New Castle with a clock which was to be mended. He observed the clock-maker's tools and the manner in which he took it to pieces and put it together again; and when he came home he first made himself tools, and then made a clock which went as true as any in the town. I suppose such strength of genius as this has scarcely been known in Europe before. Another proof of it is this: thirty years ago, while I was shaving he was whittling the top of a stick. I asked, 'What are you doing?' He answered, 'I am taking your face, which I intend to engrave on a copper plate.' Accordingly, without any instruction, he first made tools, and then engraved the plate. The second picture which he engraved was that which was prefixed to the 'Notes upon the New Testament.' (This was the first of Mr. Wesley's portraits published in any of his works.)

"Yet this man for the simple crime of preaching the gospel of salvation was brought before the bench of magistrates, who signed his impressment into the army, and sent him as a prisoner to Lincoln jail. After his release he continued to labor as a preacher until 1774, when he was seized with mortal illness in the pulpit, and in a few hours died."

Doxology, a sentence, or collection of sentences, uttered with especial reference to giving praise and glory to God. These are found first in the New Testament, next in the liturgies of the various churches, and third as connected with the hymns and psalms used in divine service. Frequent expressions are found in the Scriptures, such as, "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever." The Lord's Prayer also closes with a doxology, saying, "For thine is the kingdom and the power and the glory forever. Amen." In the ancient church the doxologies as used in the liturgies were usually of three kinds: *Gloria Patri*, or the lesser doxology, is supposed to have been formed during the Arian controversy, and for the purpose of checking that heresy. Its form was, "Glory be to the Father, and to the Son, and to the Holy Ghost." The Western church added, "as it was in the beginning, is now, and ever shall be, world without end." This doxology is considered a noble testimony to the church's faith in the Holy Trinity. It is of frequent use in the Church of England and the Protestant Episcopal Church. *Gloria in excelsis*, or the major doxology, is supposed to be founded upon the words of the angels, "Glory to God in the highest, and on earth peace, good will toward men." It was of very early origin, supposed by some to have been in existence A.D. 139. It is found without doubt in nearly its verbal integrity in the Apostolic Constitutions, and is used by both the Greek and Latin Churches. It has been used in the Church of England for above twelve hundred years. It is found in its full integrity in the Methodist Episcopal Discipline, and is to be repeated at the conclusion of the Lord's Supper. The third form, liturgical doxology, was used as early as the second century. It commences with the words, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name," etc. It is used in the Church of England, in the Protestant Episcopal Church, and some other Protestant churches, and in the Methodist Episcopal Churches, by the minister immediately after he has received the elements of the Lord's Supper, previous to his administering the same to the people. The doxologies which are used in connection with the hymns and psalms of the church are such as are usually found at the close of the various hymn-books, being a verse or two to be sung as expressive of praise and glory to God. The Discipline of the M. E. Church says, "Let a doxology be sung at the conclusion of each service, and the apostolic benediction be invariably used in dismissing the congregation."

Drake, Benjamin M., D.D., an eminent minister of the M. E. Church South, was born in North Carolina, Sept. 11, 1800. He was received in 1820 into the Tennessee Conference, but was transferred during the next year to Mississippi. He traveled extensively through that Territory, and was instrumental in building the first Methodist church edifice in the city of New Orleans. He was an ardent friend of education, and was president of the first Methodist school established in Mississippi, which was called the Elizabeth Female Academy. Subsequently he was elected president of Centenary College. He died in 1860. He exercised a very wide-spread influence, and was greatly respected and beloved.

Draper, Rev. D. J., was born in 1810; received into the ministry in 1834. The following year he was sent to Australia, where he made full proof of his calling, and filled the highest offices in the church. He was president in 1859. In 1864 he was representative to the British Conference, and it was on his return voyage that he and his excellent wife were lost in the wreck of the steamship London. He sunk into a watery grave, preaching to the last the Saviour whom he loved and served.



REV. JOHN F. DRAVO.

Dravo, Rev. John F., born in West Newton, Pa., Oct. 29, 1819, was converted at Liberty Street M. E. church, Pittsburgh, in 1838. He resided in McKeesport and neighborhood from 1840 to 1868, and held important official positions over twenty years. Educated at Alleghany College, he was licensed to preach as a local preacher in 1854. He removed to Beaver, Pa., in 1868, and is a steward, class-leader, teacher of Bible-class, and president of board of trustees of one of the largest and best charges in the Conference. This church was built through his energy, and the generous gifts of thousands of dollars. He is the vice-president of the board of trustees and life patron of Beaver College, to which his gifts aggregate $15,000, and through his timely aid and personal exertions the life of this institution has been saved and its future success assured. He has been for many years identified with the benevolent work accomplished in State public institutions, the advocate of temperance, prominent in political reform, and refusing civil offices of a high class. He has been a director of the "Alleghany County Home for the Poor" eight years, a director and vice-president of the Morganza Reform School of Western Pennsylvania, delegate to National Convention in 1860, and frequently delegate to State Conventions, director of the Pittsburgh and Lake Erie Railroad, Tradesmen's National Bank, People's Insurance Company, Pittsburgh Coal Exchange, Pittsburgh and Connellsville Coke Exchange, president of Pittsburgh and

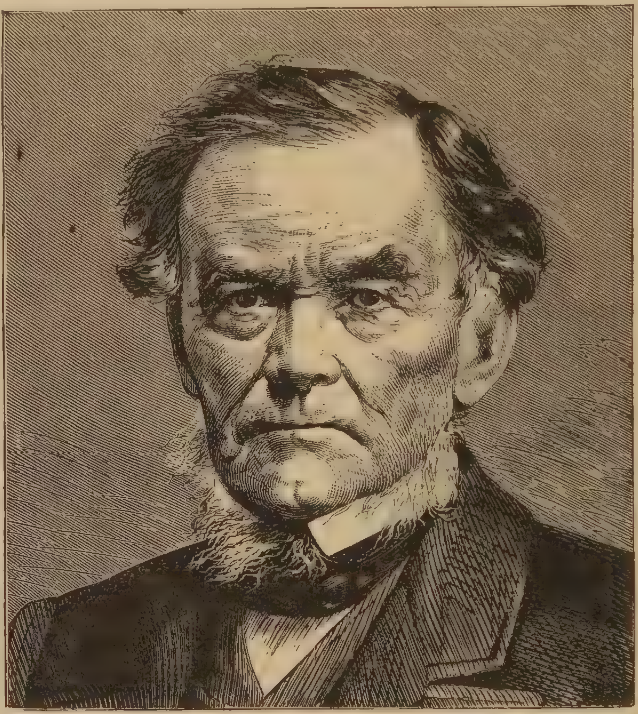
McKeesport Locomotive-Works, vice-president of Chamber of Commerce in Pittsburgh. He was president of the National Local Preachers' Association, 1872–73.

Dress.—The early Methodists were remarkable for their plainness and simplicity of dress. This arose not from any desire to be singular, nor from any conviction that any one form or mode of dress was a Christian duty, but from their belief that it was their duty to consecrate all their means to the service of God. So many were perishing around them, so urgent were the demands of humanity, and so limited were their means, that they felt it to be wrong for them to expend upon their own persons the treasures which God had intrusted to their care for the conversion and salvation of the world. Under the influence of such a motive Mr. Wesley, when a student in Oxford, sold the pictures which he had in his study that he might give their value to the poor. In 1737, before he had gone as a missionary to Georgia, while he advocated great plainness of dress, yet he expressed himself opposed to any singularity of manner. He says, "I entirely agree with you that religion is love and peace, and joy in the Holy Ghost; that as it is the happiest, so it is the cheerfulest thing in the world; that it is utterly inconsistent with moroseness, sourness, severity, and indeed with whatever is not according to the softness, sweetness, and gentleness of Christ Jesus. I believe it is equally contrary to all preciseness, stiffness, affectation, and unnecessary singularity." When he was in Savannah, Ga., he says, "I took occasion to expound those Scriptures which relate to dress, and all the time that I afterwards ministered at Savannah I saw neither gold in the church, nor costly apparel, but the congregation in general were almost constantly clothed in plain clean linen or woolen." In 1760, twenty years after his societies had been formed, he published a tract entitled "Advice to the Methodists with Regard to Dress," in which he says, "I would not advise you to imitate the Quakers in those little particularities of dress which can answer no possible end but to distinguish them from all other people. To be singular merely for singularity's sake is not the part of a Christian; but I advise you to imitate them, first, in the neatness, and, secondly, in the plainness of their apparel." The same sentiments he reiterated on many occasions, praising those societies which laid aside all ornaments and devoted their time and means to Christian labor. In 1785 he published a sermon, in which he expostulates with his members as follows: "Do you take my advice with regard to dress? I published that advice above thirty years ago. I have repeated it a thousand times since. I have advised you to lay aside all needless ornaments, to avoid all needless expense, to be patterns of plainness to all that are around about you. Do you take this advice? Are you all exemplary, thoroughly plain in your apparel, as plain as Quakers or Moravians? If not, you declare especially to all the world that you will not obey them that are over you in the Lord." Two years afterwards, in another sermon, he adds, "I conjure you, all who have any regard for me, show me, before I go hence, that I have not labored, even in this respect, in vain for one-half a century. Let me see before I die a Methodist congregation full as plainly dressed as a Quaker congregation, only be more consistent with yourselves."

While he was thus earnest in guarding his societies against extravagance in dress and in all their expenses, he strongly advocated neatness, propriety, and gentility. In his own dress he was a pattern to others, being remarkably neat and plain. He also recommended those who were occupying official stations, and were necessarily brought into contact with the court, to conform to the rules and etiquette of society, so far as was necessary for their stations and position in life. At the organization of the Methodist Episcopal Church, 1784, the article in the larger minutes was adopted by the American Conference, to wit: "How shall we prevent superfluity in dress among our people? *Ans.* Let the preachers carefully avoid everything of this kind in themselves, and speak frequently and faithfully against it in all our societies." From that time to the present the testimony of the church has been clear and explicit against all superfluity of apparel, and it has strongly advised its members to be patterns of neatness and simplicity. The present provision of the Discipline of the M. E. Church is, "We should by all means insist on the rules concerning dress. This is no time to encourage superfluity in dress. Let all our people be exhorted to conform to the spirit of the apostolic precept, 'not to adorn themselves with gold, or pearls, or costly array.' I. Tim. ii. 9."

The church thus lays down what it conceives to be the scriptural standard, and leaves the application chiefly to the judgment and conscience of the individual Christian, not attempting to prescribe specifically any mode of dress or any rules other than the precepts of the Holy Scriptures. The same general principles are held by nearly all the various branches of Methodism.

Drew, Daniel, for many years a noted capitalist and railroad director in New York, was born in Carmel, Putnam County, in 1797. Early thrown upon his own resources, he was industrious and frugal. He began business as a cattle-drover, and subsequently became interested in steamboats and railroads, and was also interested in heavy stock operations in the New York market. In middle life he united with the M. E. Church. He founded the Drew Theological Seminary at Madison, N. J., the Drew Ladies' Seminary at Carmel, N. Y., and also built in great part a Methodist church at Carmel, besides aiding in a number of church enterprises. He died in New York Sept. 18, 1879.



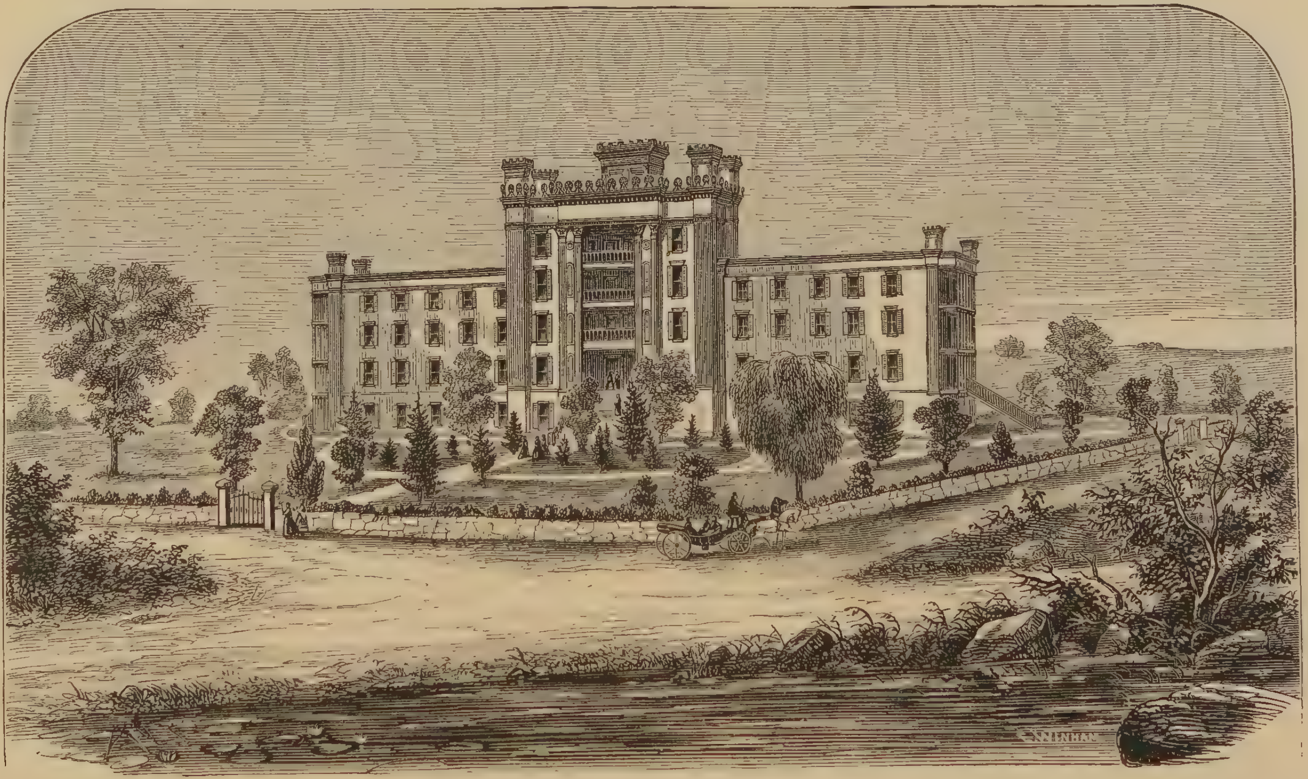
(From Harper's Weekly.)

DANIEL DREW, ESQ.

Drew, Samuel, A.M., was an eminent metaphysical writer, and also a Methodist local preacher, in England. He was born March 3, 1765, at St. Austell, and died at Helston, March 29, 1833. He was of a poor family, and learned the shoemaker's trade. When about twenty years of age he was converted under the preaching of Adam Clark, and at once commenced a more extensive course of reading, having a book before him and pursuing his studies while busily engaged in his shop at work. He contributed to various journals, and was recognized as an able writer, but did not leave his mechanical occupation until 1809. In 1788 he was licensed as a local preacher, and continued during his busy life to fill the pulpit very frequently. He became managing editor of *The Imperial Magazine* in 1819, and under his supervision the enterprise was very successful. In 1824 he received the degree of A.M. from Aberdeen. In addition to his editorial labors on the magazine he wrote and published a number of works, among which the chief were on the "Existence and Attributes of God," "Essay on the Immateriality and Immortality of the Soul," "Life of Dr. Coke," and "Remarks upon the First Part of the 'Age of Reason,' by Thomas Paine." He also assisted Dr. Coke in the preparation of his "Commentary on the Holy Scriptures."

Drew Seminary and Female College, located at Carmel, N. Y., was chartered by the legislature of New York, April 23, 1866, "to promote the education of both sexes in literature, science, and the arts, and to furnish to young women the advantages of a collegiate course of study." By the charter the trustees are to be appointed by the Annual Conference, within whose jurisdiction the seminary is located. The property consists of a beautiful site of ten acres of land on an eminence overlooking the town of Carmel, and has a lawn tastefully laid out, and bountifully shaded with a luxuriant growth of trees. The seminary building is represented in the accompanying engraving. It has been for ten years under the management of George C. Smith, who has been assisted by a corps of able teachers.

Drew Theological Seminary, The, situated at Madison, N. J., is the chief educational result of the great centenary movement in the Methodist Episcopal Church in the year 1866. Daniel Drew, Esq., of New York, proposed to found a theological school in or near the metropolis by the gift of $500,000. Not only the denomination in which he was a communicant, but the whole country, was taken by surprise. The benefaction



DREW SEMINARY AND FEMALE COLLEGE, CARMEL, N. Y.

was the first of such magnitude in the country, but since then others of similar character have followed. The generous overture was gladly accepted, and Mr. Drew, after personally inspecting other theological institutions throughout the country, consented to the location of the new seminary in Madison, New Jersey.

The valuable property known as "The Forest," belonging to the Gibbons estate, was purchased. The stately Gibbons mansion was found to be as well suited for the purposes of the seminary as if expressly built for it. The necessary additional buildings were arranged for, and the architect, Mr. S. D. Hatch, of New York, engaged at once in their erection. The school was formally opened on the 6th of November, 1867, with the Rev. J. McClintock, LL.D., as President, and Professor of Practical Theology, and the Rev. B. H. Nadal, D.D., as Professor of Historical Theology. Several of the bishops and a large number of distinguished clergymen and laymen from all parts of the country participated in the exercises. From the first the number of the students has been annually increasing, and at present the rooms are hardly sufficient for their accommodation.

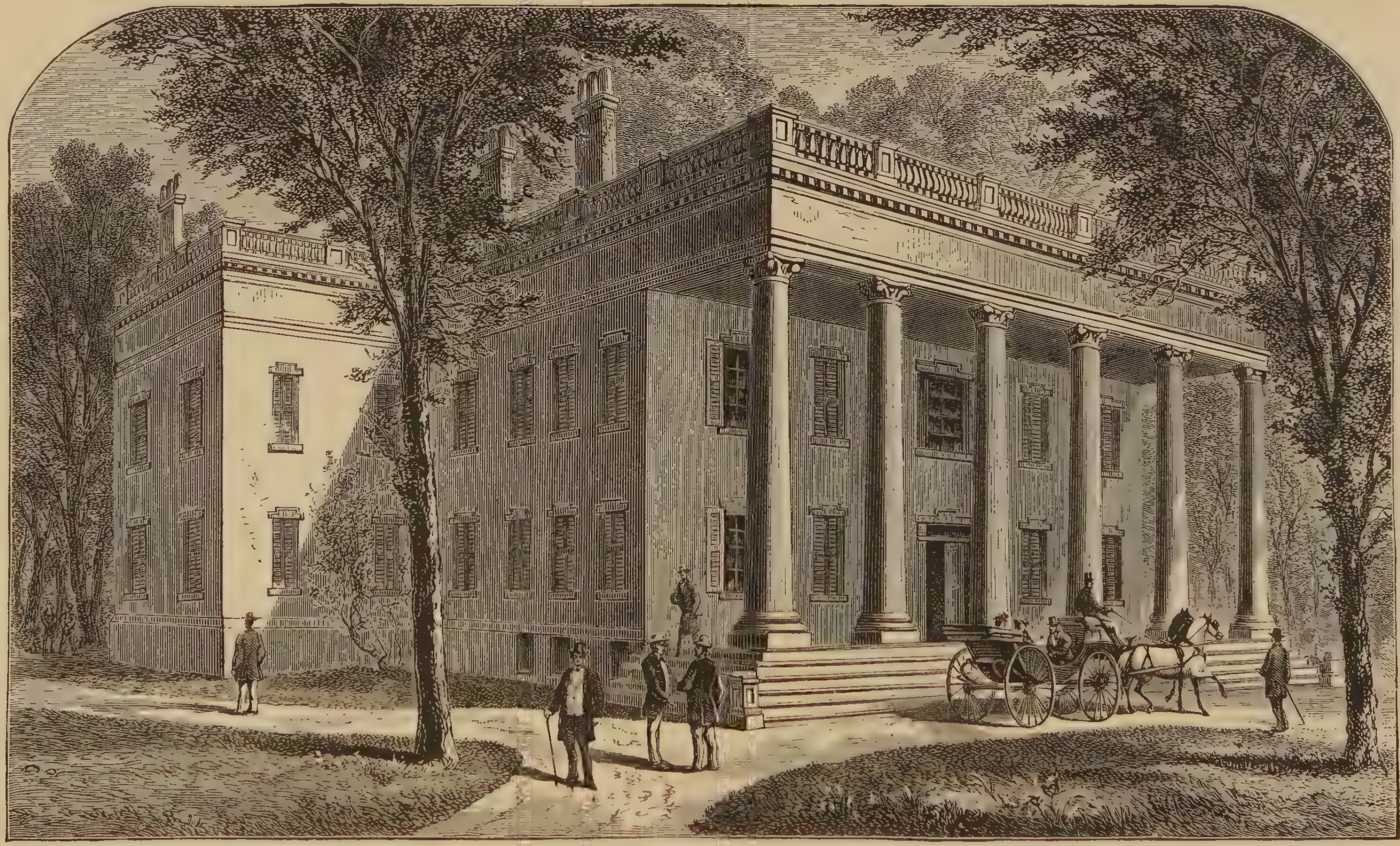
The main building, known as Mead Hall, is a large and imposing brick edifice, about 150 feet long and 100 feet wide, of the Ionic style of architecture. It contains the library, chapel, reading-room, and the offices and lecture-rooms of the professors. Its original cost was very great, and in consequence of the superior quality of its materials and the workmanship, it seems as complete and substantial as at the beginning. It is heated with steam throughout, and is in every respect adapted to its various uses. Asbury Hall, in the Elizabethan style, was prepared solely for the use of students. Each room is tastefully supplied with carpet, full set of oak furniture, and every appliance needful for the comfort of the occupants. Embury Hall contains the boarding-house of the students, who, by their committees, direct their boarding matters, subject only to the supervision of the faculty. This building contains also the Society Hall and the residence of the janitor and matron, and a number of additional rooms for students. The houses of the professors were erected at the cost of about $20,000 each. It was Mr. Drew's purpose to make these houses thoroughly convenient and comfortable, and it was fully accomplished. Each house has connected with it about three acres of land, with requisite out-buildings. The grounds of the seminary are ample, amounting to about one hundred acres. They are laid out with great taste and attractiveness, the original model being one of the finest of the English baronial estates.

The first president of the institution, Rev. Dr. McClintock, was removed by death; the second, Rev. Dr. Foster, resigned after his election to the episcopacy. He was succeeded in May, 1873, by Rev. Dr. J. F. Hurst, who in May, 1880, was elected Bishop. The faculty consists, at present, of Rev. George R. Crooks, D. D., acting as Professor of Historical Theology; James Strong, S.T.D., Professor of Exegetical Theology; Rev. Daniel P. Kidder, D.D., Professor of Practical Theology; Rev. Henry A. Buttz, D.D., George T., Cobb Professor of New Testament Exegesis; Rev. John Miley, D.D., Professor of Systematic Theology; James Oliver Wilson, A.B., Special Instructor in Elocution.

Bishop Simpson, of Philadelphia, is president of the board of trustees, and John B. Cornell, Esq., of New York, is vice-president.

The library consists of about 15,000 volumes, and was selected with great care by its first president. It contains important literary treasures, which were industriously gleaned in various parts of Europe. In hymnology, lexicography, history, serials, and several other departments it is very rich. Dr. McClintock's personal library has been purchased very recently by a few ladies in New York, and incorporated with the seminary. Besides this valuable addition, other important accessions to the library have been made by legacy.

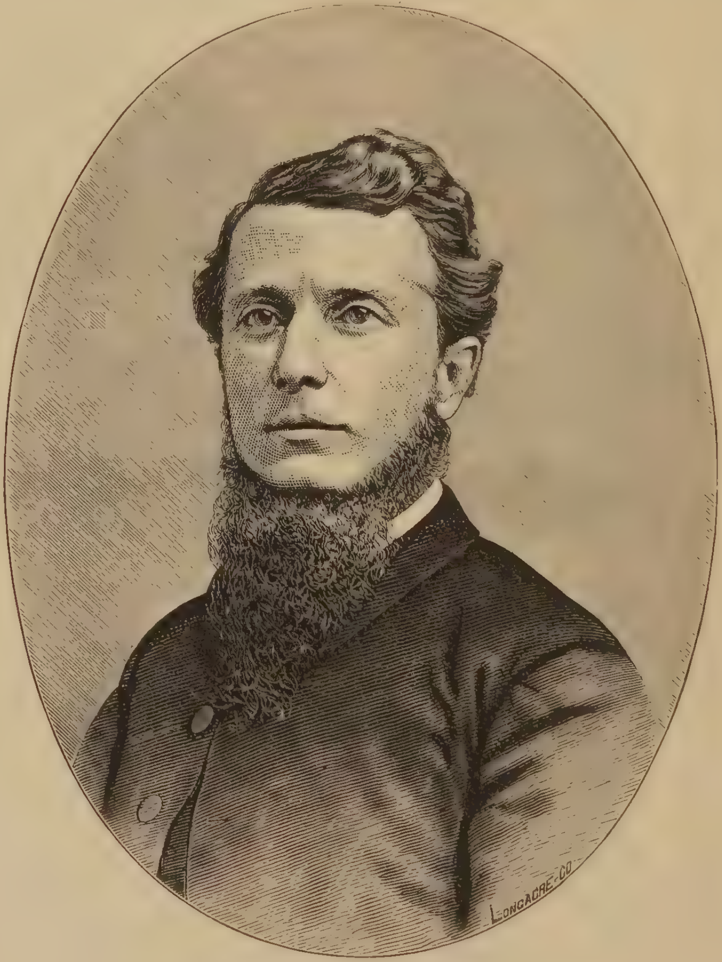
In March, 1876, the trustees were informed by the founder that he would not be able to continue the payment of the interest on the note which constituted the endowment of the seminary. This was a great blow to the institution, and it came in the very midst of the year's work. The real estate had already been deeded to the trustees, and on this there was no incumbrance. The question now was to provide measures for the continued effectiveness of the seminary and for its ultimate re-endowment. A. V. Stout, Esq., of New York, gave $40,000 for the endowment of the president's chair, and the heirs of the late Hon. George T. Cobb, of New Jersey, gave property in New York City estimated to be worth about $40,000 for the endowment of the chair of New Testament Exegesis. Other important gifts have been made, amounting in all to about $130,000. Other leading benefactors are the following: John B. Cornell, George J. Ferry, E. L. Fancher, John T. Martin, William White, James H. Taft, Mark Hoyt, Mrs. Ziba Bennett, and William Hoyt. The seminary employs no financial agent, and refuses to borrow money from any quarter. There are plans on foot for the endowment of a Janes memorial professorship, an alumni professorship, a professorship to be established by the ladies of the Methodist Episcopal Church throughout the country, and a professorship to be established by the Methodist Episcopal churches of the city of Philadelphia. There are good beginnings in each of these, and when they are once completed



DREW THEOLOGICAL SEMINARY, MADISON, N. J.

the seminary will be fully restored to its original unembarrassed condition. However, no branch of the instruction has been cut off, and, notwithstanding the financial embarrassment, the facilities of the seminary have been improved from year to year.

In addition to the corps of regular instructors it has been announced that arrangements have been made for teaching in future the Arabic and Syriac languages, besides German, Spanish, and Italian,—the latter group as an adaptation to the new requirements of the missionary field of the Methodist Episcopal Church. A series of lectures will be delivered in future, every term, by representative men, not only of the Methodist, but of other denominations. The students are exempt from all expenses except the items of board and fuel. The cost of instruction, rooms, and other necessaries is met by the endowment provided at the outset, and placed at the disposition of the trustees by the founder. While the institution has the charter of a university, it attends, for the present, to its original work of theological instruction. Its officers are determined to develop it in this respect to the highest possible status. One of its chief advantages is its location in one of the most healthful regions along our sea-board, in the midst of beautiful scenery, and surrounded by a community of high Christian culture. It is easy of access from New York, and the students have therefore all the positive advantages, without the disadvantages, of life in the city.



REV. EDWARD J. DRINKHOUSE, M.D.

Drinkhouse, Edward J., M.D., of the Methodist Protestant Church, born in Philadelphia, Pa., March 26, 1830, was converted in 1848, and was educated in the public schools of his native city. A few months after being received into full membership in the M. E. Church he withdrew on account of dissatisfaction with the church polity, and united with the Methodist Protestant Church. He was licensed to exhort and to preach in 1849, and was received on probation in the Maryland Annual Conference in March, 1850. He filled various appointments up to the spring of 1863, when ill health led to a residence in San Francisco, Cal., and a demission of the active ministry up to May, 1866. He received the degree of Doctor of Medicine from Toland Medical College, San Francisco, in 1865. Returning to Maryland under an appointment to the West Baltimore station, he served two years, and was appointed to Ninth Street, Washington City, mission, and remained in charge until October 1, 1874, being exempted from the operation of the "Restrictive Rule" by a special provision covering missions. This continuous pastorate of six years and a half is perhaps the longest ever served in the Methodist Protestant Church by successive annual appointments and in accordance with law. He was one of the editors of the *Methodist Protestant* for the year 1867; a member of the General Conference of 1870, and also of the General Conference of 1874, by which he was elected editor and publisher of the *Methodist Protestant* for the ensuing four years. He was also a representative to the General Convention which united the two branches of the Methodist Protestant Church.

Drinkle, H. C., a native of Lancaster, O., born in the year 1845, and still a resident of that place, was converted at the early age of thirteen; he has since devoted himself to the interests of the M. E. Church. He occupies a prominent position in the legal profession at the bar of that city, and his election to prominent positions of trust at home and in the State gives him wide influence in that section of country. He is active in the church and Sunday-school interests.

Drummond, James, M.D., was born May 19, 1804, and was engaged in the practice of medicine from 1827 to 1836. He joined the M. E. Church in 1832, and was licensed to preach in 1833. The death of his brother, Rev. Thomas Drummond, in 1835, led him to abandon his profession as a physician and to enter the Pittsburgh Conference in 1836. In 1852, by a change of Conference boundaries, he became a member of the West Virginia Conference, where he remained until, in 1865, he was transferred to the Pittsburgh Conference, and in 1876, by another change of boundaries, he became a member of the East Ohio Conference. After laboring forty-one years in the itinerant field, and during thirty-seven of which he was on the effective list, he requested to be changed to the supernumerary relation. He was one year agent for Alleghany College, six years a presiding elder, for eighteen months chaplain to the United States hospital in Wheeling, W. Va., having been appointed by President Lincoln, and also by Bishop Janes. He has been a member of five General Conferences, to wit: 1844 and 1848, from the Pittsburgh Conference; and 1856, 1860, and 1864, from the West Virginia Conference. His present residence is Cadiz, O.

Dublin (pop. 246,326) is the capital and the largest city of Ireland. It is beautifully laid out, and is the seat of many flourishing institutions. Mr. Wesley very early crossed over to Ireland, and societies were organized in Dublin. The first Irish Conference was held in this city. There is in Dublin a connectional school, established under the patronage of the Conference, and twelve ministers are stationed, including Kingstown. Services are also held in the garrison for the benefit of the soldiers who are members of the Methodist societies. The membership is reported at about 1300, with 2000 Sunday-school scholars. The principal churches are Stephen's Green, Abbey Street, Rathmines, Centenary chapel, Cork Street, and Blackhall Place.

Dubuque, Iowa (pop. 18,434), the capital of Dubuque County, is situated on the west bank of the Mississippi River. It is the oldest town in the State, having been settled in 1788 by Julien Dubuque, a French Canadian Catholic, who obtained a grant from the Spanish government to operate the lead mines in the vicinity. Its modern settlement took place in 1833, when the United States government took possession of the land that had been vacated by the Indians the year previous. Before the end of the first year its population had increased to about 500. It was organized as a town in 1837, and a city charter was granted in 1841. It was the first, or one of the first, points at which Methodism entered the State. In 1834, Galena and Dubuque mission was organized, and Barton Randall and J. T. Mitchell were appointed to the mission. In 1835, H. W. Reed was appointed to Dubuque, and the mission reported 48 members.

The German Methodists have here a small organization. This station is now in the Upper Iowa Conference, and reports 287 members, 300 Sunday-school scholars, and $30,000 church property. The German M. E. Church reports 38 members, 42 Sunday-school scholars, and $2400 church property.

Duluth, Minn. (pop. 3131), the capital of Duluth County, is situated near the western extremity of Lake Superior. As late as 1869 the present site of this town was almost a dense forest. It has direct connection with the Northern Pacific, and Lake Superior and Mississippi Railroads. It grew rapidly for a time, but has declined since the failure of the North Pacific Railroad.

From the Minnesota Conference, held at St. Anthony, September, 1868, Rev. U. Haw was appointed to Lake Superior, and his charge embraced this settlement. In 1869 he reported 43 members, when Duluth appears on the records of the church. In 1870 Duluth reported 43 members, 60 Sunday-school scholars, and $500 church property. It is in the Minnesota Conference, and reports (1876) 60 members, 76 Sunday-school scholars, and $1200 church property.

Duncan, James A., D.D., president of Randolph Macon College, was born in Norfolk, Va., April 14, 1830. His father having accepted the professorship of Ancient Languages in Randolph Macon College, then located in Mecklenburg County, Va., he removed to that place, and, becoming a student, graduated in June, 1849. The same year he entered the Virginia Conference, and served in circuit and station work, filling a number of prominent appointments, and being for six years editor of the Richmond *Christian Advocate.* In 1868 he became the president of Randolph Macon College, in which position he still (1877) continues. His father still lives, and is Professor of Greek in Wofford, S. C., though over eighty years of age.

Dunkirk, N. Y. (pop. 5231), is situated in Chautauqua County, on Lake Erie, and is an important railroad centre. It was incorporated in 1837. It is first mentioned in the annals of the church as connected with Fredonia, in 1851, and both places were served by J. W. Lowe and G. W. Chesbro. In 1852 they reported from the charge 105 members. In 1853 it was made a separate charge. A German M. E. Church has been organized and is prospering. This city is in the Erie Conference, and reported in 1876, 129 members, 115 Sunday-school scholars, and $5000 church property. The German M. E. Church reported 42 members, 60 Sunday-school scholars, and $4200 church property.

Dunmore, Pa. (pop. 4311), situated in Luzerne County, two miles from Scranton, has grown up comparatively recently. It was early in 1861 reported as a charge in the records of the M. E. Church. It had, however, been connected with Scranton for some time before. In 1862 it reported 55 members, 70 Sunday-school scholars, and $3000 church property. It is connected with the Wyoming Conference, and reports 136 members, 163 Sunday-school scholars, and $9500 church property.

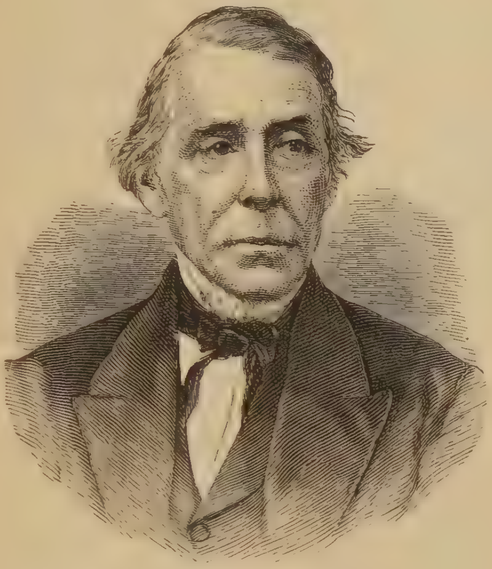
Dunn, Charles B., was born in Eastern Maine, Dec. 10, 1815. He experienced religion when about fourteen years of age; attended the Washington Academy, pursuing the higher branches of an English education, as also the Latin and Greek languages. His father's house being the home of the Methodist preachers, he had free access to their books, and at an early age became well acquainted with Methodist literature. He joined the Maine Conference in 1842, and at its division became a member of the East Maine portion. In addition to other appointments he has served seven years as a presiding elder, and has been twice elected to the General Conference.

Dunn, L. R., D.D., was born in New Brunswick, N. J., in 1822, and was converted in Newark in 1836. In 1838, at the age of sixteen, he commenced his ministry, and after having served as a supply on several circuits, he was received into the New Jersey Conference in 1841. He has filled a number of the most important appointments in the State of New Jersey, especially in the city of Newark and its vicinity. He has been engaged in building churches in Keyport, Madison, Springville, Elizabethport, and Orange. He has officiated at the dedication and laying the corner-stone of some seventy churches and chapels. He prepared for the press with Dr. George "The Garden of Spices," and is the author of "The Mission of the Spirit" and of "Holiness to the Lord," both of which have been republished in England. He was a member of the General Conference of 1876, and the same year received the degree of D.D. from the Wesleyan University. During the last year he was appointed by the Missionary Society one of the executive committee to aid the missionary secretaries in their plans for the relief of the treasury. He has been a frequent contributor to the church periodicals.

Dunn, Thomas, M.D., of the Methodist Protestant Church, was born in York Co., Pa., in 1782. He was educated for the profession of medicine, but devoting himself to the ministry, was received into the Philadelphia Conference in 1803. He continued to preach until 1813, when he located and practiced medicine in Philadelphia for twenty years. When the organization which became the Methodist Protestant Church was formed, the Union Society, of Philadelphia, which consisted of some eighty members, was dissolved, but some of them formed themselves into a church, and chose Dr. Dunn for their pastor. In 1837 he became a member of the Maryland Annual Conference, and was stationed in Baltimore and Alexandria. Subsequently he removed to Louisiana, where he died in 1852.

Dunwody, Samuel, a minister of the M. E. Church South, was born in Chester Co., Pa., Aug. 3, 1780. Having removed to the South, he was received on trial by the South Carolina Conference in 1806, and succeeded in organizing the first Methodist church in Savannah, Ga. He was a very successful preacher, and one of the most influential in founding Methodism in various parts of the Southern States. For a number of years he was presiding elder, and was at several sessions a member of the General Conference. He took an active part with the South at the General Conference of 1844 upon the slavery question, and continued zealously in the ministry until 1846, when he became superannuated. He died July 8, 1854.

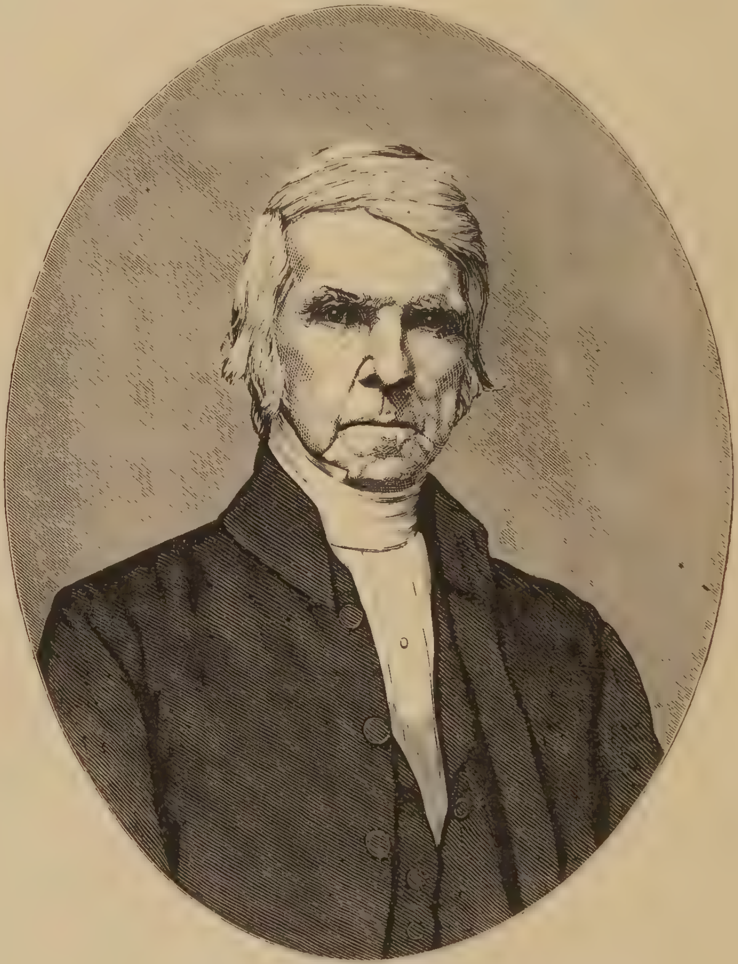
Durbin, John Price, D.D., an eminent minister of the M. E. Church, was born in Bourbon Co., Ky., in 1800. He was of an old Methodist family, and was carefully trained by pious parents. In his eighteenth year he was converted, and shortly afterwards he joined the church. He was licensed to preach in about a week, and was soon sent out as a supply upon a circuit. In his earliest ministry he held his audience as if by some strange spell, and frequently thrilled them with electric sparks of surprising eloquence. Being very vehement, his health failed, and his voice seemed broken. He was advised to go into the negro cabins and sit down and talk to the inmates in a conversational tone. Other occupants came in, and with care his voice in six months became powerful enough to be heard by large congregations; and this experience probably produced his peculiar conversational style. In 1820 he joined the Ohio Conference, and while he traveled a circuit some two hundred miles in extent, he read on horseback during the day, and in the evening by the light of pine-knots thrown upon the fire. He soon commenced the study of the ancient languages, and attended during the week the Miami University, and subsequently Cincinnati College, where he was admitted to the degree of Master of Arts. In 1826 he was elected Professor of Languages in Augusta College. In 1831 he was elected chaplain to the United States Senate. In 1832 he was elected to the editorship of *The Christian Advocate*, in New York, but, in 1834, Dickinson College having been accepted by the Baltimore and Philadelphia Conferences, and his election having been unanimous and enthusiastic, he accepted the presidency, in which he remained until 1845. In 1836 he became a member of the Philadelphia Conference, in which he remained during life. In Dickinson College he manifested unusual administrative and executive ability. In 1842 and 1843 he traveled in Europe and the East, and published as the result four volumes of observations. He was a member of the General Conference of 1844, and took part in the debates which occurred in reference to slavery. He was a member of seven successive General Conferences, and was always a wise and prudent counselor. He was an early advocate of lay representation in the councils of the church. After having been eleven years president of Dickinson College he returned to the pastorate, filling the pulpits in Union and Trinity churches, Philadelphia, and was appointed as presiding elder on the North Philadelphia district. In 1850 the health of Dr. Pitman, who was missionary secretary, having failed, the Board of Bishops appointed Dr. Durbin to fill the vacancy. The General Conference of 1852 elected him to that position, in which he remained during all his active life. By his administrative power, his rare tact, his great prominence and popularity, and his stirring eloquence, he aroused the church, and was eminently successful in the management of the affairs of the society. With the exception of the mission in Liberia, and one which had just been commenced in China, all the foreign missions grew up under his personal supervision. The receipts increased from $100,000 to nearly $700,000 a year. In 1872 he declined a re-election as missionary secretary. Seldom afterwards did he appear in public, and on the 18th of October, 1876, he was stricken with paralysis, and calmly departed this life. Few men ever equaled him in solid and widespread popularity; few have been his equals in ability, fidelity, tact, and industry. He ranked among the first in the church as a pulpit orator, a Christian pastor, an educator, a writer, and an administrator.


REV. JOHN PRICE DURBIN, D.D.

Dustin, Mighil, D.D., of the Cincinnati Conference, was born in Booneville, N. Y., Aug. 18, 1810. In 1831 he entered as a student in a collegiate institute, which became Marietta College, where he continued his studies. He united with the M. E. Church in 1833; was licensed to preach, and was admitted into the Ohio Conference in 1836; and on its division became a member of the Cincinnati portion. He has been an effective minister for forty-one years, six on circuits, twenty-six in stations, eight years as presiding elder, and one as agent for the Ohio Wesleyan University. He was a delegate to the General Conferences of 1856 and of 1864, and was appointed by the latter body as fraternal delegate to the M. E. Church of Canada. When stationed at Oxford he pursued the study of Hebrew in the Miami University, and received the degree of D.D. from Moore's Hill College.

E.

Early, John, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Bedford Co., Va., Jan. 1, 1786, and died in the city of Lynchburg, Va., Nov. 5, 1873. He was converted April 22, 1804. His parents were Baptists, but he united with the Methodist Church, and early gave promise of usefulness. In 1806 he was licensed to preach, and among those who received the benefit of his first labors were the slaves of President Jefferson. He was admitted on trial in the Virginia Conference in 1807. Having good administrative ability, he was soon appointed a presiding elder. In 1815, the care of a family having come upon him, he felt it his duty in order to support them to locate. In 1821 he was admitted and appointed presiding elder. He was eminently successful in leading sinners to the Saviour; on one circuit receiving into the church five hundred members, and it is said that at one camp-meeting conducted by him one thousand persons were converted. He was deeply interested in the missionary cause, and everywhere awakened missionary zeal. He was one of the most zealous and active workers in the establishment of Randolph Macon College, and was for many years president of its board of trustees. In 1812 he was elected a delegate to the first delegated General Conference, and was elected a delegate to every successive General Conference from 1828 to



REV. JOHN EARLY, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

1844. The first General Conference of the Methodist Episcopal Church South, in 1846, elected him as book agent. At the General Conference in 1854 he was elected bishop, and in 1866, at the General Conference held in New Orleans, he was, with Bishops Soule and Andrew, voted a superannuated relation. He was active in his various official duties until his eightieth year. On the morning of November 5, 1873, he died in great peace.

Early, William, a pioneer minister in the M. E. Church, was born in New Jersey, Oct. 17, 1770, and died in June, 1821. He was converted at the age of nineteen, and united with the Conference in 1791. He spent two years of his early ministry as a missionary in New Brunswick, where he endured much suffering, laboring for his Master's cause. His subsequent ministry was spent in Pennsylvania, Delaware, and Maryland.

East Africa: Languages and Missionary Literature.—The missionary literature of the languages of Eastern Africa consists chiefly of grammars and vocabularies in several languages, as the Amharic, Galla, Nakafui, Waniki, Suacheli, and Daukali, composed by the agents of the Church Missionary Society, and University missions, and Drs. Krapf and Hopkins, and translations of parts of the Scriptures into the same languages. To these should be added the translation of the Bible into Waniki, which Mr. Wakefield, of the United Methodist mission, is preparing.

East Africa, Missions in.—The countries near the eastern coast of Africa have been only recently explored, and comparatively little attention has been given to them by missionaries. The researches of Livingstone and others have shown that the region between the Zambezi River and the Upper Nile is elevated, well watered, fertile, and capable of a high degree of development, and have awakened a great interest in them. The principal missionary operations in East Africa have been along the Zanzibar coast and in Abyssinia. Abyssinia is nominally a Christian country, attached to the Abyssinian Church, but its Christianity is of a corrupted form, and a large part of its population are in heathenism. It has received missionaries from several English, German, and Swedish societies. The Zanzibar coast is under the rule of the sultan of Zanzibar, an Arabian chief. The interior districts have been devastated by the slave-trade, which he is trying to suppress, and a few settlements of emancipated slaves have been formed on the coast. The earliest Protestant mission on this coast was that of the Church Missionary Society, which was established near Mombas, about 200 miles north of Zanzibar, by Dr. Krapf, in 1843.

Methodism is represented in this region by the mission of the United Methodist Free Churches, which was established in 1863. Dr. Krapf had been in Europe on a visit, and was accompanied on his return to the field of his labors by Messrs. Woolman and Wakefield, of that body, who established a missionary station at Ribe, near Mombas. The design was, at first, to labor among the southern Gallas, but this was eventually given up, and the operations of the mission were directed to the Waniki people. Its work has been very useful, though not as yet fruitful in converts. The labors of the late Rev. Charles New, one of the Free Church missionaries, were of importance in other aspects than that of the missionary. The value of the services rendered by him in the search for Dr. Livingstone was publicly and gratefully acknowledged by Sir Bartle Frere and the Royal Geographical Society of England, and his death, in 1875, was generally regretted as a loss to civilization and science. In 1872 this mission reported 3 principal and subordinate stations, 17 hearers, and 12 scholars. In 1876 the mission was reinforced by the dispatch of an agriculturist with a plow, and a mechanic, who were to teach the natives agriculture and other useful arts. Mr. Wakefield was engaged in translating the Scriptures into the Waniki language.

Other missions in this region are that of the Church Missionary Society, which reported, in 1876, 40 native communicants, and that of the Society of the Universities of Oxford, Cambridge, Durham, and Dublin. A bishop of the Church of England is stationed at Zanzibar.

Three movements have been made since 1875 to establish missions in the lake regions of Central Africa. The Free Church of Scotland dispatched a party in 1875, who reached Lake Nyanza in the latter part of 1876, and have there founded the Livingstonia mission. They were followed by a company representing the Established Church of Scotland, and were to be followed by a company of United Presbyterians, both of whom would occupy the same region, and co-operate with them. The London Missionary Society has sent a party to establish a mission at Lake Tanganyika, and the Church Missionary Society is establishing a station on the Nyanza lakes.

Eastern Africa Mission, The, of the United Methodist Free Church of England, was originated through the influence of the writings of Dr. Krapf, and by his subsequent visit to England. In his interview with the Missionary Board he agreed to accompany the missionaries and to aid them in selecting a location. Two young ministers, Thomas Wakefield and James Woolman, were selected, and on the recommendation of Dr. Krapf two students were taken from the Missionary Institute in Switzerland. The missionary party of five met at Kornthal, in Germany, and on Aug. 12, 1861, left Europe, and sailed from Trieste to Alexandria, making some stop at Cairo, where Dr. Krapf continued his instructions in Arabic and the native languages. From Cairo they proceeded to Aden, and thence by a native vessel to Mombas, an island on the east coast of Africa. They reached Zanzibar Jan. 5, 1862, and were kindly received by the sultan, who gave them passports to any parts of his dominions. Jan. 20 they reached Mombas, but before a missionary station was selected the two Swiss missionaries abandoned the work. The two young Englishmen, though shattered and seriously ill, remained. In a short time, however, Mr. Woolman was obliged to return to England. The place selected for the missionary station was Ribe, a few miles from Mombas, where a tent was pitched, and the parts of an iron house, which they had brought with them, were put together. On this being accomplished, Dr. Krapf returned to Europe, Mr. Wakefield being left alone. On Dec. 12, 1862, Rev. Charles New sailed from England to strengthen the mission, and arrived April 7, 1863, and found Mr. Wakefield in great straits. A few months later they were joined by Rev. Edward Butterworth, who died within a few weeks. For several years the two missionaries prosecuted the work amidst great difficulty and discouragement. In 1868, Mr. Wakefield visited England at the request of the foreign missionary committee, and on his return to Africa in 1870, was accompanied by his wife and Rev. William Yates. They found the mission in a flourishing condition. About twenty converts were shortly after baptized, and a number more received on trial. In 1872, Mr. New visited England, speaking in behalf of the cause of missions, and prepared for the press a book entitled "Life, Wanderings, and Labors in Eastern Africa." Intelligence was received of the death of Mrs. Wakefield, and Mr. Yates having returned to England, Mr. Wakefield was left alone. Mr. New sailed from London, May 7, 1874, designing to establish a mission at Chaga, but was instructed to attempt first to open a station at Uscambara. Failing in this he proceeded to Chaga, but was treated with great injustice and cruelty, and died before his missionary brother could reach him. Another missionary sent out was seized soon after his arrival with sun fever, and was obliged to return. Since that time Mr. James S. Seden has gone out as a missionary and Mr. W. H. Randall as a Christian mechanic. The mission now gives promise of success; several preaching-places have been opened, and three native evangelists have been set apart for the work. These native teachers are the fruit of the mission. There were reported to the assembly of 1876, 35 members and 10 on trial. Much attention is now being paid to civilizing processes, gardening, planting, and building are in active progress, but Mr. Wakefield is anxious to devote his whole efforts to native evangelization. He is also engaged in the work of translation, having a printing-press that the work may be executed on the spot. The expenditure on behalf of the mission last year (1876) amounted to £1391.12.11.

East Maine Conference, M. E. Church, was organized by the General Conference of 1848, and embraced "all that part of the State of Maine not included in the Maine Conference," being all that part of the State lying east of the Kennebec River, and of a line due north from the great bend near Skowhegan. It held its first session Aug. 2, 1848, and reported 8865 members, 85 traveling and 70 local preachers.

The latest report (1876) is 93 traveling and 83 local preachers, 10,823 members, 163 Sunday-schools and 10,959 Sunday-school scholars; 105 churches, value, $361,150; 61 parsonages, value, $54,050.

East Maine Conference Seminary.—At the first session of the East Maine Conference of the M. E. Church, in August, 1848, it was resolved to establish a Conference seminary. A board of trustees was elected, and proposals were received from various places. In 1849 the location of the seminary was fixed at Bucksport. The charter bears the date of 1850, and the seminary building was completed in 1851. It was opened in June, 1851, under the principalship of Rev. L. L. Knox, with some 25 students in attendance. In 1854 the boarding-house was erected, and was opened during the following year. In 1856, owing to financial embarrassment the school was suspended until relief could be furnished. In 1859, R. B. Bucknam was elected principal of the seminary, and the school was re-opened with improved financial prospects. He was succeeded, in 1862, by James B. Crawford. He served until 1869, when M. F. Arey was principal; in 1872 he was succeeded by Rev. George Forsyth, who fills the position at present. The faculty consists of Rev. George Forsyth, principal, F. H. Haley, Miss M. Trecarten, Mr. J. F. Knowlton, and Mr. W. C. Kimball.

The academical course of study is regarded as equal to that of any similar school, and the classical course offers a thorough preparation for any college in the country. The location is a beautiful one, on an eminence commanding a magnificent view of the Penobscot River and surrounding country. The school is well equipped with apparatus for the successful teaching of natural science. It has an honorable record, having during the period of national peril furnished from among its alumni and students a large number who entered the service of their country. Many of the students have risen to positions of influence and honor.

Eastman, Benjamin C., was born in New Hampshire, 1788; entered the New England Conference, M. E. Church, in 1825. He was of delicate health, and was superannuated for a number of years. He manifested deep devotion, and was more than ordinarily useful. He died at Concord, July 12, 1858. When asked near the close of life as to his spiritual condition, he replied, "Clinging to the Rock."

East Ohio Conference was organized by the General Conference of 1876. The Pittsburgh Conference, at its session in March, 1876, requested a division of its territory, making the State line between Ohio and Pennsylvania the Conference line. The General Conference detached not only the Ohio part of the Pittsburgh Conference, but also the Ohio part of the Erie Conference, and united these segments to constitute the East Ohio Conference. The boundaries are as follows: "Beginning at the Cuyahoga River, and running easterly along the lake-shore to the Pennsylvania State line; thence along said line, leaving the Petersburg society in the Erie Conference, to the Ohio River; thence down said river to the Muskingum River; thence up said river to the Ohio Canal, near Dresden, excluding Marietta and Zanesville; and thence along said canal to Lake Erie, including Akron and all of the city of Cleveland lying east of the Cuyahoga River." The first session of the East Ohio Conference thus constituted was held at Steubenville, O., Sept. 20, 1876, and was presided over by Bishop Ames, the Rev. James R. Mills, D.D., being secretary. The statistics reported are as follows: number of preachers in full connection, 242; on trial, 6; supernumerary, 12; superannuated, 47; full members, 40,048; probationers, 2115; 497 Sunday-schools and 42,269 Sunday-school scholars; church edifices, 490; value, $1,821,660; 106 parsonages, valued at $183,200.

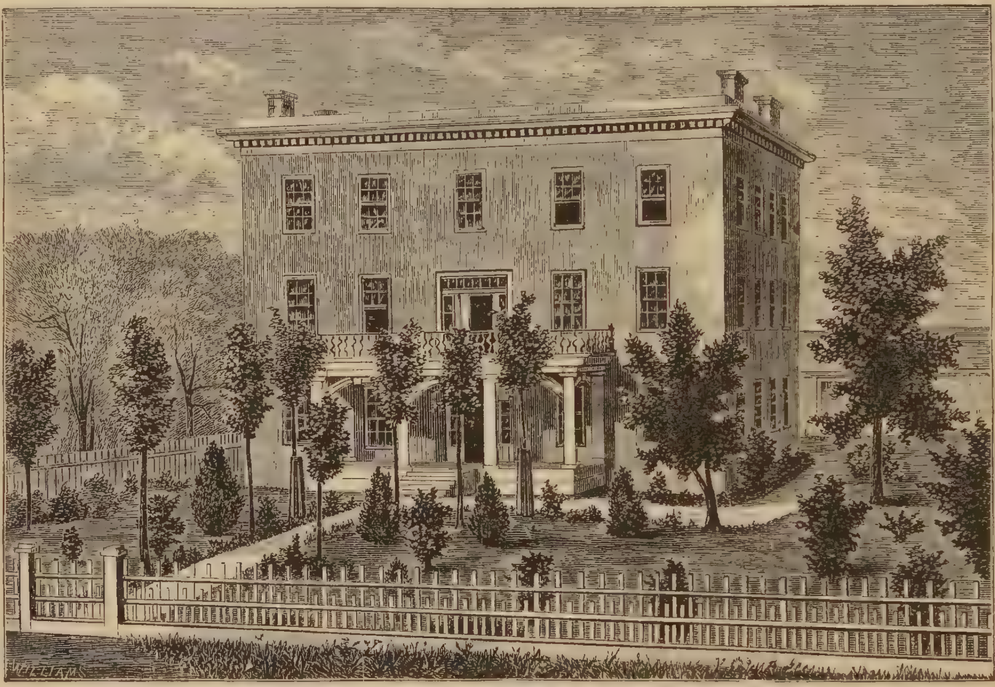
Easton, Pa. (pop. 10,989), the capital of Northampton County, situated on the Lehigh Valley Railroad and on the Delaware River. It was laid out in 1738 and incorporated in 1789. The Six Nations and seven other tribes of Indians met here in council in 1758 with the governors of Pennsylvania and New Jersey, and also Sir William Johnson. It was frequently made military headquarters. This region was early included in the Bristol circuit, first mentioned in the annals of the M. E. Church in 1801, when Anning Owen and Joseph Osburn were appointed to that charge. Northampton circuit was organized in 1802, and Johnson Dunham was the only pastor. Easton, however, is not mentioned by name until 1831, when Thomas Millard was pastor. The first church was erected in 1835. It is now in the Philadelphia Conference, and reports 294 members, 411 Sunday-school scholars, and $27,000 church property.

East Saginaw, Mich. (pop. 11,350), in Saginaw County, is one of the most important railroad centres in the State, and is a rapidly-growing city. Methodism was introduced into this region in 1831 by B. Frazee, who was appointed to "Saginaw mission" from the Ohio Conference. (See SAGINAW CITY.) This city, however, does not appear by name in the annals of the M. E. Church until 1853, when Addison C. Shaw was appointed to East Saginaw. He reported, in 1854, 35 members. Methodism has continued to prosper in this city, and now has two well-established M. E. churches. The German Methodists have here an enterprising congregation. This city is in the Detroit Conference, and the following are the latest statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Jefferson Street	245	365	$7000
Hess Street	172	100	4500
German M. E. Church	80	110	7900

East St. Louis, Ill. (pop. 5644), is one of the most important railroad centres in Southwestern Illinois. Its recent and rapid growth is chiefly owing to this fact, and also to its proximity to St. Louis. This city is first mentioned in the annals of the M. E. Church as an appointment in 1865, when J. T. Hough was appointed pastor. There had been Methodist services held here, however, for some time previous. Mr. Hough reported, in 1866, 47 members, 158 Sunday-school scholars, and $1000 church property. It is in the Southern Illinois Conference, and reports 91 members, 175 Sunday-school scholars, and $17,500 church property.

East Tennessee Wesleyan University is located at Athens, Tenn. In 1865 the Holston Conference of the M. E. Church recommended the "establishment of an institution of high grade to meet the wants of the whites of the M. E. Church in the South." A committee was appointed to survey the field, and Athens was selected as being in location the most central, easy of access, and healthy, and as having a commodious structure ready for occupancy. The report was adopted, and in 1865, Rev. J. F. Spence succeeded in raising in the North a sufficient sum of money to purchase the ground and building. The site of the university is pleasant; the campus embraces about fourteen acres of land, handsomely elevated, and gently sloping in several directions. A beautiful mountain stream sweeps along to the south, which in various ways adds to the comfort of students. The main college building, University Hall, is a large three-story brick edifice, erected before the war by the Odd-Fellows for educational purposes. It occupies a central position in the campus, and has a fine view of mountain scenery. The institution was incorporated by the legislature of Tennessee in the winter of 1865–66 as the East Tennessee Wesleyan College, and was opened on the 30th of October following, under the direction of Prof. P. C. Wilson. During the first year 86 students were enrolled. The following year its title was changed to the East Tennessee Wesleyan University, and it commenced its operations in September, 1867, under Rev. N. E. Cobleigh, D.D., as president. During its second year 141 students were enrolled; 6 of the first class graduated in 1870. Dr. Cobleigh having been elected editor of *The Methodist Advocate* in 1872, James A. Dean, D.D., was chosen president, which chair he occupied for three years, and during this time a heavy debt accumulated on the property, and great financial embarrassment ensued. In June, 1875, Rev. J. J. Manker was chosen president, but his private business led to his resignation in three months afterwards. Rev. J. F. Spence, A.M., was then elected president, and through his efforts the indebtedness was liquidated and the building and grounds were improved, and the prosperity of the school is now greater than at any previous time. Several Southern States are represented in its halls, and the names of over 190 students are enrolled. Young ladies are admitted to all the classes, and may compete for the honors and prizes of the university. The present faculty are: J. F. Spence, President, and Professor of Moral Science; J. C. Beaman, Ancient Languages; J. F. Palmer, Natural Science; D. A. Bolton, Mathematics; with several assistants and tutors. The value of the buildings and property is estimated at $40,000.


EAST TENNESSEE WESLEYAN UNIVERSITY, ATHENS, TENN.

East Texas Conference, M. E. Church South.—The old Texas Conference was organized by the General Conference of 1840, and was made to "include the republic of Texas, except what was embraced in the Red River district of Arkansas Conference." It held its first session Dec. 25, 1840, and reported 18 ministers, 1623 white and 230 colored members, and 25 local preachers. This was the result of the toils of such faithful pioneers as Ruter, Fowler, Alexander, Summers, Manly, Williams, Stevens, and a few others. The General Conference of 1844 organized an "Eastern Texas Conference," and at the division of the church, in 1845, both of these Conferences adhered to the Church South. In 1847 the "Eastern Texas Conference" reported to the Church South as follows: preachers, 29; local preachers, 33; members, white, 3622; colored, 764. Its latest (1875) report is as follows: preachers, 52; local preachers, 116; members, 11,223; Sunday-schools, 97; Sunday-school scholars, 3745. The boundaries of this Conference, as fixed by the General Conference of 1874, are as follows: "On the north by the southern boundary of North Texas Conference; on the east by the Louisiana State line from its junction with the North Texas Conference southern boundary, in Caddo Lake, to the Gulf of Mexico; on the south and west by the Gulf of Mexico to the East Pass of Galveston Bay; and thence by said bay and the Trinity River to the southwest corner of Kaufman County."

The Church South has also in the State the North Texas, Texas, Northwest Texas, and West Texas Conferences, and also a part of a German Conference.

Eaton, Homer, of the Troy Annual Conference, son of the late Rev. Bennett Eaton, of the same Conference, was born in Enosburg, Franklin Co., Vt., Nov. 16, 1834. He was converted at the age of sixteen years, and immediately thereafter commenced his preparatory studies at the academy in Bakersfield, Vt., and finished them at the Methodist General Biblical Institute, in Concord, N. H., in 1857. He was admitted on trial in the Troy Annual Conference in May, 1857. In 1861 he was chosen first assistant secretary of his Conference, which position he continued to hold until 1870, when he was elected secretary, to which office he was re-elected for seven consecutive years. He was a member of the General Conference held in Brooklyn, May, 1872, and by that body was appointed one of the fraternal delegates to the General Conference of the M. E. Church in Canada. He was elected a reserve delegate to the General Conference of 1876, and in the same year was appointed presiding elder of the Albany district, which position he now (1877) holds.

Eaton, Joel W., a delegate from the Troy Conference to the General Conference in 1876, was born in Enosburgh, Vt., Sept., 1831, and was graduated from the General Biblical Institute at Concord, N. H. He joined the Troy Conference in 1857. He served as a chaplain in the Union army in 1862 and 1863. Mr. Eaton was one of the short-hand reporters in the four General Conferences preceding the one to which he was elected a delegate.

Ebbert, Hon. Henry, was born in Uniontown, Pa., Nov. 29, 1801, and received a fair education. Converted in his early manhood, he has held the office of leader, steward, and trustee. He now resides in Tiffin, Ohio, and has occupied high civil positions as mayor of the city and associate judge of Seneca County, Ohio, collector of the United States revenue, etc. He was a trustee of Ohio Wesleyan University for some time, and represented the North Ohio Electoral Lay Conference at the General Conference of 1872.

Eckett, Robert, a minister of the United Methodist Free Churches, England, was born at Scarborough on Nov. 26, 1797, and died at Clevedon, near Bristol, on July 26, 1862. In early life he removed to London, where by skill and diligence in business he gained fortune and position. His parents were pious, and when sixteen years of age he gave his heart to God, and joined the Wesleyan society. He became a local preacher and class-leader. Mr. Eckett adhered to the dissidents, and in the late Wesleyan Methodist Association gradually rose to the foremost place. In 1838 he retired from business and entered the itinerant ministry. He never left London, but was appointed to the same circuit for twenty-four years in succession. During that period he wielded great influence in the councils of the body. For many years he shaped the policy of the late Wesleyan Methodist Association. He was very active in promoting the union which resulted in the founding of the United Methodist Free Churches, of which body he was the second president. He was elected on the connectional committee every year from its formation, in 1836, to his death. He was elected thirteen times connectional secretary, and four times he filled the presidential chair. For fourteen years he was editor of the magazines, and at the period of his death he held the office of foreign missionary secretary.

Mr. Eckett was a man of peculiar mental powers, an able preacher, a ripe theologian, a competent reviewer; his special domain was church politics and legislation. He was a debater of consummate skill. Hence he became literally a master of assemblies. For years he had no compeers and no rivals, although he had antagonists. His controversial powers were displayed not merely *viva voce.* He was a pamphleteer. Though zealously attached to his own body, Mr. Eckett was a lover of all good men, and a member of the Evangelical Alliance from its formation. In private he was genial and sympathetic. His memory has been embalmed in a work from the pen of Rev. M. Baxter, entitled "Memorials of Free Methodism."

Ecumenical Conference.—For a number of years a desire had frequently been expressed in periodicals that delegates from the different branches of Methodism throughout the world might meet for fraternal intercourse and consultation. At the General Conference of 1876 resolutions on this subject were presented by Rev. A. C. George, D.D., and others, and referred to a committee on the state of the church. After full consideration, the paper referred being amended as to its title and phraseology, was returned to the General Conference with a recommendation that it be adopted, and it received the sanction of the General Conference by a vote of 127 to 74, as follows:

"*Whereas*, There are a number of distinct bodies of Methodists in the United States, in the Dominion of Canada, in Great Britain, and in other countries; and

"*Whereas*, These different Methodist organizations accept the Arminian theology, and maintain usages which distinguish them to some extent from every other denomination of Christians; and

"*Whereas*, There are in these Methodist churches nearly thirty thousand itinerant ministers, twice that number of local preachers, and more than four millions of lay members; and

"*Whereas*, These several Methodist bodies have many interests in common, and are engaged in a common work, and are seeking a common object; and

"*Whereas*, An Ecumenical Conference of Methodism would tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation among these various Methodist organizations for the advancement of the Redeemer's kingdom in all parts of the earth; and

"*Whereas*, It is eminently proper that this General Conference of the Methodist Episcopal Church—a Conference and a church representing and including eleven thousand itinerant ministers and sixteen hundred thousand members—should initiate and propose such a measure; therefore,

"*Resolved*, 1. That the bishops be requested to appoint a committee of correspondence, consisting of nine persons,—two of their own number, four other ministers, and three laymen,—who shall take this whole subject into consideration, correspond with different Methodist bodies in the country, and in every other country, and endeavor to arrange for the said Ecumenical Conference of Methodism, at such time and place as may be judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization.

"*Resolved*, 2. That such committee is hereby empowered to represent, and speak for and in the name of the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

"*Resolved*, 3. That the necessary expenses of such committee of correspondence be met in the same manner as expenses of fraternal delegates to other religious bodies are met."—*Journal*, p. 367.

In pursuance of this action the bishops, at a meeting held in New York City, November, 1876, appointed said committee of correspondence, as follows:

Bishops.—The Rev. Matthew Simpson, D.D., LL.D., of Philadelphia, Pennsylvania, and the Rev. Edward R. Ames, D.D., LL.D., of Baltimore, Maryland.

Other Ministers.—The Rev. Augustus C. George, D.D., of Central New York Conference; the Rev. Lorenzo D. Barrows, D.D., of New Hampshire Conference; the Rev. Park S. Donelson, D.D., of Central Ohio Conference; and the Rev. Isaac N. Baird, D.D., of Pittsburgh Conference.

Laymen.—The Hon. J. W. Marshall, of Washington, District of Columbia; the Hon. James Harlan, of Mount Pleasant, Iowa; and Francis H. Root, Esq., of Buffalo, New York.

This committee has issued a circular letter, and addressed it to the various bodies of Methodists throughout the world.

The only responses thus far received (September, 1877) are from the Methodist Protestant Church and from the United Brethren Church. The former by its convention of May, 1877, forming a union of the Methodist Protestant and Methodist Churches, cordially indorses the plan; the latter declines, on the ground of not being a part of the Methodist family.

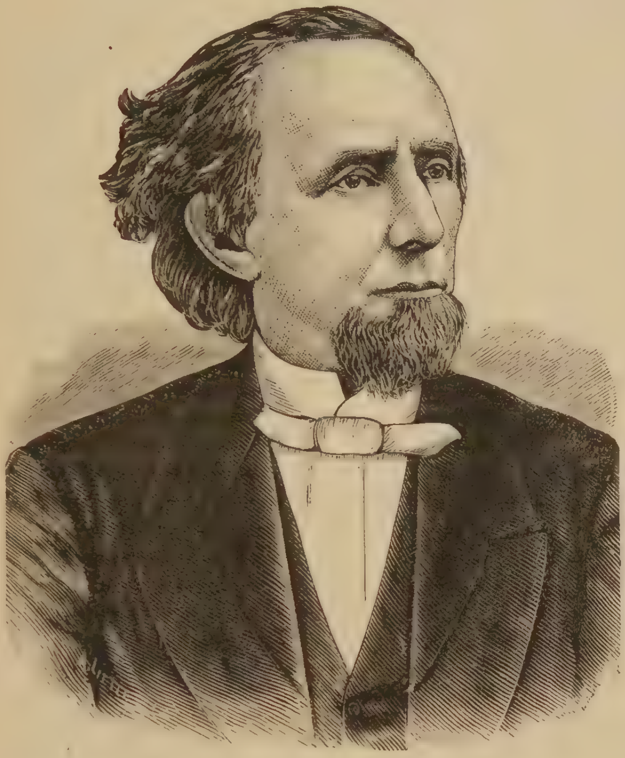
Eddy, John Reynolds, son of Rev. Augustus Eddy, and brother of Dr. Thomas Eddy, was born in Xenia, O., Oct. 10, 1829. He commenced the study of law, but determining to devote himself to the ministry, was admitted into the Northwest Indiana Conference in 1856. After filling several appointments, he became chaplain of the 22d Indiana Regiment, but on June 24, 1862, in the midst of battle, he was instantly killed by a shell.

Eddy, Lyman A., member of the Oneida Conference, was born in Milford, N. Y., April 3, 1811; converted while a clerk in Geneva, N. Y.; he entered Cazenovia Seminary in 1835, and subsequently was received on trial in the Oneida Conference. He has filled many important appointments, and has especially taken a deep interest in the cause of education. He has been president of the trustees of Cazenovia Seminary for many years, and has been a patron and friend of the school.

Eddy, Thomas M., D.D., late one of the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church, was born near Cincinnati, O., in September, 1823, and died in the city of New York, Oct. 7, 1874. He joined the Indiana Conference in 1842, and filled its most important appointments; was elected editor of *The Northwestern Christian Advocate* in 1856, and was re-elected to the same position in 1860 and 1864. While serving in this office he was frequently called upon to participate in the dedication of churches in the towns and villages of the Northwest, so that he soon became widely known as a preacher as well as an editor. After the close of his office as editor of *The Northwestern Christian Advocate*, in which the weekly issues had swelled from 14,000 to about 30,000, he returned to pastoral work, and was appointed to the Charles Street church, Baltimore. Here he was associated with the building of the Mount Vernon Place church. He was next appointed to the Metropolitan church, Washington, in 1872, but was chosen a delegate to the General Conference in the same year, and was by that body elected a missionary secretary. In this capacity he labored assiduously and with his whole strength for the promotion of missionary interests, traveling throughout the bounds of the church, and delivering addresses, until he was seized by the illness which ended in his death.

Dr. Eddy was a preacher of unusual power, a sprightly and forcible writer, a wise and safe counselor, and of indomitable energy. He was by deep conviction a believer in the doctrines of the church, and a firm adherent to its polity. As a friend, he was genial and social, of unquestioned piety, without a tinge of narrowness, and was universally respected and beloved.

In his last illness his mind was absorbed in the interests of the missionary cause. He said, "Forward is the word; no falling back. We must take the world for Christ, say so to our people. God calls us louder than thunder in the dome of the sky. The Lord strikes the hour. We must throw down our gold in the presence of God."



REV. THOMAS M. EDDY, D.D.

Editors, The, of the various periodicals and publications of the Methodist Churches are elected either by the General Conferences or, as among the British Wesleyans, by the Annual Conference. They may be either ministers or laymen, but must be approved by the church. Thus far they have always been ministers, though not always members of Annual Conferences. In the Methodist Episcopal Churches they may be members of such Annual Conferences as they, with the approbation of the bishops, select. The salary is determined by the book committee, or by a committee of publication, where the circulation is chiefly local. The corresponding secretaries of the Missionary Society, and of the Tract and Sunday-School Union, are also editors of the various publications belonging to their departments. They are elected by the General Conference for four years without limit as to re-election. During Mr. Wesley's life-time he selected various persons to assist him in managing the general book interest and in printing his magazine; but he himself was editor of the magazine, and all the books were published under his immediate inspection. After his death the publishing interests devolved upon the Conference, which was properly his successor. This Conference elected from time to time a book steward, who was also for a time editor of the publications. But at present two editors, Benjamin Frankland and Benjamin Gregery, are appointed. *The Methodist Magazine* was for many years the only official periodical publication. The weekly papers, such as *The Watchman* and *The Recorder*, are under the patronage of the Conference, but are the property of private individuals. The Missionary Society, in its development, required missionary notices, which were issued at first quarterly and then monthly. In America, no editor separate from the book agent was elected until 1828, when Dr. Nathan Bangs was elected as editor of *The Advocate*. The magazine, or *Quarterly Review*, was edited for a time under the supervision of the agents. As the various periodicals arose additional elections were made, until at present there are some twenty editors elected by the General Conference. The names and period of service of the different editors are as follows:

M. E. Church.—*Methodist Quarterly Review*, prior to 1832, was edited by the book agents; from 1832 to 1840 it was controlled by the editor of *The Christian Advocate*. At that time it was enlarged, and the subsequent editors are as follows: 1840–48, George Peck; 1848–56, John M'Clintock; 1856 until this time, Daniel D. Whedon.

Christian Advocate: 1828–32, Nathan Bangs; 1832–36, J. P. Durbin, Timothy Merritt; 1836–40, S. Lucky, John A. Collins; 1840–48, Thomas E. Bond, with George Coles as assistant until 1844; 1848–52, George Peck; 1852–56, Thomas E. Bond; 1856–60, Abel Stevens; 1860–64, Edward Thomson; 1864–76, Daniel Curry; 1876, Charles H. Fowler; 1880, James H. Buckley.

Sunday-School Advocate: 1844–56, Daniel P. Kidder; 1856–72, Daniel Wise; 1868, John H. Vincent.

Ladies' Repository: 1840–44, L. L. Hamline; 1844–48, Edward Thomson; 1848–52, Benjamin Teft; 1852–54, W. C. Larrabee; 1854–64, Davis W. Clark; 1864–72, Isaac W. Wiley; 1872–76, Erastus Wentworth; 1876, Daniel Curry, the name being changed to *National Repository.*

Western Christian Advocate: 1832–36, T. A. Morris; 1836–48, Charles Elliott, W. R. Phillips being assistant, 1836–40, and L. L. Hamline, 1840–44; 1848–52, Matthew Simpson; 1852–56, C. Elliott; 1856–64, Calvin Kingsley; 1864–68, John M. Reid; 1868–72, S. M. Merrill; 1872, Francis S. Hoyt.

Northwestern Christian Advocate: 1852–60, J. V. Watson; 1860–68, Thomas M. Eddy; 1868–72, John M. Reid; 1872, Arthur Edwards.

Northern Christian Advocate: 1844–48, Nelson Rounds; 1848–56, William Homer; 1856–60, F. G. Hibbard; 1860–64, Isaac S. Bingham; 1864–76, Dallas D. Lore; 1876, O. H. Warren.

California Christian Advocate: 1852–56, S. D. Simonds; 1856–68, Eleazer D. Thomas; 1868, Henry C. Benson; 1880, B. F Crary.

Pittsburgh Christian Advocate was under the control of the Pittsburgh Conference until 1844. Its editor from 1833–36 was C. Elliott; from 1836–40, William Hunter; from 1840–44, Charles Cook. It was then taken under the care of the General Conference. 1844–52, W. Hunter; 1852–56, Homer J. Clark; 1856–60, Isaac N. Baird; 1860–72, S. H. Nesbit; 1872-76, William Hunter; 1876, Alfred Wheeler.

Pacific Christian Advocate: 1856–64, Thomas H. Pearne; 1864, H. C. Benson; 1868, Isaac Dillon; 1876, John H. Acton.

Central Christian Advocate: 1856–60, Joseph Brooks; 1860–64, Charles Elliott; 1864–72, Benjamin F. Crary; 1872, B. St. James Fry.

Methodist Advocate: 1868–72, E. Q. Fuller; 1872–75, N. E. Cobleigh; 1875, E. Q. Fuller.

The Christian Apologist (*German*): 1840, William Nast.

German Family Magazine and Sunday-School Publications: 1872, Henry Liebhart.

Southwestern Advocate: 1876, J. H. Hartzell.

Besides the official publications, a number of unofficial papers, either as individual property or as owned by Annual Conferences, have been published.

The Zion's Herald, in Boston, was established in 1823, and, with a short intermission, has been published ever since. It is owned by the Boston Wesleyan Association, who have always elected its editor. Among these have been Abel Stevens, N. E. Cobleigh, Gilbert Haven, and W. R. Pierce.

The Methodist was published in New York City, chiefly in the interest of lay delegation, and was edited from 1860 to 1875 by George R. Crooks, assisted by contributing editors. Since that time D. H. Wheeler was elected editor.

The Philadelphia Christian Standard, or *Home Journal*, was published for several years by Adam Wallace, and was then sold to the Association for the Promotion of Holiness, and has been edited by A. Lowry and J. S. Inskip.

The Buffalo Christian Advocate was established in Buffalo by W. E. Robie, and has been continued with varying fortune since his death.

The Vermont Christian Messenger has also been published for a number of years.

M. E. Church South.—Prior to the separate organization of the M. E. Church South, weekly periodicals were published at Nashville, Richmond, Charleston, and subsequently at Memphis, New Orleans, Galveston, and one or two other points. During the Civil War some of these were suspended, and the Book Room being considerably crippled, they thought it not expedient to publish officially by the General Conference more than one paper, which is at Nashville, and edited by Thomas O. Summers, D.D. Papers, however, under Conference patronage are still published at the principal points where they had been previously.

The Methodist Protestants in the United States publish *The Methodist Protestant*, of which E. J. Drinkhouse is editor; and *The Methodist Recorder*, at Pittsburgh, of which Alexander Clark is editor, as also of *The Morning Guide.*

The True Wesleyan has been published by the Wesleyan Methodist Church, at Syracuse. In Canada, *The Christian Guardian* has been the organ of the Wesleyan, now the Methodist Church of Canada, and is edited by E. D. Hartly. *The Canada Christian Advocate* is published by the Canada M. E. Church, and is edited by S. G. Stone.

Church papers are also published in Germany, edited by C. H. Doering, and also small sheets in Sweden and Norway, designed for the church and the Sunday-school. A paper is also published in India, and in China, and very recently, under Dr. Butler's supervision, a paper is published in Spanish in the city of Mexico, called *El Abogado*, or *The Advocate.*

Edmondson, Rev. Jonathan, M.A., was appointed by Mr. Wesley to the Epworth circuit, and continued in the work fifty years. He was at one time missionary secretary, at another the president of the Conference. His last words were, "Jesus is my salvation." Died in 1842.

Education.—In its early work Methodism devoted its energies so actively to evangelical efforts that among many the opinion prevailed that it was indifferent, if not hostile, to education. This impression may have arisen partly from the fact that in its rapid spread it was obliged to employ earnest, devoted men who had not enjoyed opportunities for refined culture. The thought, however, that Methodism was unfavorable to education was wholly erroneous. The young men in Oxford University, that time-honored seat of learning, who first received the epithet of Methodists, were scholars of a high rank, and of unusual mental power. Mr. Wesley and his coadjutors, though they preached the gospel to the poor and the outcast, as soon as these were united into societies sought their elevation and the education of their children. Among his earliest works was the teaching of poor children in Oxford, and scarcely had he formed a society when he opened a school at Kingswood for the education of the children of the poor colliers. At his first Conference, in 1744, when persecution in its severest form was raging around him, he proposed a school for the education of those who might assist him in the sacred work, but he was obliged to defer the project for want of means. The Kingswood School was, however, enlarged to receive the sons of his preachers, and others who gave promise of intellectual vigor. The Wesleyans of England embodying his spirit and imitating his example, have established a number of seminaries, colleges, and theological schools. In the United States, scarcely were small societies organized before Mr. Asbury turned his thoughts to the subject of education. We find him in 1780 engaged with John Dickins in preparing a plan for a seminary, and in securing some subscriptions. The times were so unfavorable, however, that but little was accomplished. As soon as the church was organized he joined with Dr. Coke in plans for a college; they solicited subscriptions, and an institution was built at Abington, called Cokesbury College (which see), which was burned. It was immediately reopened in Baltimore, but in another year that perished also in the flames. In the mean time Bishop Asbury had been active in encouraging the formation of seminaries, and had made partial arrangements both in the South and West, but after the disasters which befell Cokesbury and Baltimore, he believed it to be his duty to devote himself fully to evangelical labor. For twenty years the church did little in its organized capacity in the cause of education; but about 1817 academies were started in Baltimore, New Hampshire, and New York. In 1823 Augusta College, in Kentucky, was organized, and in 1825 Madison College, in Pennsylvania. These were followed by the Wesleyan University of Middletown, Dickinson College, at Carlisle, and Alleghany College, at Meadville. From this time the spirit of education became aroused, and academies, seminaries, and colleges were founded by the churches in various parts of the land. (See SEMINARIES, COLLEGES, UNIVERSITIES.) These have increased until there are now under the direct or indirect control of the M. E. Church, the property being held by trustees the majority of whom are members of the church, seventy-six seminaries, twenty colleges, and fifteen universities,—though it should be stated that the name university suggests in many instances little more than that of college. Three biblical schools have also been established, to wit: the theological department of the Boston University, once known as the Concord Biblical Institute, Garrett Biblical Institute, now the theological department of the Northwestern University, and Drew Theological Seminary, at Madison, New Jersey (which see). There are also biblical departments, or chairs, in several of the colleges, in which a partial theological course is given. In a few of the institutions schools of medicine and of law have been opened, and very recently schools of oratory, music, etc. The M. E. Church South had in full operation at its separation a number of flourishing colleges, and these have been added to as it has grown in numbers and strength. It is a matter of regret that the funds of several of these colleges were seriously diminished, and in some cases wholly lost, as their trustees invested them in Confederate bonds, or in forms of property which were destroyed during the war. They are recovering, however, from their depression, and the munificent gift of Mr. Vanderbilt has established a university of high grade at Nashville, Tennessee. For more particular information, refer to the list of seminaries, colleges, and universities, and the specific articles devoted to each. The Methodist Protestant Church has established two colleges, one in Adrian, Michigan, the other in Westminster, Maryland, with several smaller institutions in different localities. The African M. E. Church has a respectable institution, Wilberforce Institution, near Xenia, Ohio, with a few incipient seminaries. The Methodist Churches, however, are not yet, proportionally to their numbers, abreast with the other and older denominations. These had literary institutions in operation long before the first Methodist society was formed. Their graduates have filled places of public trust; they have accumulated wealth; their alumni are employed as teachers and as professors in public institutions, and the natural influence of the great majority of the educated men of our country has been unfavorable to Methodism. The teachers in the public schools, and especially in the seminaries and academies, turn the attention of the students very naturally to the institutions from which they graduated; and hence, in very many instances, the educated youth of the Methodist Church is turned away from our own institutions and wholly lost to our communion. Careful attention will be required to correct this tendency. The education of the young women of the church was a prominent thought with the founders of the first seminaries which were established; and in this direction a very great work was accomplished. The Methodist colleges were among the first that threw open their doors to receive young women as well as young men. In addition to this a large number of seminaries were founded exclusively for young women, such as the Wesleyan Female College at Macon, Ga., the Cincinnati Wesleyan Female College, and many others, which were designed to give the highest possible culture to the young women of the church, and such others as chose to enter the halls. From these have been furnished a large number of young women, who are now engaged in teaching or in leading in various benevolent reforms.

The following list of colleges and universities is taken from the publications of the various churches:

Methodist Episcopal Church.

Colleges.

Name of Institution.	Location.	Founded.
Albion College	Albion, Michigan	1841
Alleghany College.*	Meadville, Pa	1815
Baldwin University	Berea, Ohio,	1846
Baker University	Baldwin City, Kansas	1858
Boston University	Boston, Mass	1867
Cornell College	Mount Vernon, Iowa	1857
Dickinson College*	Carlisle, Pa	1783
East Tenn. Wesleyan University	Athens, Tenn	1867
German Wallace College	Berea, Ohio	1863
Hamline University	St. Paul, Minn	......
Hedding College	Abingdon, Illinois	......
Illinois Wesleyan University	Bloomington, Ill	1850
Indiana Asbury University	Greencastle, Indiana	1837
Iowa Wesleyan University	Mount Pleasant, Iowa.	......
Lawrence University	Appleton, Wisconsin	1847
McKendree College	Lebanon, Illinois	1827
Mount Union College	Mount Union, Ohio	1846
Northwestern University	Evanston, Illinois	1855
Ohio Wesleyan University	Delaware, Ohio	1844
Pacific Methodist College	Santa Rosa, Cal	1862
Simpson Centenary College	Indianola, Iowa	1867
Syracuse University	Syracuse, New York	1870
University of the Pacific	Santa Clara, Cal	1851
Upper Iowa University	Fayette, Iowa	1858
Wesleyan University	Middletown, Conn	1831
Willamette University	Salem, Oregon	1853

* Transferred to Methodists 1833.

Female Colleges.

Baltimore Female College	Baltimore, Md	1849
Beaver Female College	Beaver, Pennsylvania	1873
Bordentown Female College	Bordentown, N. J.	1852
Cincinnati Wesleyan College	Cincinnati, Ohio	1842
De Pauw College	New Albany, Ind	1846
Hillsborough Female College	Hillsborough, Ohio	1839
Illinois Female College	Jackson, Illinois	1847
Ohio Wesleyan Female College	Delaware, Ohio	1853
Pittsburgh Female College	Pittsburgh, Pa	1854
Wesleyan Female College	Wilmington, Del	1873
Woman's College	Evanston, Illinois	1855

Methodist Episcopal Church South.

Colleges.

Name of Institution.	Location.	Founded.
Centenary College	Jackson, La	1825
Central College	Fayette, Mo	1853
Emory College	Oxford, Ga	1837
Emory and Henry College	Washington Co., Va	1838
Hiwassee College	Athens, Tenn	1849
Homer College	Homer, La	......
Illinois Conference College	Limeston, Illinois	1873
Kentucky Wesleyan University	Millersburg, Ky	1858
Martha Washington College	Abingdon, Va	1856
Marvin College	Waxahachie, Texas	1868
Randolph Macon College	Ashland, Va	1832
Soule University	Chappell Hill, Texas	......
Southern University	Greensboro', Ala	1856
Texas University	Georgetown, Texas	......
Trinity College	Randolph Co., N. C.	1852
Vanderbilt University	Nashville, Tenn	1872
Warren College	Bowling Green, Ky	1873
Wofford College	Spartanburg, S. C.	1853

Female Colleges.

Alabama Female College	Tuskegee, Ala	1855
Andrew Female College	Huntsville, Texas	1853
Andrew Female College	Dawson, Ga	......
Austin Female College	Austin, Texas	1873
Central Female College	Lexington, Mo	1869
Chappell Hill Female College	Chappell Hill, Texas	......
Columbia Female College	Columbia, S. C	1856
Corinth Female College	Corinth, Miss	1873
Dallas Female College	Dallas, Texas	......
Dalton Female College	Dalton, Ga	1873
Farmville Female College	Farmville, Va	......
Greensboro' Female College	Greensboro', N. C.	1841
Huntsville Female College	Huntsville, Ala	1852
Iuka Female College	Iuka, Miss	......
La Grange Female College	La Grange, Ga	1856
Le Vert Female College	Tobotton, Ga	1856
Logan Female College	Russelville, Ky	1867
Mansfield Female College	Mansfield, La	......
Millersburg Female College	Millersburg, Ky	1852
Southern Female College	Petersburg, Va	1861
State Female College	Memphis, Tenn	1858
Verona Female College	Verona, Miss	1870
Waco Female College	Waco, Texas	......
Wesleyan Female College	Brownsville, Tenn	1870
Wesleyan Female College	Macon, Ga	1839
Wesleyan Female College	Murfreesboro', N. C.	......
Whitworth Female College	Brookhaven, Miss	1859

Wesleyan Methodist, Great Britain.

Wesleyan College	Taunton, England	1843
Wesley College	Sheffield	1844
Westminster Training College	London	1851

In Ireland.

Belfast College	Belfast	1865

Australia.

Wesley College	Melbourne	......
Horton College	Ross, Tasmania	......

Ceylon.

Wesley College	Ceylon, India	......

Methodist Church of Canada.

Victoria College	Cobourg	......
Wesleyan Female College	Hamilton, Ont	1857

M. E. Church, Canada.

Albert College	Belleville	......

Methodist Protestant Church.

Adrian College	Adrian, Mich	......
Westminster College	Westminster, Md	......

African M. E. Church.

Wilberforce University	Xenia, Ohio	......

Education, Board of.—The General Conference of the M. E. Church of 1860 appointed a special committee to report and determine a plan for an Educational Board. No action was taken until 1868, when the committee on education reported a plan for the organization of a board, to consist of twelve trustees, six of whom should be ministers, two of them bishops, and six laymen, of which number five should be a quorum. They authorized the board to secure a suitable charter, and trustees were elected, four for four years, four for eight years, and four for twelve years, and every four years thereafter four for twelve years. The board has received and securely invested the Educational Fund, which was contributed during the Centennial year, and also the Children's Fund, contributed during the same year. The interest only of these funds can be appropriated. The interest on the Children's Fund is to be applied in assisting in the higher education of Sunday-school scholars. The interest of the Educational Fund proper is to be appropriated, first, to aid young men preparing for the foreign missionary work; second, to aid young men preparing for the ministry at home; third, to aid the biblical and theological schools; fourth, to aid any societies and colleges or academies under the patronage of the church. This board has its headquarters in the city of New York. At the General Conference of 1876 the corresponding secretary reported the invested funds to amount to $102,000; that during the last two years and a half there had been expended on students, members of the church, seeking to prepare themselves for the ministry at home or abroad, the sum of $22,500. This amount had been distributed among 400 students in different parts of the country. This help is considered in the light of a loan, and it is expected that, should circumstances permit, it will be returned to the board at some future time. The amount of money contributed by the church for education, and which was received by the board in 1876, was $25,909. Through the agency of the corresponding secretary many Conference and educational societies auxiliary to the general board have been organized, and the interest in education has been greatly increased throughout the church. The present board is as follows: Bishops, Thomas Bowman, M. Simpson; Ministers, J. W. Lindsay, C. A. Holmes, E. O. Haven, and D. P. Kidder; Laymen, John Elliott, Oliver Hoyt, William Claflin, F. H. Root, C. C. North, and J. Long.

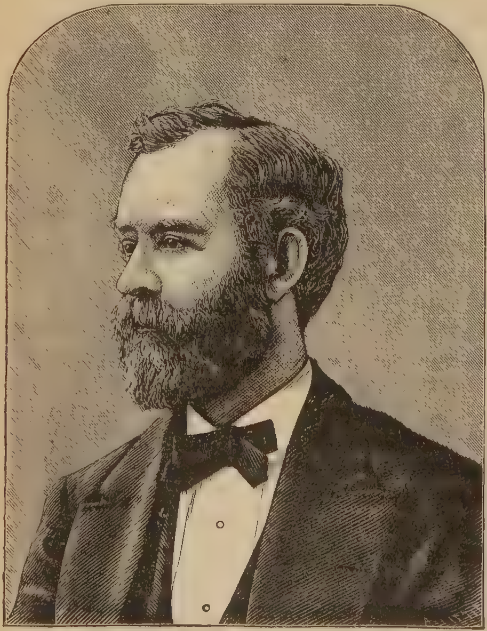
Education, General Committee of, and its Funds (English Wesleyan).—The general committee of education, to whom the Conference had intrusted the supervision of day and infant schools, and of educational interests generally, in the Wesleyan body, after having considered with care and deliberation the various subjects committed to them, judged it right to present to the Conferences of 1840 and 1841 a draft of their matured plan, to direct and assist the friends of Wesleyan education, that the desired ends might be effectually secured. Their plan included the principles of the schools in every branch of education, with their government, support, teachers, school-houses, and statistical information. The committee is one of the largest and most influential in the connection; it includes now the president and secretary of the Conference, the ex-president, the treasurers and secretary of the committee, the principals of the two branches of the Normal Institution, the secretary of the Connectional Sunday-School Union, the principal of the Children's Home, the book steward, the editor, with thirty ministers in London, and thirty laymen.

The duties of the committee are: (1) To exercise a general supervision over the affairs of education; to connect and combine the whole of our school operations in their aggregate character for the purposes of public utility; to be a medium of communication for the connection on educational subjects, whether with the government or other public bodies; and to promote and facilitate the adoption in Wesleyan schools of such rules as tend to secure the greatest practical efficiency and to preserve connectional harmony. (2) To direct the application of all funds intrusted to their care. (3) To superintend and direct the training of teachers, and to recommend such teachers to schools on application of the local committee. (4) To collect information on matters relating to the general interests of education; to correspond with local committees and friends of education on various subjects connected with teachers, inspectors, etc., to promote the formation of new schools, and by advice and co-operation to encourage those already formed. (5) To prepare from their official documents, and to present to Conference, an annual report of their proceedings, and of the general progress of Wesleyan education. The committee is elected annually. The Conference directs that all who contemplate the erection or alteration of premises for the establishment of new schools should communicate with the committee. The general secretary is a minister annually appointed by the Conference, and may remain in office for any length of time that may be deemed fit; he is also the resident secretary of the Wesleyan Normal Institution. District secretaries were first appointed in 1859. They must be selected one for each district at the September district meeting. They must receive and classify day- and Sunday-school schedules; present to the May district meeting a general statement and view of the whole, and forward to the general committee the circuit and district schedules, and any resolutions passed by the meeting on the subject of education. Two treasurers—one a minister and one lay gentleman—are annually appointed by Conference.

In 1839 a grant from the Centenary Fund of £5000 was made. In 1844 it was resolved by the Conference that a general education fund should be commenced with a basis of £20,000. For this object a public collection was appointed to be made twice in every place of public worship on the last Sunday in November, 1845. It was also resolved that for seven years the Chapel Fund should be designated "The General Chapel and Wesleyan Education Fund;" one moiety being for the former, the other for the latter object. In 1846 the sum above named was realized. This fund is now supported by a specific annual collection throughout the connection, and by private subscriptions. These must be made in the month of April, and the moneys paid at or before the annual meeting in May to the financial secretaries; the accounts to be duly audited and presented to the Conference. By the minutes of 1861 it is enjoined that the state of the day-schools as well as the Sabbath-schools should be brought before the March quarterly meeting.

Education Society (Methodist Church of Canada).—This association was formed at their first General Conference in 1874. Its object is "to assist in maintaining our universities, theological, day-schools, and higher mission-schools; to defray the expenses of examination of candidates for the ministry in our church, and to aid such in obtaining an education." The subscribers of five dollars per annum shall be members of the association. Its general management is vested in a central board, composed of the president of the General Conference; one layman from each Annual Conference, to be appointed from its Conference, to hold office four years; one minister from each Annual Conference, to be elected annually by its Conference; and also the head of each university and of each theological school. Collections are to be taken up in its behalf in all the churches and preaching-places some time in February or April of each year. Committees are to exist at each Conference to consider the cases of candidates, and to make such arrangements as may be necessary.

Edwards, Arthur, D.D., editor of *The Northwestern Christian Advocate*, was born in Ohio in November, 1834. He graduated from the Ohio Wesleyan University in his twenty-third year, while Dr. Thomson, afterwards bishop, was president. He immediately entered the Detroit Conference, and has been for many years its efficient secretary. During the war he spent nearly three years as chaplain in the army. For several years he was assistant editor of *The Northwestern Christian Advocate*, and was elected as editor in 1872, and re-elected by acclamation in 1876. He was a member of the General Conference, of 1872 and of 1876, serving as secretary of the committee on the Book Concern in the first session, and as secretary of the committee on episcopacy in the latter.



REV. ARTHUR EDWARDS, D.D.

Edwards, James T., D.D., principal of Chamberlain Institute, was born Jan. 6, 1838, in Barnegat, N. J. He was converted at twelve years of age, pursued his academic studies at Pennington Seminary, and graduated at the Wesleyan University in 1860. He filled for one year the chair of Natural Science in Amenia Seminary, and then accepted the same department at East Greenwich. In 1862 he enlisted as a private in a Rhode Island regiment, but shortly after was made lieutenant, and then adjutant of the parole camp, near Alexandria. Leaving the army, he was elected principal of the East Greenwich Seminary, and also served as State Senator and as Presidential elector. He was elected for the third time to the Senate, and was chairman of the committee on education. In 1870 he became principal of Chamberlain Institute and Female College, where he now continues. In 1876 he received the degree of D.D. from Allegheny College.

REV. JAMES T. EDWARDS, D.D.

Edwards, William, born 1820; entered the institution in 1841; labored with great acceptance in several circuits; was appointed in 1865 one of the general secretaries of chapel building committee. He labored long and well in this important department; was seized with apoplexy while conducting divine worship in London; lingered ten days, then fell asleep in Jesus, May, 1876, in the fifty-seventh year of his age, and the thirty-third of his ministry.

Ela, David Hough, late principal of the Providence Conference Seminary, was born in Canaan, Me., Jan. 19, 1831, and was graduated from the Wesleyan University in 1857. He joined the Providence Conference of the Methodist Episcopal Church in 1858, having already served one year in the pastorate. He was elected principal of the Providence Conference Seminary in 1871. In 1873 he returned to pastoral work in the New England Conference. Mr. Ela was a member of the General Conference of 1872.

Elder is a word used synonymously with presbyter, and usually signifies, ecclesiastically, one who exercises the full office of the ministry, because generally in ancient times only persons of somewhat advanced years were selected to hold public office and to fill commanding positions. In some churches the word elders is used to signify officers of the local church who assist the minister in its administration, but who do not take upon themselves the office of the ministry. The elders of the New Testament Church were plainly the pastors or overseers, to whom pertained the functions of expounding and administering the sacraments. In the Roman Catholic Church, the Church of England, and the Protestant Episcopal Church, the word priest is generally used instead of presbyter or elder; but in the Methodist Episcopal Churches it signifies those who fill the full office of the ministry, and is used in contrast with the term deacon. In the Methodist Episcopal Churches, after a preacher has been elected to the office of a deacon and serves two years acceptably in the ministry, he is eligible to the order of elder, and being elected by an Annual Conference, he is ordained by the laying on of the hands of the bishop and of the elders who assist him. There is no higher order than elder recognized in the Methodist Episcopal Church. A presiding elder is appointed simply to superintend a given district. (See PRESIDING ELDER.) Local preachers who have filled the ministry as deacons acceptably for four years are eligible, after proper examination, to the office of elder. Among the Wesleyan Methodists, however, there is no ordination of local preachers, and the only ordination recognized among them is that of elder. The same is true of nearly all the non-episcopal Methodist Churches. What are termed "ruling elders" in the Presbyterian Churches correspond more nearly with the offices of steward and class-leader in the Methodist Episcopal Church, though they differ in their mode of election, the duration of the office, and some of the functions performed.

Election.—There are three kinds of election spoken of in the Scriptures, which may be clearly distinguished from one another:

First. *The election of individuals to perform some special service.* Thus, Cyrus was "elected" to rebuild the temple; the twelve disciples were "chosen" to their office by Christ; St. Paul was a "chosen" vessel to preach the gospel to the Gentiles. This election has, however, manifestly no relation to the limitation of eternal salvation. It does not confer upon the persons so chosen an absolute security. One of the elected apostles was Judas, who fell and was lost; and St. Paul confesses his own personal liability to become a "castaway." It does not exclude others from the saving grace of God, for the apostles were "elected" to preach the gospel in order to their salvation.

Second. *That of nations or bodies of men to eminent "religious privileges."* Thus, the Hebrews were chosen to receive special revelations of truth, to be the "people of God," to be his visible church, and publicly to "observe and uphold his worship." They were privileged because unto them were committed the oracles of God. By covenant with Abraham, their founder, all the nations of the earth were to be blessed in his seed. The promised Messiah was to be born of his seed.

In the Christian dispensation believers are elected to the privileges of the visible church. Faith in Christ as the promised Messiah was substituted for birthright in Abraham, as the condition of membership in the visible church. The subjects of these elections are called in Scripture "the elect," "the chosen," "ordained," or "called." The election of the Gentiles to equal privileges with the Hebrews on condition of faith in Christ, is the election chiefly spoken of in the Epistle to the Romans.

Christ removed all distinctions between Hebrews and Gentiles by his atonement. He added new conditions to the blessings of church and of grace. The entrance into the new church founded by Christ was not by natural birth, but conditioned on spiritual birth. The conditions were offered first unto the Hebrews, which accepted, constituted them the elect of God. They were also offered unto the Gentiles, which they accepting, became the elect of God and the "called according to his purpose." The calling and the election were not limited to one people, but to all believers of all nations. The gospel was preached to both Hebrew and Gentile, and men of all nations received it.

But this election into the visible church does not infallibly secure the salvation of every elected person. The Hebrews were elected to be a peculiar people, but that did not secure the salvation of every Hebrew individually. This will be admitted by all; for as the foundation of their church state was their natural relation to Abraham, and as "that which is born of the" flesh is flesh, none of them could be saved merely by "virtue of their being" Hebrews outwardly. "But with many of them God was not well pleased: for they were overthrown in the wilderness." I. Cor. x. 5. Nor does the election of the Christian church infallibly secure the eternal salvation of every one of its members,—that is, of every elected person. True believers are warned of danger, and exhorted to care and diligence, that they may inherit eternal life. The fact of their outward calling does not procure salvation. As men in the Hebrew Church, elected to all its privileges, fell into sin and were lost, so some in the Christian church, having the same privileges, have sinned and been cut off. "Let him that thinketh he standeth take heed lest he fall." I. Cor. x. 12. "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." II. Peter i. 10. Neither does this election preclude the salvability of those not elected, as the Calvinists teach. The election of the Hebrews to be a peculiar people did not exclude other peoples from the possibility of salvation. In the Old Testament we have men of piety of many nations regarded by God. Thus, Job and Jethro were rewarded by him. The Scriptures testify that all men are under the favor of God because of the atonement, that by virtue of Christ's sacrifice salvation is made possible unto the race. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35. This ecclesiastical election, neither in the old nor in the new church, excludes others from the favor and mercy of God. The election of Abraham and his posterity was designed not only to preserve the truth, but to diffuse it, and to counteract the spread of superstition and idolatry. God made them the conservator of his revelation, that through their election all might be called. He educated them, that through their culture the world might be brought to Christ. Their election did not mean the reprobation of other nations, but just the opposite; in Abraham, one family, all the families of the earth were to be blessed. Jerusalem, hid in the solitude of the mountains for ages, was in the fullness of time to be revealed in her principles and laws, in her holiness and beauty, "the joy of the whole earth."

And so of membership in the church of the New Testament, the election is not designed to exclude those outside from the grace of God, not to be a testimony of God's wrath, but a witness of God's love unto the world. The church is to illuminate, and is called "the light of the world;" it is to conserve human interests, and is called "the salt of the earth." Men are called into its fellowship that through its blessed agency others may be "made partakers of eternal life."

Third. *That of individuals to be the children of God and heirs of eternal life.*" That a personal election is designated in the Scriptures is evident from the following passages: "I have chosen you out of the world." John xv. 19. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II. Thess. ii. 13. "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I. Peter i. 2. "Many are called, but few are chosen."

Not only is the election designated, but the grounds of the election are made known. Men "are elect according to the foreknowledge of God." The choosing is after the calling; it is an "act done in time." The election is by and through the sanctification of the Spirit,—that is, it is a selection, a choosing out of the world, a separation from the world, by regeneration, conversion, the new birth; in a word, when God justifies a sinner, regenerates his nature, accepts him as a child of God, makes him an heir of eternal life, he thereby, then and there, separates him from sinners of the world, elects him to be his child and an heir of eternal life. "The sinner, by this selection, becomes a saint, an elect person, and is frequently so called in the Scriptures." "This election is almost universally spoken of as conditioned upon repentance towards God and faith in our Lord Jesus Christ; and if in any passages the condition is not specifically mentioned, it is plainly implied. If in any sense this election is eternal, it is so only in the purpose of the Divine Being to elect; and as the election itself is conditioned upon faith, it follows that the eternal purpose to elect was based upon that foreseen faith."

This doctrine of election is distinguished from the Augustinian and Calvinian doctrine, that "election is the unchangeable decree of God, by which, before the foundation of the world, he hath chosen in Christ unto salvation a set number of men. This election is one and the same of all which are saved. Not all men are elected, but some not elected; whom God in his unchangeable good pleasure hath decreed to leave in the common misery, and not to bestow saving faith upon them; but leaving them in their own ways at last to condemn and punish them everlastingly for their unbelief, and also for their sins." The error of this doctrine consists, first, in the statement that "*personal election is eternal.*" Eternity in the proper sense of the word can alone be predicated of God, not of his volitions or doings. His purpose in the salvation of men is eternal, it is unchangeable. "He that believeth shall be saved; he that believeth not shall be damned."

But this purpose, according to Scripture, is carried out in time, and follows the administration of certain appointed means of salvation. The "calling" antecedes election, and the election is conditioned upon "belief in the truth," by "the sanctification of the Spirit" and "the sprinkling of the blood of Jesus Christ." Men are not elected to everlasting life from all eternity, but only upon fulfilling the conditions of God's purpose. I. Peter 1, 2. The Augustinian election is unscriptural in the fact *that it limits the number of those for whom Christ died.*

Scripture nowhere alludes to a salvation ordained for a set number of men. If there is a secret purpose, Scripture makes no allusion to it. Scripture is an ultimate authority, what it reveals we must accept; its testimony is explicit. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. "Jesus Christ by the grace of God tasted death for every man." "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." The interpretation of the terms "the world," "whosoever," "all men," and "every man," as referring to the elect, is not in consonance with the meaning of the Scripture. In all reason the words express universality; they are terms that are used without limitation; they affirm as clearly as words can express that the death of Christ has made the salvation of all men possible.

Further, it is declared that "God is not willing that any should perish;" but, "will have all men to be saved." There is no conflict between his will and purpose. They are one, hence his purpose cannot be to save only a determinate number of men.

Christ died for all men. "For if through the offense of one many be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many; therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came unto all men unto justification." Christ died that all men through him might be saved; he died in order that they might be elected through faith to eternal life. He reveals in his death the extent of the atonement: it is coextensive with the sin of the race. As many as have suffered death in Adam, so many have the possibility of eternal life in Christ.

The election cannot be limited, for the command to preach the glad tidings is universal. Proclaim it to every creature. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This command cannot be reconciled with the doctrine of an eternal purpose to elect only a determinate number of men.

If those who believe not "shall not see life," it must have been possible for them to have believed and have received life; the alternative declares that salvation is unlimited.

Again, the Augustinians "affirm that as Christ's death does save the elect, and does not save others, therefore, in the eternal purpose and intent of the divine mind, there was a distinction." Christ was given of the Father, and he gave himself and suffered and died for the elect in a sense in which he was not given, did not give himself, and did not die for others. Some are saved, and some are not; therefore saving agencies have different relations to their subjects. It assumes that God purposed that what is should be, and that the opposite could not be; that the lost were purposed to be lost from eternity, and the saved to be saved from the same period. It assumes that the death of Christ *per se* saves men, so that those saved only had the salvation offered them. Scriptures teach that those for whom Christ died may perish, that true believers may refuse the grace of God, and "draw near unto perdition," that men may "depart from the fellowship of Christ and become partakers of evil and be lost."

Another error in the doctrine of election as held by Augustine and Calvin is, that "*election to eternal life is unconditional.*" "It is the gracious act of God in choosing a definite number of men," without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto.

To affirm that in purpose men were elected from eternity "without foresight of faith or good works," is to say that from eternity God purposed to constitute his church of persons to whose faith and obedience he had no respect. He eternally purposed to make Peter, James, and John members of his church without respect to their faith or obedience or anything else in them. That his church is constituted on the sole principle of this purpose and not on the basis of faith and obedience, is entirely opposed to the word of God. The essential elements of a church are believing and obedient men. Discipleship in Christ is based upon faith and obedience. Men are made part of the church by faith. The initiatory rite by which they are led into the church implies a previous faith.

Men are not elected or predestinated unto faith and obedience, but are elected through faith and obedience. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II. Thess. ii. 13.

Sanctification and faith are here means of election, and if they are means there cannot be an election unto faith and obedience.

But it is affirmed that Paul teaches unconditional election in Romans viii. 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The doctrine can be determined by finding out to whom the clause "whom he did foreknow" refers.

If reference is had to men considered as actually existing beings, then knowing all men, all men are elected and universalism is affirmed; if particular persons are designated, then Calvinism is affirmed; if a class of persons distinguished by some special relation or qualities is affirmed, that relation or quality will interpret the true meaning of the sentence. None will affirm that the text applies to any particular persons. There is no ground for that exegesis.

The reference is evidently to the class "named in verse twenty-eight," they that love God who are the called according to his purpose.

The election is conditioned upon the ground of love. The successive steps from the hour of the call until the hour of glorification are conditioned upon the faith and obedience of the human soul. "God is no respecter of persons," having given his Son to redeem all men; as our Father he loves all mankind. He has given Christ our all-sufficient Saviour to die for all mankind. He has given the Holy Spirit to strive with all mankind. He has ordained that the glad tidings be preached unto all mankind, giving unto every human soul the offered salvation through Christ, and providing that all who receive it shall live, and that those who voluntarily reject it shall die. God is no respecter of persons, but he is a respecter of character. He does not elect unconditionally, but in every nation he that worketh righteousness shall be saved. Holiness is the end of redemption. The formation of a godlike human character is the essential to please God and be accepted of him. For this end of humanity he has made special sacrifice. He has given Christ our Redeemer that we might make our "calling and election sure."

Electoral Conference is a body of laymen in the M. E. Church which assembles on the third day of the session of the Annual Conference, immediately preceding the General Conference, and at the same place. It is composed of one layman from each circuit or station within the bounds of the Annual Conference. Each layman is chosen by the last Quarterly Conference preceding the time of the assembling of the Electoral Conference. No layman is eligible as a delegate to the Electoral Conference or to the General Conference unless he shall be at least twenty-five years of age, and shall have been a member of the church in good standing for five consecutive years preceding the election. The Electoral Conference convenes for the purpose of electing lay delegates to the ensuing General Conference. Each Electoral Conference is entitled to two delegates to the General Conference, except where such Annual Conferences have but one ministerial delegate, and then it is entitled to one lay delegate.

Electricity.—Mr. Wesley showed his keen sagacity and foresight in early employing electricity as a remedial agent. In 1753, when he read Franklin's letters, he wrote, "What an amazing scene is here opened for after-ages to improve upon!" In 1756 he opened rooms for the sick to try "the virtue of this surprising medicine." After many experiments, he writes, "Hundreds, perhaps thousands, have received unspeakable good; and I have not known one man, woman, or child who has received any hurt thereby. . . . It is the most efficacious medicine in nervous disorders of every kind which has ever yet been discovered." These services and experiments were in behalf of the poor, and were wholly gratuitous.

Elgin, Ill. (pop. 5441), in Kane County, Fox River, 42 miles northwest of Chicago, was settled 1835, and is the site of the American Elgin Watch Factory. The first Methodist sermon of which we have record was in 1835. In 1836 a few persons favorable to Methodism settled at Hoosier Grove, four miles east of Elgin, and during the year a class was organized. George Hammers was appointed the first leader, and was succeeded by Benjamin Burritt. It was then a part of Fox River circuit, which reported, in 1837, 280 members. In 1838 the Elgin circuit was organized, covering a territory of about forty miles square, and containing thirty-two preaching places. In 1839 services were held on the east side of the river, and for a time at the corner of Du Page and Geneva Streets. The first church building was not finished until 1840, when Elgin became a station, with one or two contiguous appointments, and S. Bolles was placed in charge. The church edifice was enlarged in 1851 to accommodate the growing congregation. In May, 1866, a new church was commenced, which was finished in September, 1867. It is in the Rock River Conference, and reports 470 members, 250 Sunday-school scholars, and $30,000 church property. The Free Methodists have a small society.

Elijay Seminary is located in a town of that name, on the Elijay River, in North Georgia. It is the Conference seminary of the Georgia Conference of the M. E. Church, and is in successful operation. W. R. Turner, A.M., was principal in 1876–77, and 75 students were enrolled. The value of the property is $8000.

Elizabeth, N. J. (pop. 20,832), the capital of Union County, and five miles southwest from Newark. It was settled in 1665, and was for some time the capital of the State. It was formerly called Elizabethtown. According to the records of the M. E. Church the State was in 1781 divided into East Jersey and West Jersey, and in that year

James O. Cromwell and Henry Metcalf were appointed the only preachers for all of that former territory. In 1785, Bishop Asbury in one of his tours having missed the stage was obliged to walk six miles to Elizabethtown, and there preached in an unfinished church belonging to the Presbyterians. In 1787 this city is first mentioned in the annual minutes, and it was visited by Asbury and Coke, the latter preaching in an Episcopal church. After this Asbury often visited the city. In 1795, July 28, he preached here to about eighty people, and after the sermon "led the class." In the afternoon he attended the Bowery church. He was here again in 1802, and makes this amusing record: "Wonders will never cease! Nothing would serve but I must marry Thomas Morrell to a young woman. Such a solitary wedding I suppose has been but seldom seen. Behold father Morrell 75, father Whatcoat 66, Francis Asbury 57, and the ceremony performed solemnly at the solemn hour of ten at night!" In 1809 he and Boehm, his traveling companion, were here, and Asbury calls it "a new town, and we have a large house built here; the Baptists are building a grand house." From that time Methodism has gradually increased in this city. During the last year two of the churches united and purchased a new church edifice. The Free Methodists have a small society, and the German M. E. Church is prospering. It is in the Newark Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Elizabeth Avenue	196	160	$50,000
Fulton	204	243	11,000
St. Paul's	156	176	20,000
Park Church	120	204	10,000
German M. E. Church	81	146	10,000

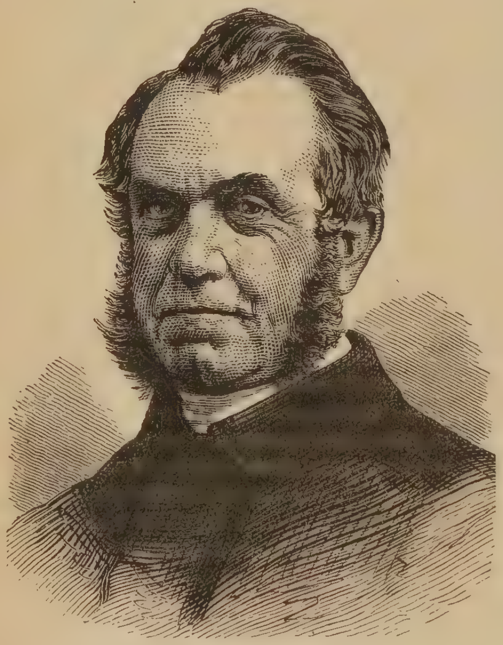
Elkhart, Ind. (pop. 3265), situated in Elkhart County, and on the Lake Shore and Michigan Southern Railroad, is surrounded with a fine agricultural district. It is first mentioned in the annals of the M. E. Church for 1852, as connected with Bristol, with Enoch Holdstock as pastor, and he reported, in 1852, 117 members. They were continued together until 1858, when J. H. Hutchinson was appointed to Elkhart. He reported, in 1859, 164 members, 270 Sunday-school scholars, and 1 church, valued at $3500. It is in the North Indiana Conference, and reports (1876) 150 members, 200 Sunday-school scholars, and $10,000 church property.

Elliot, Arthur W., was born in Maryland in 1784; removed to the West, and was an efficient local preacher in the M. E. Church for several years. In 1818 he entered the Ohio Conference, where he traveled circuits from two to three hundred miles in circumference, oftentimes encountering great difficulty from almost impassable roads and streams, as well as from the storms of winter. His originality, eloquence, and energy gave him great influence. He had wonderful power over the multitude in protracted and camp-meetings, where the thunder of his voice, his daring style, and bold delivery had full scope; and thousands were converted under his ministry. His health, however, became impaired, and he was supernumerary eight years, and superannuated seventeen. He died in Paris, Ill., Jan. 18, 1858.

Elliot, Charles, D.D., was born May 16, 1792, at Glenconway, Ireland. He was converted in 1811, and soon turned his attention to theological studies. He was licensed to preach in 1813, and in 1814, with his widowed mother and her family, sailed for America. Locating in Western Pennsylvania, he was received on trial in the Ohio Conference in 1818 and appointed to Zanesville circuit. In 1822 he was appointed a missionary to the Wyandotte Indians. From 1827 to 1831 he was Professor of Languages in Madison College, Pennsylvania. From 1833 to 1836 he was editor of the *Pittsburgh Conference Journal*. From 1836 to 1848 he was editor of *The Western Christian Advocate*. The next four years were spent in the regular work of the ministry, and from 1852 to 1856 he was again editor of *The Western Christian Advocate*. In 1857 he was elected a professor, and in 1858 as president, of the Iowa Wesleyan University. From 1860 to 1864 he edited *The Central Christian Advocate*. He was nine times a delegate to the General Conference, and after a long career of arduous and successful labor he died at Mount Pleasant, Iowa, Jan. 6, 1869. The chief literary work of his life was his "Delineation of Roman Catholicism," and his arguments drawn from original sources are probably unrivaled in English literature. His scholarship was not only varied but accurate, and especially his knowledge of the history and theology of the Roman Catholic Church was not surpassed by any theologian of his time. In every department of labor Dr. Elliot was an untiring worker. Naturally possessed of a vigorous constitution and cheerful spirits, he never felt labor a burden. Mere elegance was never his aim either in mind or manners; but while the learned found in him a master the child also found in him a companion. The great burden of his heart was a reformation of Romanism. He had even offered himself as a missionary to Rome. During the last days of his life this was the burden of his mind. He was permitted to see the veil lifted and light dawning on that land, and rejoiced greatly. His closing hours were, as might be expected, full of calm, peace, and joy.

Elliot, Simon, was born in Ireland, Oct. 25, 1809. He was converted and joined the M. E. Church about the age of eighteen, was educated at Madison College under the care of his brother, Dr. Charles Elliot, and joined the Pittsburgh Conference in 1833. He filled a number of the leading stations, and was presiding elder of Beaver, Clarksburg, Morgantown, and Steubenville districts, on the latter of which he died on Sept. 26, 1849. He possessed a sound, discriminating judgment, with deep and earnest piety. In ministerial faithfulness he had few equals. He was a man of talent, culture, and unflinching Christian integrity.

Elliott, James, D.D., lately president of the Montreal Conference of the Methodist Church of Canada, was born in Drogheda, Ireland, in 1818, and emigrated to Canada in 1832. He was converted and united with the church at the early age of twelve, and was received into the Conference in 1841. After having spent several years on circuits, he was stationed in Prescott, Brockville, and Hamilton. At the close of his term in the latter city he was elected secretary of the Wesleyan Conference, and was removed to Quebec, and made chairman of the district, which office he has continued to fill in various districts. In 1866 he was nominated as president of the Canada Conference, and confirmed by the British Conference, and performed its duties in the years 1867–68. Since 1854 he has been stationed in Quebec, Toronto, London, and Kingston.



REV. JAMES ELLIOTT, D D.

Elliott, John, a banker of New York, and a member of St. Paul's M. E. church. He was born in Ireland, emigrated when a young man to America, resided several years in Philadelphia, and is a partner in the firm of Riggs & Co. He is a member of the Missionary Board, and is also a member of the Board of Education.

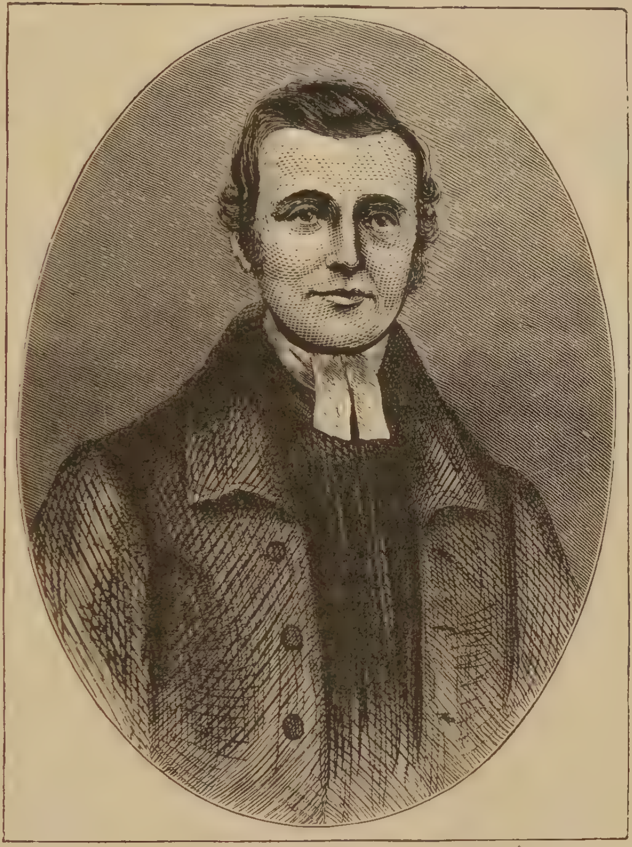
Elmira, N. Y. (pop. 15,862), the capital of Chemung County, situated on the Northern Central and Erie Railroad. It was organized as a town in 1792, and was at first called Newtown, but in 1828 its name was changed to Elmira. It was known by the former name in the earlier records of the M. E. Church, and appears in 1826 with Edmund O'Fling as pastor. It had formerly been connected with Bath circuit. Mr. O'Fling reported, in 1827, 60 members. In 1829, Robert Burch was appointed to "Elmira," and he reported, in 1830, 141 members. Since this time Methodism has prospered, and now reports, as connected with the New York Central Conference, the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	410	250	$87,000
Hedding	395	243	40,000
South Main Street	192	260	7,000

Elyria, Ohio (pop. 3038), the capital of Lorain County, and situated on the Lake Shore and Michigan Southern Railroad. It is pleasantly located, and has some natural advantages for prosperity. It is first mentioned in the annals of the M. E. Church for 1840, when Joseph Jones and John Brokefield were appointed to that charge, and they reported from that circuit, in 1849, 570 members. It is situated in the North Ohio Conference, and reports (1876) 227 members, 220 Sunday-school scholars, and $11,000 church property.

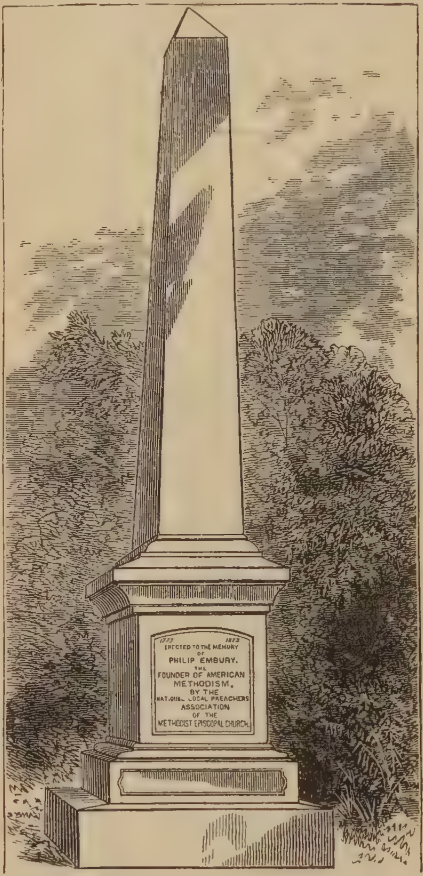
Embury, Philip, a local preacher from Ireland, probably conducted the first Methodist service on the continent of America. He was a descendant of the Palatines, who had been exiled from their own country on account of their religion, and who had settled in Ireland, in Ballingarane, west of Limerick. He was born about the year 1730, his parents being members of the German Lutheran Church. He was converted on Christmas, 1752, through the instrumentality of Mr. Wesley. His qualifications were soon recognized, and he was appointed class-leader, and subsequently local preacher. About 1760 he emigrated in company with a few families and settled in New York; but we have no information of his holding any religious service until 1766. Late in the year 1765 a number of emigrants from the same neighborhood arrived in New York. Mrs. Barbara Heck, moved by the religious destitution among the circle of friends, urged Mr. Embury—who was her cousin—to commence preaching. After some hesitation he consented; and she collected four persons, who, with herself, constituted his audience. These he enrolled in a class, and from that time conducted services regularly in his own house. About three months afterwards, Captain Webb, of the British army, visited the society and preached for them. The private room being too small to hold the congregation, a larger room was hired, and subsequently a rigging-loft. The congregation increasing in two years, the old John Street church was built. Mr. Embury, who was a carpenter, worked upon the building, making the pulpit with his own hands; and on the 30th of October, 1768, he preached the dedicatory sermon. At that time he was one of the trustees, and was the treasurer of the church. In 1770 he left New York and settled in Camden, Washington county. When leaving the city the society made him a present of a copy of Cruden's Concordance, which he carried with him and carefully preserved as a memento of their affection. In his new residence he continued to preach. He organized a small society, and was also appointed justice of the peace. In 1775 he received a severe injury while mowing in his meadow, and shortly after died. His remains were interred on the plantation of a friend, about seven miles from Ash Grove; and in 1832 they were removed to the Methodist burying-ground at Ash Grove, where a marble tablet was erected, an address being delivered on the occasion by Rev. John N. Maffit. In 1873 the National Local Preachers' Association erected a marble monument with a suitable inscription, to perpetuate the memory of the first local preacher of America.

As a preacher, though possessing no superior talent, and without much literary culture, he was of a respectable character. He evinced deep feeling, was earnest in his appeals, and he manifested the beauty of deep Christian piety. The Methodists of America everywhere honor his memory. (*See cut of monument on the following page.*)


(From Harper's Weekly.)

PHILIP EMBURY.

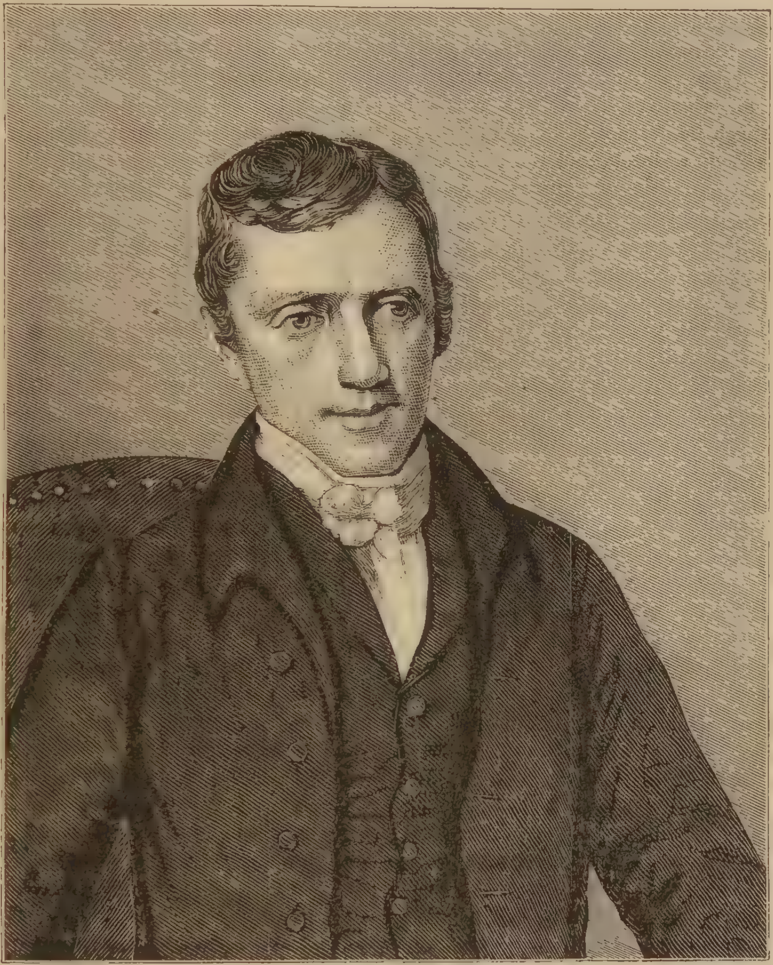
Emory College is located in the village of Oxford, Newton Co., Ga., 40 miles east of Atlanta. By special act of the legislature, drinking- and gambling-saloons are excluded from the town and from within one mile of the place. It was chartered Feb. 6, 1837. Lovick Pierce, Ignatius A. Few, William J. Parks, and George F. Pierce were among the original charter members of the board of trust. The college is held in joint ownership by the North Georgia, the South Georgia, and the Florida Conferences of the M. E. Church South, but numbers among its patrons members of all Protestant denominations. From the beginning it has given free tuition to the sons of itinerant preachers. Its sessions have been regularly held, except for a short period during the war. Its alumni number 605. The college is well furnished with ample and commodious buildings for thorough educational work, having, besides the society halls and the academy, four new large and well-appointed buildings. It has a partial endowment. Emory College for a generation has been recognized as one of the foremost institutions of Christian learning in Southern Methodism. Its curriculum is broad and thorough. Its faculty consists of eight actively-engaged members, to wit: Rev. A. G. Haygood, D.D., President, and Professor of Mental and Moral Science; Rev. G. W. W. Stone, A.M., Vice-President, and Professor of Mathematics; Rev. Alex. Means, M.D., D.D., LL.D., Professor Emeritus of Natural Science; Rev. Osborn L. Smith, D.D., Professor of Latin Language and Literature; Rev. Morgan Callaway, D.D., Professor of English Language and Literature; H. A. Scomp, A.M., Professor of Greek Language and Literature, and Hebrew; John F. Bonell, A.M., Professor of Natural Science; Rufus W. Smith, A.M., Principal of Academic Department; R. M. McIntosh, Professor of Vocal Music. Its students for 1876 in all the departments numbered 167.



(From Harper's Weekly.)

MONUMENT TO PHILIP EMBURY.

Emory, John, D.D., one of the bishops of the M. E. Church, was born in Queen Anne Co., Md., April 11, 1789. Before he was ten years of age, his father, having designed him for the profession of the law, placed him under a popular classical teacher in Easton; thence he was sent to Lancaster, Pa., where he remained at school one year. He completed his academical course in the year 1804, in Washington College, Md., and in 1805 commenced the study of law. In 1806 he experienced justification and united with the M. E. Church. In 1808 he was admitted to the bar and commenced his profession, but in the following year, notwithstanding the strong opposition of his father, he resolved to enter the ministry, and in 1810 joined the Philadelphia Conference. He successively filled appointments in Philadelphia, Wilmington, Baltimore, Washington, and Annapolis. When just eligible he was chosen delegate to the General Conference of 1816, and he was a member of every subsequent General Conference, except that of 1824, until his election as bishop. In 1817 he engaged in controversy, writing in defense of the witness of the Holy Spirit, answering Bishop White, of Philadelphia, who had written against that doctrine. In 1820 he distinguished himself in the General Conference in the discussions on various important questions, and was appointed a delegate to the British Wesleyan Conference to settle some difficulties that had arisen in reference to Canada. In the controversy with the Reformers from 1820 to 1828, he wrote a defense of the fathers, which was regarded as exceedingly able and useful. In 1824 he was elected assistant book agent, and in 1828 he was elected book agent. With him originated the Publishing Fund and the change of the magazine into the *Quarterly Review*. For its first two years most of its original articles were from his pen. In 1832 he was elected bishop, and the appointment gave great satisfaction throughout the church. He was an able presiding officer, and was always on the alert to advance the interests of the church. He took an active part in the organization of the Wesleyan University and Dickinson College, and prepared a course of study for candidates for deacons' and elders' orders. After he was elected bishop he removed his family to Baltimore, and in the spring of 1834 placed them temporarily on a farm. On Wednesday, the 16th of December, 1835, he left home in a light carriage early in the morning. About two miles from his house he was found by a wagoner lying insensible and bleeding by the side of the road. He had either jumped or been thrown from the carriage while it was in rapid motion, and his skull was fractured by the fall. He was unconscious until about seven in the evening, when he expired. His remains were deposited beside those of the venerable Asbury in the vault under the pulpit. The degree of D.D. had been conferred upon him several years before his death. Bishop Emory was a man of unflinching integrity, of great strength of will, and of more than ordinary discretion. As a writer he was clear, forcible, and accurate, and as a presiding officer self-possessed and systematic. His early death was a great loss to the church. Few ministers have equaled him in accuracy of scholarship, broad and comprehensive views, fertility of genius, and in administrative ability.



REV. JOHN EMORY, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Emory, Robert, D.D., son of Bishop Emory, was born in Philadelphia, July 29, 1814. In 1827 he entered Columbia College, New York, and graduated in 1831 with the highest honors of his class. Like his father, he entered upon the study of law, first in Yale, and afterwards in the office of the Hon. Reverdy Johnson, of Baltimore. In 1834 he was elected Professor of Ancient Languages in Dickinson College. In 1839 he was admitted on trial in the Baltimore Conference of the M. E. Church. In 1842 he was appointed, in the absence of Dr. Durbin, acting president of Dickinson College, and in 1845, on the resignation of Dr. Durbin, he was elected president. In 1847 he was selected to attend the Evangelical Alliance at London. By reason of failing health he spent the following winter in the West Indies, but his health continuing to decline, he returned, and died in Baltimore, May 18, 1848. Dr. Emory's classical scholarship was thorough and accurate, and his general culture wide and generous. As a preacher he was earnest and successful, and as a college president seldom surpassed. He was a clear and accurate writer, and his "History of the Discipline" was of great value to the church. He had projected several works, which he did not live to complete. His death, as might have been expected, was marked by composure and serenity. Having arranged his temporal concerns, he said, "And now something is due to God. My mind in all my deep affliction has been kept in peace; indeed, its complete serenity has been a matter of astonishment to myself." To his brethren of the Conference he frequently said, "Tell me not how a man dies, but how he lives."

Endsley, Andrew J., D.D., born in Alleghany Co., Md., Jan. 16, 1824, but brought up in Somerset Co., Pa., was converted in his eighteenth year, and was a leader, steward, trustee, exhorter, and local preacher for nine years. He was received into the Pittsburgh Conference in 1851, and spent his first two years on a circuit, and the remainder of his ministerial career—fifteen years in prominent stations, and nine years in the office of presiding elder. During this period he was ten years a member of the publishing committee of the *Pittsburgh Christian Advocate*,—part of the time its chairman. He was two years member of the committee of control of Alleghany College, and was honored in 1871 by Mount Union College with the degree of Doctor of Divinity. He was a member of the General Conferences of 1868 and 1872.

England (pop. 21,487,688) is the most important division of the United Kingdom of Great Britain and Ireland, and contains an area of 50,922 square miles, or including Wales 58,320 square miles. Christianity was introduced into England as early as the second century, but during the Saxon invasion, A.D. 449, the chief part of Great Britain, except Wales, was thrown back into barbarism. In 596 it was visited by Augustine as a Christian missionary, and it is related that during his first year he baptized ten thousand converts. He was sent by the Roman pontiff, Gregory the Great, and under his influence, and that of his successors, the churches in England became subject to the authority of Rome. Although it had been independent prior to the sixth century, from this period there were occasional struggles between papal supremacy and ecclesiastical freedom until the sixteenth century. After the Norman conquest, William the Conqueror openly refused submission to the court of Rome, but at the accession of Henry VIII., in 1509, the supremacy of Rome was acknowledged by the English churches. During his reign the Reformation commenced in Europe, and was favored by him so far as it opposed the papal supremacy, and during this period several editions of the Bible were printed and circulated. The struggles which followed the reign of Henry VIII. until the establishment of Elizabeth on the throne are well known to the readers of history. Subsequently the churches sunk into apathy and spiritual inactivity, from which they were not aroused until nearly the middle of the eighteenth century, when the Methodistic or Wesleyan movement commenced under the leadership of John and Charles Wesley, George Whitefield, and others. It was chiefly confined to the students of Oxford and a few localities, until about the year 1739, when the public mind became stirred by the powerful preaching of the early Methodists, in the open air, in chapels which they erected, and by the means of lay ministers who were raised up in various localities. (See METHODISM, WESLEYAN METHODISTS, and JOHN WESLEY.) From the time of Henry VIII. the king or queen of England was recognized as the head of the church, and notwithstanding the Reformation the Church of England has been a state church, its property having been furnished at public expense, and its ministers and public institutions supported chiefly by national funds, or by specific endowments given, from time to time, by pious individuals. The Church of England still embraces the largest part of the population, though other churches have rapidly increased. The Presbyterian Churches, though not strong in numbers, have considerable influence from the fact that the Church of Scotland is recognized as the state church in that part of the kingdom, and the Queen, when visiting in Scotland, frequently attends its services. The Congregationalists and Baptists are also quite numerous. The Methodists of England are divided into various bodies, of which the original or Wesleyan Methodists are much the strongest in numbers, institutions, and social position. The Primitive Methodists rank next in numbers and in ratio of increase, and are an earnest and devoted people, whose ministrations reach a large part of the masses. The other Methodist bodies—such as the New Connection, which was first separated from the Wesleyan Methodists on the point of church government, the United Methodist Free Churches, and the Wesleyan Reformed Union—have considerable numbers, but have not increased so rapidly as the Primitives. The census of 1861 and of 1871 give no information concerning the membership of the Church of England or other religious denominations, and hence only estimates can be made. The national church claims from twelve to seventeen millions, while the various non-conforming bodies claim a larger percentage of people than these statistics would give them. The number of Roman Catholics is variously estimated at from one to two millions. From England, as its centre, the Methodistic movement has spread through all parts of the British empire, and has its chief strength among the English-speaking nationalities, its greatest number being in England and the United States, though by missionary effort it has spread into nearly all parts of the globe. The relative strength of the various Methodist bodies in England is given in the following table, although the numbers may not be entirely accurate, as it is difficult in some of the reports to distinguish the numbers in England alone from those in Scotland, Ireland, and Wales:

Date.	Names.	Itinerant Ministers.	Members.	Sunday-School Scholars.
1739	Wesleyan Methodists....	2000	362,623	675,887
1797	New Connection Methodists....................	261	26,837	72,778
1810	British Primitive Methodists....................	1080	176,847	258,857
1828–57	United Methodist Free Churches..........	354	74,845	170,718
1849	Wesleyan Reformed Methodist Union......	19	7,708	17,705
1815	Bible Christians..........	284	30,000	51,658

English, Joseph G., a resident of Danville, Ill., and engaged in banking. He served as lay delegate from the Illinois Conference in the General Conference of 1872.

Enthusiasm (*ενθουσιασμος*) is a term applied to mental excitement, manifesting itself in various ways. The priestesses of Apollo delivered their oracles in a state of great excitement, and their hearers believed it was caused by a divine influence. It is sometimes considered to be a divine impulse or impression, which for a time overpowers the reason and the outward senses; in this sense, prophets who spoke by the will of God were enthusiasts. Sometimes the term is applied to intense mental feeling, as when one speaks of the enthusiasm of poets, or of the enthusiasm of men of genius. It is more usually applied to mental excitement which exceeds the rules of propriety. Men are said to be enthusiasts who manifest feeling out of due proportion with the ordinary relations of life; who are ready to engage in enterprises without proper calculation or proper foresight; who expect results without the proper agencies; in this sense it is a species of insanity or of folly, applied generally to religious people and religious exercises. It signifies an imagination unduly excited, and which leads the mind astray in its conclusions. Instances of it are found in persons who fancy they have some special grace, some superior manifestations of the divine nature, and yet manifest improper tempers and perform unchristian actions. Others fancy that they are endued with special gifts, as a power of working miracles, of healing the sick, and some have supposed they had the power of prophesying. Of the same class are those who fancy they receive particular communication or direction from God in the ordinary circumstances of life; who rely on visions, or dreams, or strong impressions, or sudden impulses; such persons injure the cause of evangelical religion very greatly without designing so to do. They have in their own fancy created a wrong standard, and many persons, discovering their error, attribute to religion their defects; unfortunately, such persons are found connected with almost every period of religious revival, and either by extravagancies in manner or in language, tend to weaken the confidence of the public mind, making profession with which their deportment does not harmonize, and claiming gifts or manifestations unwarranted by the word of God; they have wrong conceptions of what God has promised. As in the natural world, he is the author of temporal blessings and yet will not raise the harvest for us if we do not plant or sow and cultivate; so in the spiritual, while he is ready to answer prayer and while he is the author of every spiritual mercy, yet he will enlighten the judgment or communicate spiritual strength but by the use of our understanding, and the improvement of every opportunity for gaining knowledge and understanding the circumstances in which we are placed. He has given his word as the great directory of human conduct; he refers us to that word as our guide, and we are not at liberty to turn from that word and expect divine light without its careful study. Nor does God reveal his will directly since the volume of revelation has been closed. It is true the Spirit enlightens the human heart, it leads to a knowledge of the truth, but it is by bringing "all things to our remembrance whatsoever he hath spoken unto us." The word of God is the sword of the Spirit, "The words that I speak unto you, they are spirit, and they are life." They are enthusiasts who expect to understand truly the word of God without careful and diligent study, or who expect to be guided in the ordinary affairs of life by the Divine Spirit when they do not try to use their own understanding and all appropriate helps. The Anabaptists in Germany greatly troubled the work of the Reformation by claiming for themselves divine guidance and superior divine illumination. They wrought not only their own ruin, but vastly injured the progress of God's work. In Mr. Wesley's day, he was exceedingly annoyed by persons professing piety and yet running into wild extravagance, claiming that they were better than others, had power to discern spirits, received direct answers of prayer to guide them in the ordinary duties of life, were guided by impulses and impressions. He was obliged to disown George Bell and others (see GEORGE BELL), and at one time his societies in London were in very great peril. The same influences operated in each period of the church's history. When evangelical piety is active, as in this age, in labors for the benefit of man, it will almost inevitably be attended by enthusiastic manifestations. There will be some claiming for themselves what God has not promised to give. Methodism has thus not unfrequently been injured. In Western New York, where this spirit of enthusiasm prevailed some twenty years ago, the churches were divided, and they have scarcely yet recovered from the injuries inflicted by some who were really earnest and zealous Christians, but who were led astray; and by others who fancied they were designated of God as leaders of the people. Not unfrequently, at camp-meetings and in protracted meetings and in revival services, indications of the same character are manifested. There are some very good people who claim to be guided by impressions, and who profess to receive direct answers to prayer with regard to the practical duties of life. Such persons need to be admonished that while God has promised to hear and answer prayer, and while he does enlighten our judgment, and does guide the hearts of those who put their trust in him, he has not promised to give direct answers in the ordinary duties of life. He has given us reason to guide us, sources of information to enlighten us, and his Holy Spirit to, imperceptibly and unconsciously to us, incline our judgment. He has promised to answer our petitions and requests in all spiritual matters, and he has promised that his Spirit shall bear witness with ours that we are the children of God; but he has not promised any such spiritual communication or influence to answer our temporal requests. It is doubtless difficult to draw the line clearly and distinctly between true spiritual perception and enjoyment and that which is enthusiastic and fanatical. Many good people fearing lest they may discourage the ardent and the zealous, rather favor what may be tinged with enthusiasm; but it should be remembered that no error can help the cause of truth; that the cause of God needs no addition of human influence or power, but is always weakened and impaired by every mixture of defect or error. It is important on the one hand to cultivate true, earnest, zealous, scriptural piety, and on the other hand to repress everything which is contrary to the word of God, and is simply the result of excited and erring imaginations.

Entwisle, Joseph, Sr., under the constraining love of Christ, began to call sinners to repentance ere he was sixteen. He maintained an unblemished reputation, prosecuted his labors with exemplary diligence, and won the esteem and confidence of all who knew him. He was twice placed in the chair of the Conference by his brethren. In all the relations of life he adorned his Christian profession. His departure was sudden, in 1841.

Episcopacy, Methodist.—Episcopacy (*ἐπίσκοπος, επισκοπεω*) is a form of church government in which officers are appointed to superintend a number of churches and ministers. Where this superintendency is confined to a specific district or territory, as in the Roman Catholic, the Church of England, and the Protestant Episcopal Church, it is called diocesan episcopacy. Where there is no limitation of districts, but the supervision is connected with the entire church, as in the Moravian, Methodist Episcopal, and Reformed Episcopal Churches, it is called a general episcopacy or superintendency.

Methodist episcopacy differs from the episcopacy in the Church of Rome, and in what is termed the High Church party of the Church of England and of the Protestant Episcopal Church, in that it does not claim that the order of bishops is instituted by direct divine appointment. The Church of Rome and the High Church party teach that the bishops are the successors of the apostles in the Christian church, and that the ordination has descended in an unbroken line from the apostles down to the present time, and an ordination can only properly be performed by bishops. What is termed the Low Church party in the Church of England and in the Protestant Episcopal Church does not maintain the theory of an unbroken apostolic succession, nor of the exclusive validity of episcopal orders. The Methodist Episcopal Churches believe that the episcopal form is a very ancient one,—that it grew up early in the Christian church as the best means of exercising a proper supervision over all parts of the church, and of uniting the church in all of its great movements and enterprises,—but that the form of church government is not contained in the New Testament, and is left to the judgment of the church in the different ages, and according to different circumstances. They believe that this form of episcopacy is nearer the apostolic model than that of the churches which claim apostolic succession. Their belief is that certain elders were chosen from the body of the presbyters to superintend the church, and for the sake of order to exercise certain functions, such as presiding in assemblies, ordaining, and performing such other duties as by the authority of the presbyters are devolved upon them. The bishops of the Methodist Episcopal Church are elected by the General Conference, and are consecrated according to a special form, which was modified by Mr. Wesley from the ritual of the Church of England. Their functions and the limit of their authority are clearly set forth in the Book of Discipline, and they are amenable to the General Conference both for their official and moral conduct, and may be suspended or expelled, if it be deemed necessary. This form of episcopacy was recommended by Mr. Wesley at the organization of the Methodist Episcopal Church in America. It is well known that in consequence of the Revolutionary War the ministers of the Church of England had generally left the country, and the Methodist societies, being unable to obtain the sacraments, were anxious to be supplied with ordained ministers. At the first Mr. Wesley urged the bishop of London to ordain preachers for America, but, failing in this, he advised an independent organization, and for this purpose ordained, assisted by other presbyters, Richard Whatcoat and Thomas Vasey as elders, and Thomas Coke, LL.D., a presbyter in the Church of England, as superintendent. This ordination was performed because, according to his view of the primitive episcopacy, bishops and presbyters were of the same order. This view was entertained by the ministers who met in conference or convention in 1784, and organized the Methodist Episcopal Church. And they provided, as is still the order of the church, that in case there should remain no bishop, either by death or otherwise, then the Conference should elect elders who should ordain a bishop elect. Mr. Wesley, in the earlier part of his ministry, had adopted the views of the High Church party in reference to episcopal succession, but by his subsequent reading and reflection he entirely changed his opinion. He says, "I still believe the episcopal form of church government to be scriptural and apostolical,—I mean well agreeing with the practice and writings of the apostles. But that it is prescribed in Scripture I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicon.' I think he has unanswerably proved that neither Christ nor his apostles prescribed any particular form of church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive church."

Mr. Wesley made several efforts to secure a personal successor to act as the general superintendent over his societies in England. Eighteen years before his death he began to feel deep concern for his societies in case of his death. He wrote to Mr. Fletcher, saying, "The wise men of the world say, 'When Mr. Wesley drops then all this is at an end,' and so surely it will be, unless before God calls him hence one is found to stand in his place. It is not good that supreme power should be lodged in many hands. Let there be one chief governor. I see more and more, unless there be one to preside over the rest, the work can never be carried on. The body of the preachers are not united, nor will any part of them submit to the rest, so that there must be one to preside over all, or the work will no doubt come to an end." He added, "Thou art the man. Come out in the name of God! Come to the help of the Lord against the mighty! Come while I am alive and capable of labor! Come while I am able, God assisting, to build you up in faith, to ripen your gifts, and to introduce you to the people! Nothing is of equal moment." But Fletcher, fearing the opposition that might come from Charles Wesley, and perhaps shrinking from the great responsibility, refused to become his personal successor.

During his life-time, Wesley had but one unembarrassed opportunity of organizing a church according to his own idea, and in the language of Dr. Dixon it may be said, "If we mistake not, it is to the American Methodist Episcopal Church that we are to look for the real mind and sentiments of this great man." His sentiments are expressed in the diploma given to Dr. Coke, where he indicates his providential call to organize a Methodist Episcopal Church in the United States, and still further, in the ritual which he sent by Dr. Coke for the services of the Methodists in the United States, which prescribes a form for ordaining superintendents, elders, and deacons. The terms superintendent and bishop have both been used in the church from the beginning, being regarded as synonymous.

The early minutes say, "Following the counsel of Mr. John Wesley, who recommended the episcopal mode of church government, we thought it best to become an episcopal church, making the episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers."

In 1789 is the fuller statement: "In the year 1784 the Rev. John Wesley, who under God has been the father of the great revival in religion now extending over the earth by the means of the Methodists, determined at the intercession of multitudes of his spiritual children on this continent to ordain ministers for America, and for this purpose sent over three regularly-ordained clergy; but, preferring the episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist society in America, for the same episcopal office. He, the said Francis Asbury, being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly-ordained ministers assisting in the sacred ceremony. At which time the General Conference held at Baltimore did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their episcopal ordination."

Episcopal Address is a quadrennial statement made by the bishops of the Methodist Episcopal Churches to the members of the General Conference, presenting a review of the condition of the church, and of what appears to the bishops as necessary for its advancement. The first episcopal address was made by Bishop McKendree to the first delegated General Conference in 1812. Prior to that time the bishops were members of the General Conference, and had equal rights with other members to make motions or take part in the debates; but in the delegated General Conference being restricted to the office of presiding, Bishop McKendree deemed it to be his duty to present to the Conference such matters as he thought necessary. Bishop Asbury appeared to be a little surprised, and intimated to Bishop McKendree in the presence of the Conference that it was a departure from his custom; but the latter pleasantly replied in substance that he could not expect his sons to be able fully to follow in his footsteps. The value of the suggestions made by Bishop McKendree was recognized, and ever since that period his precedent has been followed. The address presents a brief summary of the progress of the church during the preceding four years, the condition of the various departments of publication, missionary effort, Sunday-schools and education, and makes such suggestions to the General Conference, as to disciplinary changes, as to the bishops appear necessary from the condition of the administration or the growth of the church. In this respect it somewhat resembles the message expected from the President, or from the governors of the various States, addressed to the congressional or legislative bodies. The various topics contained in these addresses are usually referred to appropriate committees for proper consideration.

Episcopal Fund is the term given to the amount collected in the Methodist Episcopal Church for the support of the bishops, their widows and orphans. In the early history of the church no definite plan was assigned for the support of the bishops. Bishop Asbury being a single man and spending nearly all his time in traveling, had no expense for a residence, and out of his early salary of only $80 he supported himself, and for several years aided in the support of his aged mother. Dr. Coke, who visited the United States only occasionally, enjoyed a handsome income, and bore his own expenses, and contributed largely to aid all church enterprises. The amount which Bishop Asbury needed was furnished by friends from time to time. He kept a strict account of what he received, and devoted all the surplus means to aid the preachers on the frontier.

When Bishop Whatcoat was elected in 1800, the support of the bishops was directed to be divided among the Annual Conferences. After some years the bishops were directed to draw their traveling expenses from the Book Concern. In 1852 the support of the bishops was devolved upon the Book Concern, from which they drew their allowances quarterly. This remained the law of the church for twenty years. In 1872 the General Conference directed that a collection should be taken up for the support of the bishops, and paid to the agents of the Book Concern, on whom the bishops drew for their allowances, the book concern paying whatever was deficient in the collection. In 1876 it was ordered that the book committee should estimate the amount necessary for the support of the bishops, their widows and orphans, that the same should be apportioned to the several Conferences and churches; and the book agents at New York and Cincinnati were directed to loan to the Episcopal Fund such sums over and above those collections as would meet the drafts of the bishops for salary and traveling expenses, and for widows and orphans of deceased bishops, from the 1st of January, 1876, to the 1st of January, 1877, after which time no money should be loaned except for house-rent and traveling expenses, and which sums should be returned to the Book Concern as soon as collected for the Episcopal Fund, so that no provision is made for the allowances made to the bishops except by the collections made from the different churches.

Epworth Church.—The engraving on the opposite page represents the church at Epworth, county of Lincoln, England, of which Samuel Wesley, the father of John Wesley, was the rector from about 1696 to his death, in 1735. In this church John Wesley assisted his father, serving as his curate. One of his first sermons in the church was preached Jan. 11, 1726, at a funeral service for one of the parishioners. After his father died the living passed into other hands, and, after Mr. Wesley had returned from Georgia and had commenced his earnest ministrations, he visited Epworth, and, being refused the use of the church by the rector, he stood upon his father's tombstone, which was at the side of the church, and preached in the open air to an immense audience.

Epworth Seminary is situated at Epworth, Iowa, 19 miles west from Dubuque, on the Illinois Central Railroad. It was founded in 1856, and the school opened in the fall of 1857. The first principal was Rev. J. Pollock, who conducted the institution for two years, when Rev. R. W. Keeler assumed control, and retained it till 1864, when it was sold under a mortgage, passing into the hands of the Presbyterians. It was conducted by Mr. Jewett till 1870, when it again, after passing through one or two hands, became the property of the M. E. Church, who placed Rev. J. W. Rigby in charge as principal. Mr. Rigby laid the foundations of a good school, when ill health compelled him to resign. His successor was Rev. Adam Holm, the present incumbent, who is now entering on his fifth year as principal of the school. The property is worth $4000 to $5000. No endowment. Average number of students, 60.

Erie, Pa. (pop. 19,646), the capital of Erie County, situated on Lake Erie, about midway between Cleveland, O., and Buffalo, N. Y. It is an important railroad centre. Its military history is full of interest, the most important event of which was the building and equipping at this place of Commodore Perry's fleet during the war of 1812–15. The Erie circuit was one of the first organized in this part of the State. The first Methodist church erected within the bounds of the Erie Conference was built at West Springfield, Erie Co., Pa., some time before 1810. The Erie circuit then was two hundred miles in extent and had twenty-three appointments, and only one church edifice, the one above referred to, and it was "built with round logs covered with clapboards." On the 10th of June, 1817, J. B. Finley began a camp-meeting fourteen miles below Erie, which did much for the establishment of Methodism in all that region. The first class was organized in Erie in 1826, by Henry Knapp, then on the Northeast circuit. Soon after a lot on Seventh Street was secured. In 1834 Erie was made a station. In 1835 it reported 68 members. In 1838 a frame church was erected on the lot secured in 1826. It was 32 by 45 feet, costing $300, and was dedicated by Homer J. Clark, Jan. 1, 1839. From that time Methodism has continued to advance gradually in this city. It is in the Erie Conference, and reports as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	346	295	$58,000
Simpson	114	150	13,000
Tenth Street	97	160	10,000

EPWORTH CHURCH, LINCOLN, ENGLAND.

Erie Conference M. E. Church.—The territory contained in this Conference was originally a part of the Baltimore Conference, and when the Pittsburgh Conference was organized, in 1824, was contained within its territory. It was organized as a separate Conference in 1836, with the following boundaries: "On the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek; thence to the Alleghany River at the mouth of Tunungwant Creek; thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence east to the head of Mahoning Creek; thence down said creek to the Alleghany River; thence across the said river in a northwesterly direction to the Western Reserve line, including the northern part of Butler County and Newcastle; thence west to the Ohio Canal; thence along the said canal to Lake Erie, excluding Ohio City." In 1844 Akron was included within its bounds. But little other changes were made until 1876, when all that part of the State of Ohio included within its limits was separated and placed in the East Ohio Conference. The boundaries are at present as follows: "On the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus; thence up said creek to the village of Gowanda, leaving said village in the Western New York Conference; thence to the Alleghany River at the mouth of the Tunungwant Creek; thence up said creek southward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks; thence southward to the head of the Mahoning Creek; thence down the said creek exclusive of the Milton society, but including the Finley society in the Punxutawney circuit, and Putneyville in the Bethlehem circuit, to the Alleghany River; thence across said river in a northwesterly direction to the Western Reserve line, including Wampum and Petersburg; thence along the said line to the place of beginning, including Orangeville and the State line appointments on the Jamestown circuit." The first session of the Erie Conference was held in 1836, and reported 16,248 members, with 111 traveling preachers. Before the separation of the Ohio portion it reported 309 traveling and 279 local preachers, 40,343 members and 41,464 Sunday-school scholars, 478 churches, valued at $2,248,050, and 181 parsonages, valued at $305,156. In its new and contracted boundaries it reported, in 1876, 205 traveling and 181 local preachers, 29,637 members and 29,297 Sunday-school scholars, 325 churches, valued at $1,222,200, and 121 parsonages, valued at $198,375.

Eskridge, Vernon, of the Virginia Conference, was born Oct. 26, 1803, in Westmoreland Co., Va. In 1820 he united with the M. E. Church, and was shortly after appointed the leader of a class. In 1823 he established prayer-meetings, and received license to exhort. In 1827 he obtained license to preach, and labored in various appointments with considerable success until his failing health rendered him unable to fulfill the regular work of the ministry. Desiring to be active, however, he obtained, in 1851, an appointment as chaplain in the navy, and in a short time some fifteen or twenty of the men professed faith in Christ and established a religious society on board his ship, the frigate Cumberland, which was then cruising in the Mediterranean. After an absence of three years he returned, and died in Portsmouth, of yellow fever, Sept. 11, 1855. He took a deep interest in the cause of education, and through his influence in a great measure the Virginia Collegiate Institute was established in 1851.

Etheridge, John Wesley, A.M., Ph.D., was born in the Isle of Wight, Feb. 24, 1804, and died at Camborne, May 24, 1866. He professed conversion and united with the church at the age of sixteen. In 1824 his name appeared on the preachers' plan for the Isle of Wight, and in 1827 he was appointed to Hull circuit. His ministry was full of promise, but after eleven years of labor he was compelled by affliction to become a supernumerary. In 1846, his health recovering, for twenty years he discharged with conscientious fidelity his official duties. Early in life he evinced a strong love for the study of languages, and amid all his ministerial work he was a close student. He read both Hebrew and Syriac with remarkable facility. His mind was well stored with knowledge, and he was endowed with correct and elegant taste. He was an eminently holy man. His only regret, uttered with meek humility just before leaving the world, was that his "Life of Fletcher," which he had written amidst much weakness and suffering, was not more worthy of the subject and better calculated to be useful. He published a "Life of Dr. Adam Clarke," a "Life of Dr. Coke," and a "Life of Rev. John Fletcher;" also, "The Syrian Churches: their Early History, Liturgies, and Literature;" "The Apostolical Epistles from the Peshito," with the remaining epistles and the revelation after a later Syrian text; "Horæ Aramaicæ," being essays on the Shemitic, Aramaic, and Syrian languages; "Jerusalem and Tiberias;" "The Targums of Onkelos;" and "Jonathan ben-Uzziel."

Eufaula, Ala. (pop. 3185), is a beautiful town situated on the Chattahoochee River, at the head-waters of navigation, and is the principal shipping-point for an extensive region of country. It was very early visited by the pioneer Methodist preacher. As early as 1823, John I. Triggs and John Slade were appointed missionaries from the South Carolina Conference to the Chattahoochee region. This town, however, is not mentioned in the annals of the M. E. Church until 1843, and then as connected with Glenville, with Thomas H. P. Scales as pastor. He reported, in 1844, 502 members. The M. E. Church has a small society of about 130 members, but no church. The Church South has 275 members. The African M. E. Church has 335 members, 150 Sunday-school scholars, and $4000 church property.

Europe (pop. 301,605,227) is the smallest, but also the most enlightened and enterprising quarter of the globe. Its superficial area is estimated at about 3,814,600 square miles. In proportion to its area it is more populous than any other quarter of the globe. It is eminently a Christian country, as it is estimated that nearly three-fourths of the entire Christian population of the globe live within its boundaries. It is divided into three empires, Germany, Austria, and Prussia; and one sultanate, Turkey; ten kingdoms, two principalities, and five republics; though two of these republics and the two principalities are so small they are seldom counted among the sovereign states. In language, it is divided into three principal groups, the Germanic embracing about 31.2 per cent.; the Greco-Romanic, about 32.3 per cent.; and the Slavonic, about 27.3 per cent. of the population, with a number of smaller divisions, such as the Celts, Basques, Turks, Finns, etc. In religion, the entire population is nominally Christian, with the exception of about 5,000,000 Jews, 6,800,000 Mohammedans, and 500,000 pagans. The Christian population is separated into three main divisions, the Roman, the Greek, and the Protestant Churches. Among these the Roman Church is estimated at 147,000,000, or nearly one-half, the Greek Church at about 69,000,000, and the Protestant from 70,000,000 to 75,000,000.

Methodism commenced in England in 1739, and in point of numbers, position, and influence, is second only to the national church. It has spread into Scotland, Ireland, and the adjacent isles, but its numbers in these countries is comparatively small. About the beginning of the century it was introduced into France, where its progress has been very slow. Within the last forty years it has spread into Germany and Switzerland, where a Conference has been established; into Norway and Sweden, in each of which is a Conference; and into Denmark and Italy. A mission was established in 1857 in Bulgaria, but comparatively little has been accomplished, and the war between Russia and Turkey has completely interrupted all missionary effort. In Russia, Austria, Turkey proper, Greece, Spain, Portugal, and Belgium, no progress, except the organization of a few societies, has been made. The Roman Catholic countries have been so intolerant it has been almost impossible to procure admittance. Only within the last few years has the way been opened in Italy. Religious publications are now issued from the Methodist press not only in the English language, but in German, Danish, Swedish, French, Spanish, Italian, and Bulgarian. Its future must depend largely on the prevalence of liberal ideas and religious toleration.

Evangelical Association is a religious denomination confined chiefly to the United States. It is generally classed under Methodist bodies, for the reason, perhaps, that Rev. Jacob Albright, its founder, was a Methodist, and that its doctrines, usages, and government are similar to those of the Methodists. It originated in Eastern Pennsylvania, when, about 1790, Mr. Albright felt himself called to endeavor to work a religious reform among the German population of that region. He had no thought at first of organizing a denomination, but he was so successful, and his little societies were so multiplied, that at a general meeting called to consider what should be done, Mr. Albright was unanimously elected and ordained by the preachers as their general superintendent or bishop. The epochal year of this church is 1800. They have the same Conferences or Conventions as the M. E. Church, with similar powers. Their bishops are elected every four years by the General Conference, and their presiding elders are elected every four years by the Annual Conference. They have a flourishing college at Plainfield, Ill., and several seminaries. The publishing house is located at Cleveland, O., from which issue four respectable periodicals, two in German and two in English. It has 4 bishops, 15 Annual Conferences, 835 itinerant and 503 local preachers, 95,258 members, 1233 churches, valued at $2,935,000, 322 parsonages, valued at $384,049, 1502 Sunday-schools, and 80,000 Sunday-school scholars.

Evangelists were a class of religious teachers spoken of in the New Testament. The term as applied therein seems to indicate that these teachers were not fixed to any particular charge. Their more modern designation, considering the true nature of their office, would be missionaries, and they might operate in the home or foreign field at pleasure. They do not seem to have been intended to be a permanent class of religious teachers. Methodism has never employed such a title to any considerable extent to distinguish any class of its religious teachers; an exception, perhaps, may be made in reference to the American Wesleyans. They were disposed to speak of their ministers as evangelists. The term, however, was never generally applied even in that denomination. As now used, it indicates a class of religious teachers who visit from place to place to conduct revival meetings, without being specially responsible for their work to any ecclesiastical body.

Evans, J. G., A.M., president of Hedding College, was born in Marshall Co., Ill., Dec. 19, 1833, and was converted and joined the church in December, 1849. He attended the Peoria Wesleyan Seminary, Judson College, and the Ohio Wesleyan University, but before graduation, by the advice of friends, entered the Rock River Conference, in 1854. In the division of the Conference he fell into that part which is now Central Illinois, and of which he has remained a member. He received in 1870 the degree of A.M. from Quincy, now Chaddock College. In 1872 he was elected to the presidency of Hedding College. He has been for several years the secretary of his Conference, and was a member of the General Conference in 1876. He has published a number of sermons preached on special occasions.

REV. J. G. EVANS, A.M.

Evans, Hon. John, ex-governor of Colorado, is a native of Ohio. He pursued the study of medicine, and graduated in Philadelphia; settled in Indiana, and after practicing a few years became director of the Insane Asylum in Indianapolis. Subsequently he accepted the chair of professor in a medical college in Indiana, and shortly afterwards in Chicago, where he became joint editor of the leading medical journal. He was active in founding the Northwestern University, which was located north of Chicago, and from him the village was called

Evanston. He was appointed by President Lincoln governor of Colorado, and has since that time been actively engaged in railroad interests, having been president of the Denver and Pacific Road, and is now engaged in constructing a road from Denver to the mountains. He united with the M. E. Church in 1843, has filled various official positions, and was elected lay delegate to the General Conferences of 1872 and 1876.

Evans, William B., was born in Lancaster Co., Pa., March 18, 1794, and died near Ridgeville, O., March 10, 1873. His father had served in the Revolutionary War, and he served a term of six months in the war of 1812. Shortly afterwards he was converted, and soon felt it his duty to preach, and, though oppressed for a time with doubts as to his qualifications, he became a zealous and successful preacher, spending more than half a century in the ministry. At a very early period in the reform movement he identified himself with it, and attended, in 1828, the Convention in Baltimore which organized the associated Methodist Churches. Upon his return he entered the regular ministry, and was active in organizing churches and circuits under the conventional articles. He was also present and took part in organizing the first Annual Conference of the new denomination for the West, at Cincinnati, Oct. 15, 1829. In his preaching he was earnest, and was identified with many revivals. During one year he took four hundred members into the church. Everywhere he won the affections of the people, and commanded the respect of those without. He was a man of earnest faith and power in prayer, and many were brought into the church through his instrumentality. In his declining years he was uniformly patient, contented, and happy, and joyfully looked forward to his release. During the reform controversy he wrote a pamphlet entitled "A Brief View of the Government of the Methodist Episcopal Church, set forth in Questions and Answers," of which a large number of copies were printed and circulated.

Evansville, Ind. (pop. 21,830), the capital of Vanderburg County, on the Ohio River, and also on the Evansville and Crawfordsville Railroad. It was laid out in 1817 by Mr. Robert M. Evans. Many relics have been discovered indicating that here was an early French settlement. The city is beautifully located. This place was very early visited by the pioneers of Methodism, who crossed the river from Kentucky. It is first mentioned by name in the minutes of the M. E. Church for 1838, when John S. Bayless was appointed to Evansville. He reported for "Evansville station" 160 members. From that time the church has greatly prospered. The German Methodists and the African M. E. Church are both well represented here. It is in the Indiana Conference, and reports as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Trinity	478	425	$50,000
Ingle Street	126	250	5,500
Kingsley Street	225	300	4,000
Pennsylvania Street	101	175	3,000
German M. E. Church	225	180	30,500
African M. E. Church	180	100	10,000

Everett, James, a minister of the United Methodist Free Churches, and the first president of the body, was born at Alnwick, on May 16, 1784. On Mr. Wesley's last visit to Alnwick, James Everett, then a scholar in the Wesleyan Sunday-school, heard him, and in later years he often adverted with pleasure to the fact that the founder of Methodism had laid his hands upon his head. When nineteen years of age he found the Saviour, and joined the Wesleyan society. He entered the itinerancy in 1807, and for many years he labored, with occasional interruptions through a tendency to bronchitis, as a circuit minister, enjoying a large measure of popularity.

In 1849 he was severed from the Wesleyan ministry for refusing to answer a question propounded by the Conference as to the authorship of the famous "Fly Sheets." In the agitation which followed he co-operated zealously with the Wesleyan Reformers. When the amalgamation took place, in 1857, with the Wesleyan Methodist Association, Mr. Everett was elected president by a large majority. While strength permitted he continued to preach, but the last few years of his life were spent "in age and feebleness extreme." He died on May 10, 1872.

As a preacher he was able and eloquent, sound in doctrine and evangelical in tone. In his discourses he often relieved his graver manner by touches of quaintness or humor, for which his love of the Puritan writers would account. On the platform Mr. Everett was persuasive and stimulating in his palmy days. Especially on the mission question was he "a host in himself."

The forte of James Everett was literature. His literary taste was exquisite, and his literary productions voluminous. He was greatest in biography. His "Lives of Adam Clarke and Daniel Isaac" show something of Boswell's habits as well as Boswell's skill. Besides these biographies he published many others, the most popular of which is the "Life of Samuel Hick" (the Village Blacksmith), now in its twenty-sixth edition.

The copyright of the greater number of Mr. Everett's biographical works was presented by him to the Free Methodist Book Room, which has brought out new editions of them. A memoir has been published by Rev. R. Chase.

Everett, Joseph, of the Philadelphia Conference, was born in Queen Anne Co., Md., June 17, 1732. He was awakened at the time of one of Mr. Whitefield's tours through the country, and united in 1763 with the Presbyterian Church; but under the excitement of the times he declined in his religious experience. In 1778, after having been in the Revolutionary army, he heard Francis Asbury at Dr. White's, in Maryland, and becoming deeply stirred, he subsequently united with the Methodist society. In 1780 he commenced traveling on the Dorchester circuit, and the following year was admitted on trial in the Conference, from which time he continued to fill important appointments, being among the number of the most active presiding elders, until, in 1805, his name appears among the superannuated preachers. He was a remarkably useful minister, and was distinguished for "the boldness, the pointedness, plainness, and energy with which he rebuked sin and warned the sinner of his danger. Great was the success which attended his faithful admonition, for wherever he went he was like a flame of fire burning conviction into the understanding and heart of the ungodly, and at the same time pointing the penitent to the blood of the Lamb for pardon and salvation." His last illness was protracted, but his dying scene was remarkable. "On the night of his death, about twelve o'clock, he awoke from a gentle slumber, and immediately his devout spirit seemed overwhelmed with ecstasy, and with exclamations of praise and adoration, he shouted, 'Glory! glory! glory!' for about twenty-five minutes, and then ceased to shout, and ceased to breathe the same moment." He died at Cambridge, Md., on the 16th of October, 1809.

Examining Committees are committees chosen by the Annual Conferences, or appointed by the bishops, at the request of the Conferences, to examine candidates for admission on trial, as well as on the four years' course of study, and also to examine candidates for deacons' or elders' orders. The course of study is prescribed by the bishops (see COURSE OF STUDY), under the direction of the General Conference, and the candidates are required to give satisfactory evidence of their knowledge of the various subjects. These committees are appointed the previous year, at the close of Conference, and usually they assemble the day before the regular meeting of the Conference, and after examining the classes, make report to the Conference when the names of the candidates are called. In the M. E. Church South the examining committee, with which the class begins, continues to conduct the examination through the four years' course of study. This is practiced by some of the Annual Conferences in the M. E. Church, but there is no uniform rule, and in the majority of cases new committees are appointed for each year.

Excommunication is the judicial exclusion of offenders from the religious privileges of a particular denomination to which they had belonged. It is a power necessary for the protection of religious societies, and being confined to separation from its membership and privileges, has in it no element of punishment. Anciently among the Jews excommunication deprived the person of many social enjoyments, and sometimes brought with it severe penalties. It is authorized by our Saviour when he says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." In harmony with this direction of the Saviour the apostles exercised their authority in the churches, and St. Paul directs, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." And to Titus he says, "A man that is an heretic after the first and second admonition reject." The church simply withdraws its association from persons who either teach contrary to its doctrines, or who violate the moral code or its order of government. As the church became connected with the state, excommunication involved also civil penalties, and the church delivered those whom they deemed incorrigible to the civil power, who put many of them to death. In the Methodist Episcopal Church no one can be excommunicated until after trial before a jury of his peers, and after having had the privilege of an appeal to a higher court. After due penitence and reformation the excommunicated person may be restored.

Exhortation is a form of direct address urging an individual to the performance of some duty, or deterring him from pursuing a course of wrong. It differs from persuasion, in that it is addressed more to the affections than to the intellect. It is a branch of preaching; for men need not only instruction but to be aroused to a sense of duty. Among the early Methodist preachers exhortation was an important branch of their work, and very generally when two ministers were present, at the close of the sermon by one, an exhortation was made by the other. A class of persons are specified as exhorters, but exhortation in the Methodist Churches is by no means confined to them.

Exhorter is a term applied to a lay officer in the Methodist Churches, who is constituted by the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting of the circuit or station. He must have a license signed by the preacher in charge. The duties and privileges of an exhorter are to hold meetings for prayer and exhortation whenever an opportunity is afforded, subject to the direction of the preacher in charge; to attend all the sessions of the Quarterly Conference and the District Conference, and to be subject to an annual examination of character in the Quarterly or District Conference, and the renewal of license annually by the presiding elder or preacher having charge, if approved by the Quarterly Conference. This office has existed in the church almost from the beginning of Methodism. In the British Conference of 1746 the following direction was given: "Let none exhort in any of our societies without a note of recommendation from the assistant. Let every exhorter see that this be renewed yearly. Let every assistant rigorously insist upon this." And in 1770 we find this record: "That each assistant may know the exhorters in his circuit let each give his successor a list of them." At the organization of the Methodist Episcopal Church in 1784, this office was recognized, and the same regulations continued. In the earlier history of the church this office was found to be very useful, both in the edification of the church and in developing the talents of persons likely to be called to the ministry. Where there was a scarcity of ministers the exhorter often did important service, and even now, in cities as well as in the more rural parts of the church, he is still useful. Many who are not qualified to preach may do important service in the way of exhortation. It also furnishes a sort of probation to the ministry, by preparing the way for the more efficient discharge of its functions. The gift of exhortation should be encouraged in the church as well as the gift of prayer.

Experience is a word oftentimes applied to denote the religious condition through which a Christian passes, and men are said to tell their experience when they relate the events connected with their awakening, conversion, and increase of religious faith.

Experience Meetings are meetings expressly appointed for the relation of Christian experience, wherein, after opening with singing and prayer, all Christians, male or female, old or young, have liberty to speak of the religious experiences through which they have passed or may be passing. One form of these experience meetings is the love-feast, another is the class-meeting, but the term is more generally applied to the more public meetings which occur without regular order. Sometimes they are called covenant or conference meetings. They appear to have been held in times of old, for it is said, "Then they that feared the Lord spake often to each other."

F.

Faber, Henry A., was born in Hasted, Bremen, Germany, 1842; emigrated to this country in 1856, and has resided in Cincinnati, O., since. He was admitted to the bar in 1869, and practiced law for several years, and was connected for three years with the Western Methodist Book Concern. He was early converted, his parents being among the first Methodist converts in Bremen. He has held various church positions, and was president of the Aurora Fire Insurance Company of Cincinnati for several years, largely managed by the German Methodists, and is now president of the Queen City Commercial College. He represented the Central German Conference at the General Conference of 1872.

Fagg, Hon. T. J. C., was born in Albemarle Co., Va., June 15, 1822, and removed to Pike Co., Mo., in 1856. He became a member of the M. E. Church South in 1856, and in 1862 he and other members united with the Methodist Episcopal Church. He studied law, and commenced to practice in 1845. Twice he was a member of the legislature. He was judge of the third judicial district of Missouri for seven years, and for three years associate justice of the Supreme Court of the State. During the Civil War he was colonel of the 5th Regiment of the Federal State troops. He was delegate to the General Conference of 1876 for the Missouri Conference.

Fairbank, Ira, was born in 1786, and died in Yates Co., N. Y., May 31, 1857. His parents were members of the church, and he professed conversion before he had reached his tenth year. He was received on trial by the Genesee Conference in 1811, and was ordained by Bishop Asbury. For the thirty years of his ministerial life he desisted from the regular work only six months. "He was prompt, diligent, systematic, laborious, and successful." He was a man of deep piety, loved the church, and was true to all her interests.

Fairchild, Wm., was born in Greene Co., N. Y., in 1811, and has been a member of the Methodist Episcopal Church nearly half a century. He has been largely engaged in mercantile life, first at Cincinnati, and now at Leavenworth City, Kan., where he resides. He was a lay delegate from the Kansas Conference to the General Conference of 1872.

Faith, in its simplest form, is an assent to the truth of what we learn upon the testimony of others, and is specially applied to that realm which lies beyond our own intuitions and reason and the objects of our senses. Christian faith not only embraces this general idea, but it adds a personal trust in Christ's promises, presence, and power, which gives implicit confidence in him as a personal Saviour, and thus realizes the benefits of his redemption. Christian faith, in its character of simple assent, may be exercised by the intellect without any special work of grace upon the heart; for a man may believe the facts in the life of Christ, and the declarations which he made, in the same way in which he may believe the facts in the life of Socrates and the truth of many of his utterances; but no man, without the assistance of the Divine Spirit, is able to trust in Christ as his personal Saviour, so as to realize the fulfillment of his promises in the work of salvation on the human soul. The Methodist Church teaches that the grace of God touches every human heart, leading it to serious thought,—that under the influence of this grace man discerns his relations and responsibility to God, feels to some extent the force of his obligations, discerns the purity and holiness of the divine law, and finds himself exposed to its threatenings and penalties. If he yields to the influence of this grace he will have true sorrow for sin, will behold its enormity and exceeding sinfulness, and will repent sincerely and heartily. Under this state of penitence he turns to the exhibition of love in the incarnation, sufferings, and death of the Lord Jesus Christ, yields to the invitation to look unto him; feeling his own helplessness, and his utter inability to save himself, he trusts in Christ as his Saviour. This is the exercise of true faith. It follows repentance,—it precedes justification. This is especially so in the order of thought, for, while repentance and faith are conditions of salvation, the moment a man believes with all his heart he is justified by faith,—he is regenerated by the Divine Spirit. Methodism rejects the Calvinistic view that, in the order of salvation, regeneration is the first divine act, and that from that regeneration follows, first, faith, and then repentance. This theory is based upon the assumption that God gives his Holy Spirit only to the elect whom he chooses to save, and whom he creates anew by his own divine power, without any consent or co-operation upon their part; that this regeneration having taken place, man then exercises faith in Christ, and, in the exercise of that faith, repents of his sins and turns to a life of holiness. This view logically follows from a belief in the doctrine of predestination,—for to the non-elect no efficacious grace is given, and without this grace it is impossible for man to turn to God. But Methodism, rejecting the doctrine of election and reprobation, and believing that Christ died for every man, and that the grace of God which bringeth salvation hath appeared unto all men, every individual is placed by this divine influence in a state of possible salvation. This power having been imparted, and the human will being free, man may yield to the invitation and to the work of the Holy Spirit, and become a child of God by repentance towards God and faith in our Lord Jesus Christ; or he may refuse to yield, and he may grieve the Holy Spirit, whereby he would have been sealed until the day of redemption. While faith thus follows repentance, and precedes regeneration, yet the exercise of that faith continues to be the condition on which the gospel promises are realized, and the Christian is emphatically termed a *believer*, in that the mind remains in a condition of believing all the great truths of the gospel, and in personally trusting in Christ for light, comfort, consolation, and guidance all along the journey of life. Thus the realization of all the divine promises rests on faith, and to the believer Christ is made wisdom, and righteousness, and sanctification, and redemption. Faith is the instrumentality by which victory over sin is obtained, power to resist the tempter, and a full trust in the atoning merits of Christ in all its cleansing efficacy. The true Christian lives by faith from day to day, and it is by faith he will triumph in the dying hour.

Fall of Man, The, is a phrase used by theologians to denote the act of disobedience towards God of our first parents, and the consequences of sin and misery which have been entailed upon their posterity. The scriptural account of the events in the garden of Eden is well known, involving the command, the temptation, the disobedience, and the ejection from Paradise. The effects of that fall are everywhere seen in a depraved human nature, which manifests itself in early childhood, and affects men in all lands and under all circumstances. In consequence of it men are born in sin and exposed to wrath; not that they are guilty of Adam's sin, nor that they are to be punished for his transgression. As their depraved nature comes not of their choice, so a Saviour is freely given, who proffers to save them from that corruption, and to take away every stain. If we are condemned, it will be, not for having inherited a corrupt nature, but for having refused the offers of salvation through Jesus Christ. (See DEPRAVITY and ORIGINAL SIN.)

Fall River, Mass. (pop. 26,766), on Narragansett Bay, derives its name from the river at the mouth of which it is situated. Its excellent facilities for water-power have caused the erection of large manufactories. It was formerly known as Troy, but in 1834 the name was changed to Fall River. This region was included in the original Warren circuit of Rhode Island, organized in 1793, but the earliest record of Methodist services was in 1824, when Rev. E. Blake, pastor of Somerset, preached once in two weeks. In 1825 a class of twelve members was formed, and in 1827 the place was favored with a revival, which increased the society. The meetings were held in a school-house at the corner of Ananwan and South Main Streets. In 1827 it became a station, with Rev. E. T. Taylor (Father Taylor) as pastor, and the first church edifice was built and dedicated Dec. 25, 1827. The church grew with the rapid growth of the place until 1845, when, in the great fire, the church edifice was burned, many of the members lost their property, and worship was conducted in a hall near the present site of the church. Under the pastorship of Thomas Ely a larger house was commenced, and dedicated April 3, 1844, the membership at that time being over three hundred. In 1849 the second church was organized; land was purchased on Bank Street, and a new house of worship commenced, which was dedicated Nov. 10, 1852, by Dr. Wise. The North church was built in 1857 or 1858, and the Brayton church followed. The Quarry church was dedicated Sept. 28, 1870, and the Terry Street church, June 24, 1875. A Primitive Methodist church has also been erected, and is in a flourishing condition. In the mean time the First church, which is the mother of the six churches besides the Primitive, still exists, vigorous and full of energy. The statistics of 1876 are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1827	First Church............	294	301	$59,500
1852	St. Paul's	374	500	32,000
1857	North Church..........	64	81	3,500
	Brayton....................	84	225	7,000
1870	Quarry Street..........	131	335	12,500
1875	Terry Street.............	110	225	6,000

Family Prayer was regarded by Mr. Wesley as of very great importance, hence he made it the duty of all those who would continue in fellowship with him to observe this practice, and thus show their desire for salvation. He made it the duty of his preachers in their pastoral visitation not only to inquire if the family observed this duty, but never to leave a family without praying with them whenever at all practicable. Wesley often deplored the absence of family religion, and believed this to be one of the causes why the church did not progress more rapidly. It was almost the invariable custom of the early pioneer Methodist preachers to pray with the family with whom they lodged, whether in a private or public house, and very often these services were the beginnings of a church organization in those communities. A judicious observance of this duty, as well as other parts of family religion, will be of moral and religious benefit to the family, to the church, and to the state.

Fancher, Hon. Enoch L., LL.D., is a distinguished attorney and jurist of New York City, and a member of St. Paul's M. E. church. For many years he has been an active member of the Board of Managers of the Missionary Society, and has served as counsel for both the Missionary Society and for the Methodist Book Room. He was elected as a reserve delegate to the General Conference of 1876, and was appointed as one of the Fraternal Commissioners who subsequently met at Cape May. He has contributed a number of articles to the church periodicals.

Faribault, Minn. (pop. 3045), the capital of Rice County, situated on the Chicago, Milwaukee & St. Paul Railroad, has had a very rapid growth. Here are located the State Deaf and Dumb Asylum and Protestant Episcopal College. Methodism was introduced here in 1855 by Rev. T. M. Kirkpatrick. In 1856 the city for the first time appears in the minutes, with G. H. Jennison as pastor, who, in 1857, reported 26 members, but no Sunday-school scholars or church property. The first church was erected in 1859, and was rebuilt in 1876. There are also a few Free Methodists, and the Germans have a small society. It is in the Minnesota Conference, and reports 147 members, 125 Sunday-school scholars, and $9000 church property. The German M. E. Church reports 30 members, 80 Sunday-school scholars, and $8000 church property.

Farmer, Thomas, Esq., was for many years one of the treasurers of the Wesleyan Missionary Society in England; he possessed many excellences which rendered his co-operation of the highest value. Firm in his attachments, diligent in business, gentle in manners, and munificent in his contributions, his death was felt to be a public loss; but his work was done, and the Master said, "Well done; come up hither." He died in 1861.

Farrar, John.—Entered the work in 1822; was four years a master at Woodhouse Grove School, England; then in the active ministry in some of the best circuits until 1839, when he became governor of Abney House Institution for four years; then classical tutor at Richmond for fourteen years, after which he was governor at Woodhouse Grove ten years; in 1868 he became governor of Headingley College. To the sorrow of all he this year (1877) retires from active duty. He was president of the Conference in 1854 and 1870. Mr. Farrar still retains that wisdom in council, urbanity of manner, and devotion of a pure life to the cause of Christ which are the chief ornaments of a long and useful career.

Fasting or Abstinence was practiced in the early Christian church as a means of self-denial. In the Roman Catholic and Greek Churches fasts are kept with great severity. In Protestant churches fasting is not made a term of membership, but is generally recommended as a Christian duty. Mr. Wesley observed the weekly fasts prescribed by the Church of England, and recommended them to all the preachers and members of his societies. In the General Rules, fasting or abstinence is placed among the ordinances of God which are to be observed by all as an evidence of their desire of salvation. Among the duties of a preacher in charge, as prescribed in the Discipline, p. 176, s. 10, is, "He shall take care that a fast be held in every society in his circuit on the Friday preceding every quarterly meeting, and that a memorandum of it be entered on all the class papers." Among the instituted means of grace to which the attention of preachers is particularly directed, we find, p. 119, s. 4, "*Fasting:* Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?" And among the questions propounded to every minister, prior to his being received into full connection, is: "Will you recommend fasting or abstinence both by precept and example?" No specific rules are given in regard to the time or extent of fasting or abstinence, but the whole matter is left to the judgment and conscience of each individual member or minister.

Faville, Oran, late State Superintendent of Public Instruction of Iowa, was born in Manheim, Herkimer Co., N. Y., Oct. 13, 1817, and died at Waverly, Iowa, Oct. 3, 1872. He was graduated from Wesleyan University in 1844, and was in the same year appointed teacher of Ancient Languages in the Oneida Conference Seminary. In 1846 he was appointed to a similar position in the Troy Conference Academy, West Poultney, Vt., and was subsequently chosen principal of that institution. He was elected, in 1852, Professor of Ancient Languages in McKendree College, and in 1853, president of the Wesleyan Female College at Delaware, O. He removed, in 1855, to Iowa, where he filled at different times the offices of county judge, lieutenant-governor of the State, and president of the State Board of Education. In 1863 he served as acting secretary of the State Board of Education, and was appointed a Visitor to the United States Military Academy at West Point. In 1864 he was appointed State Superintendent of Public Instruction for Iowa, and president of the State Teachers' Association of that State. He resigned these positions in 1867, on account of ill health. In addition to his regular official duties, Mr. Faville was editor of the *Iowa School Journal* from 1863 to 1867.

Fayetteville, N. C. (pop. 4660), the capital of Cumberland County, is situated on the Cape Fear River and Western Railroad. It has several times suffered severely by fire. It appears that Methodism was introduced into this place about the year 1800, by Henry Evans, an educated colored local preacher from Virginia. Assisted by white people he succeeded in erecting a small wooden church, which was dedicated as Evans' chapel in 1802. A number of white people connected themselves with this church, contributing largely to build it; and they occupied the first floor while the colored people used the gallery. This property was deeded to the church about 1804, and a white preacher was regularly appointed in charge. It was visited in 1803 by Bishop Asbury and Rev. N. Snethen, who preached in the Presbyterian church. In 1805, Bishop Asbury, on visiting the place, declined an invitation to preach in the State-house, and also in the Presbyterian church, preferring to preach in the small Methodist church, partly occupied by the colored people. He makes the record: "Oh what sweetness I feel as I stroll along through the solitary woods! I am sometimes ready to shout aloud and make all vocal with the praises of his Grace who died, and lives, and intercedes for me." Bishop Whatcoat also preached in the same church. The chapel seems to have been repaired, for Asbury, on his visit in 1812, says, "There is a neat little Methodist chapel costing but $1200, ten hundred and fifty of which are paid; what will not perseverance and management do!" In 1813, on his visit, he was so lame that he was carried into the church, where he ordained two deacons and one elder. The city first appears on the minutes of 1808, Samuel Dunwody being pastor. It was connected with other appointments, and he reported from the circuit in 1809, 197 members. In 1832 an eligible lot was purchased on Hay Street, and a large frame church was erected and dedicated in 1835. For a time it was occupied by both the white and colored membership, the small chapel having been sold, but subsequently it was repurchased and occupied by the colored people. In 1852 or 1853 Evans' chapel was burned, but was rebuilt of brick in 1855. It contains 600 sittings, and is valued at $2000. At present it is occupied by the A. M. E. Zion Church, but the title is held by the Church South. At the separation of the church, in 1845, in common with the North Carolina Conference it adhered to the Church South, and since the close of the war no branch of the church except the Zion has effected any organization. The church on Hay Street is said to be the largest and most influential in the city, having a membership of 350, with 200 pupils in Sunday-schools, and with church property valued at $13,000. The Zion membership is 500, with a Sunday-school of 200, and property estimated at $2000.

Fellows, Nathaniel, A.M., recently principal of Wilbraham Academy, was born at Stonington, Conn., Nov. 19, 1828. Having prepared at the

Wesleyan Academy, he graduated at the Wesleyan University in 1858. The year after his graduation he served as Professor of Mathematics in the Wesleyan Academy; and was then admitted into the New England Conference, where he served the churches at Holyoke, Wilbraham, Southampton, Springfield, Palmer, and Watertown. In 1873 he was appointed presiding elder on the Worcester district, and after remaining in that position for a year and a half he was elected to the presidency of Wilbraham Academy, but which he resigned in 1879 to re-enter the pastorate.

REV. NATHANIEL FELLOWS, A.M.

Felton, Cyrus E., D.D., a native of Cleveland, O., was born in 1830, and converted in his twentieth year. He entered the Ohio Conference in 1851, and in addition to a fair education pursued his studies in the Ohio University, at Athens, Ohio. He has filled appointments in Columbus, Cleveland, St. Louis, Chicago, and is now (1877) pastor of Christ church, Pittsburgh. In 1875 and 1876, embracing thirteen months, he traveled in Europe, Egypt, Greece, and Palestine. Among the fruitful results of this trip, besides his pulpit ministrations, have been lectures giving his observations of travel, and he is now preparing a book on the Holy Land. McKendree College, Illinois, in 1873, honored him with the degree of Doctor of Divinity.

Ferguson, Samuel D., born in New York in 1798, was converted at fourteen, and joined the New York Conference in 1819. He occupied prominent positions in the Conference, and was at different times presiding elder on the Plattsburg, Hartford, and Delaware districts. He was a member of the General Conferences of 1832 and 1836, and in 1836 was agent for the Troy Conference Academy. For four years he was superintendent of an orphan house, and erected a boarding-school in the valley of the Charlotte River, which was opened in 1848. He was a man of great enterprise and benevolence, and the religious enterprises of the church were remembered in his last will. He died in New York, Dec. 30, 1855.

Fernley, John, Esq., of Southport, England, resided many years in Manchester, where he was engaged in profitable commercial pursuits. He mingled with the most prominent men in Methodism. He was a man of deep, unobtrusive piety, and yet was foremost in every religious enterprise. Mr. Fernley held the office of treasurer of the Chapel Fund; was connected with the establishment of the Theological Institution at Didsbury; founded the Fernley lectures; provided free from debt "Trinity Hall," at Southport, for the education of ministers' daughters; erected two large and commodious chapels, which he presented to the Conference; and, finally, made princely bequests to the funds of Methodism. He died in 1874, satisfied with divine favor, confidently relying on the atonement of the Lord Jesus Christ, aged seventy-six.

Fernley Lecture, The (established 1869), (English Wesleyan).—This owes its existence to the liberality of one of the most generous donors to various institutions, the late John Fernley, Esq., of Southport. A sum of money was invested by him to secure a premium to the lecturers year by year. The object of the lecture is defined in the minutes of Conference as designed "to explain and defend the theological doctrines, or the ecclesiastical polity, of Wesleyan Methodism in a manner adapted to the necessities of the times, and for the benefit of the candidates for ordination and the laymen who attend the Conference on committee or otherwise." It is generally delivered on the evening preceding the opening of Conference.

The first lecture was delivered on July 25, 1870, at Hanley, by the Rev. G. Osborn, D.D., on "The Holy Spirit, His Work and Mission." The second in Manchester, on July 25, 1871, by the Rev. W. B. Pope, D.D., on "The Person of Christ." The third in London, on July 30, 1872, by the Rev. John Lomas, on "Jesus Christ, the propitiation for our sins." The fourth in Newcastle-on-Tyne, July 29, 1873, by the Rev. B. Gregory, on "The Holy Catholic Church, the Communion of Saints." The fifth in Camborne, on July 28, 1874, by the Rev. J. Dury Geden, on "The Doctrine of a Future Life as contained in Old Testament Scriptures." The following year no lecture was delivered, owing to the sudden death of the minister appointed. The sixth in Nottingham, on July 25, 1876, by the

Rev. H. W. Williams, D.D., on "The Priesthood of Christ."

Ferris, William Henry, D.D., was born in Northcastle, N. Y., Feb. 15, 1815, and was converted and joined the M. E. Church at the age of thirteen. He was admitted into the New York Conference in 1843, and has filled a number of the most prominent charges in the city and on the Hudson River. He served for two terms in the office of presiding elder, and has represented his Conference three times in the General Conference. He has been instrumental in the erection of several prominent churches.

Ferry, George Jackson, Esq., of Orange, N. J., was born at Newburg, N. Y., Nov. 28, 1830. He was converted March 7, 1848, and immediately united with the M. E. Church. He removed to Newark, N. J., in November, 1855, and engaged in the mercantile business. From the beginning of his commercial career he has been successful and prosperous amid the many fluctuations which have occurred during the last twenty years. He has manifested an intense interest in the educational and general benevolent agencies of the church, and has been active in promoting the spiritual culture of young people. He was the chief donor in behalf of the Centenary Collegiate Institute (Hackettstown, N. J.), having given some $40,000 during its building and organization alone. He is at present the president of its board of trustees. He is also a trustee in the Wesleyan University (Middletown, Conn.), and of the Drew Theological Seminary (Madison, N. J.). In the recent great reverses of these institutions Mr. Ferry has been a steadfast friend and wise counselor. His gifts to the two have been about $25,000. He was a member of the General Conference of 1876, and took an active part in its deliberations. During the last few years he has resided at Orange, N. J. Though pressed with many other engagements he still consents to be superintendent of the Sunday-school. He has been twice elected mayor of the city of Orange, but has little inclination for the excitements of political life, and, though young, has withdrawn entirely from it. Mr. Ferry is an ardent advocate of the temperance reform and other philanthropic movements.

Few, Ignatius, LL.D., of the Georgia Conference, was born in Columbia Co., Ga., in April, 1791. His father, Capt. Few, participated actively in the Revolutionary War, and at its close became a judge and senator in Congress, and was a delegate to the convention which framed the Constitution of the United States. Dr. Few was prepared for college at Bergen, N. J., and was sent to Princeton to complete his studies, but, after remaining some time, went to New York, where he prosecuted his studies further, and then returned to Georgia and engaged in the study of law. During the war with Great Britain in 1812, he was appointed colonel of a regiment; subsequently he engaged in the practice of law, but was attacked with severe hemorrhage of the lungs. He was converted in 1827, and connected himself with the M. E. Church. In 1828 he entered the South Carolina Conference and filled appointments for a few years, when he became superannuated. He was the projector of Emory College, which has rendered important service to the cause of education and to the church. The degree of Doctor of Laws was conferred upon him by the Wesleyan University. His last public act was drawing up a report on the division of the church, which was adopted by the Georgia Conference in 1845. The excitement connected with this work brought on a severe hemorrhage, from which he never fully recovered. He died at Athens, Ga., in perfect tranquillity, Nov. 21, 1845. He was a man of brilliant intellect, extensive culture, and deep piety. He was for some time president of Emory College, at Oxford, Ga., but his impaired health compelled him to withdraw from so responsible a place.

Field-Preaching, or the proclamation of the gospel in the open air, has been the practice of the great reformers in almost every age of the church. The precedent for it was set by the Saviour himself and by his apostles, and by the early Christians who had no edifices regularly built for Christian worship for nearly two centuries. At the period of the Reformation, in the sixteenth century, religious services were frequently held, especially in the suburbs of cities, in the open air, as the Protestants had no buildings in which they were permitted to assemble. At Oxford University there is a niche or kind of pulpit on one of the buildings in which, according to the condition of the founder, a specified number of sermons must be preached during the year. This form of preaching was specially revived in England under Messrs. Wesley and Whitefield at the beginning of the year 1739. They were generally excluded from the Established churches, not by any ecclesiastical order, but by the general understanding of the clergy. Mr. Wesley spent the first two months of 1739 in London, and was not permitted to preach more than five or six sermons, except in private houses. Mr. Whitefield visited Bath and Bristol, and was threatened with suspension and expulsion if he should continue to preach without a license. As the doors of the church were closed against him he went out into the open air at Kingswood, Feb. 17, 1729, and preached his first out-door sermon to about 200 colliers. At his second sermon about 2000 people were present, and the congregations increased so that at his fifth sermon 10,000 were estimated to be in attendance. Returning to London and finding the churches closed, he resorted to Moorfields and Kensington Common to preach the gospel to the multitudes. Vast assemblies met him at every appointment, and his congregations were estimated as high as from 50,000 to 60,000. Before leaving Bristol he wrote to Mr. Wesley an earnest letter requesting him to come and take part in the work; and summing up the result of six weeks' labor in the open air, he says, "Many sinners have been effectively converted, and the children of God have been exceedingly comforted, several thousands of little books have been dispersed among the people, about £200 collected for the orphan house, and many poor families relieved by the bounty of my friend, Mr. Seward; and what gives me greater comfort is that my dear and honored friend, Mr. Wesley, is to be left behind to confirm those that are awakened, so that I hope when I return from Georgia to see many believing followers of Jesus Christ." Mr. Wesley arrived in Bristol and preached his first sermon in the open air, April 2, at 4 o'clock in the afternoon. Out-door preaching, however, was not entirely new to Mr. Wesley, for while in Georgia he had frequently thus proclaimed the gospel. Speaking of his feelings when he was about entering on this method of preaching in England, he says, "I could scarcely reconcile myself at first to this strange way of preaching in the fields, having been all my life, till very lately, so tenacious of every part relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." But from that time forward, both in the cities and in the country, he addressed vast audiences in the open air. He gives the reasons which induced him to adopt this method: "(1) That he was forbid by a general consent, though not by any judicial sentence, to preach in any church. (2) That the rooms in which he preached could not contain a tenth part of the people that were earnest to hear. He determined to do in England what he had often done in a warmer climate (Georgia), to wit, when the house would not contain the congregation, to preach in the open air; and never has been seen a more beautiful sight than when on Rose Green, on the top of Hanam Mount, thousands of people were calmly joined together in solemn waiting upon God." After twenty years of experience in out-door preaching, he remarks, "One hour in Moorfields will convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, could contain such a congregation; and if it could, what human voice could have reached them there? By repeated observation I find I can command thrice the number in the open air that I can under a roof, and who can say the time for field-preaching is over while greater numbers than ever attend, while the comforting and convincing power of God is so manifestly present?" It was in these services Mr. Whitefield saw such evidences of divine power, which he thus records: "The first discovery of their (the miners) being affected was in seeing the wet gutters made by their tears, which plentifully flowed down their black cheeks as they came out of the coal-pits. The open firmament above me, the prospect of adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which was added the solemnity of the preaching, everything was almost too much for, and nigh overcame, me." A remarkable amphitheatre at Gwenap, in Cornwall, was the scene of many of these services. Mr. Wesley preached there in 1762 to the largest congregation of his life. Mr. Tyerman says, "Here are held annual commemoration services, ever since the date of Mr. Wesley's death on Whitmonday, when thousands wend their way in all manner of conveyances to this consecrated spot, not only to honor the man whose memory they revere, but to commemorate the mercies of God, whose servants they are!" The last occasion of out-door preaching by Mr. Wesley was in the eighty-seventh year of his age, at Winchelsea, beneath a shade-tree in the church-yard. This tree was long protected by the vicar of the parish, and was known as "Wesley's tree." One who was present says, "The word was attended with mighty power, and the tears of the people flowed in torrents." Field-preaching, or tent-preaching, was practiced among the Covenanters in Scotland, who in days of persecution were obliged to hide themselves in caves and commons, and the practice has been kept up in some parts of the Highlands until a recent period. In America, in the absence of churches, or on occasions of general interest, when the people cannot obtain admission, out-door preaching has been practiced by various denominations, and the practice has been kept up at camp-meetings and similar assemblies. (See CAMP-MEETINGS.)

Fiji Islands, Wesleyan Missions in the.—Fiji, or Feegee Islands, are a group of about one hundred and fifty islands, nearly one hundred of which are inhabited, lying in the Southern Ocean, between 15° 30′ and 19° 30′ south latitude, and longitude 177° east and 178° west. They are the largest and most populous group of Polynesia. They were formerly divided into several districts, each governed by its chief, who exercised a severe tyranny over his subjects. The people were fierce savages and cannibals, in the practice of killing their parents and old people when they could no longer be useful, and sacrificing widows at the funerals of their husbands. This group is the field of one of the most successful of the Wesleyan missions. The mission was begun in

1835, when William Cross and D. Cargile went from Vavau, one of the Friendly Isles, where the Wesleyans had a missionary station, to Lakemba, of the Fiji group. They were received with hostile demonstrations by the populace, but sought an interview with the chief and gained permission to stay. They begun to preach, and having among their hearers several persons who had witnessed the missionary services at the Friendly Islands and acquired some knowledge of the gospel there, soon gained a few converts, whom they baptized. The mission made steady progress, and was gradually introduced into the other islands of the group. In 1845 and 1846 one of the islands was visited by a great revival, which gave the work a powerful impulse. Thakombau, a former cannibal chief, who had conquered a sovereignty over the other chiefs and had become recognized as king, embraced Christianity in 1854. In the same year the Missionary Society had in the group 89 chapels and other preaching-places, 2536 members, 574 persons on trial, and 4068 scholars in the 120 day-schools. The conversion of King Thakombau was followed by a rapid increase in the number of converts, so that, in 1858, the missionaries were able to report that about one-fourth of the entire population had abandoned heathenism and wished to be instructed in Christianity, and in 1860 the number of professed Christians had reached 60,000. In 1877 the group was annexed, with the consent of the king, and at his solicitation, as it is represented, to the British colonies. In 1875 the islands were visited by an epidemic of measles, which was very severe upon the Christian population, and carried off 9 native ministers, upwards of 150 catechists, 200 local preachers, 700 class-leaders, and 8000 church members, together with such a number of attendants upon worship as made the total loss to the Christian population about 35,000. In 1876 the missions were refreshed by an extensive revival. The training-schools, conducted in connection with a number of the circuits, have done a useful work in furnishing ministers and teachers. The new mission started by the Wesleyan Missionary Society in New Ireland and New Britain has been manned by students from these schools. The following statistics of the Fiji district were reported at the district meeting held in the latter part of 1876: number of chapels and other preaching-places, 933; of missionaries, 10, and an English schoolmaster; of native ministers, 54; of catechists, 764; of day-school teachers, 2941; of Sunday-school teachers, 3107; of local preachers, 810; of class-leaders, 2406; of members, 17,302, with 39 English church members; of persons on trial, 5436; of Sunday-schools, 1178, with 39,873 scholars; of day-schools, 1462, with 37,992 scholars; of hearers, 89,532. The island of Rotuma, lying northwest of the Fiji group, is connected with the Fiji mission. Its inhabitants (about 3000 in number) speak a different language from the Fijian, and are all Christians. The Fiji churches form a district in connection with New South Wales and Queensland Conference of the Australian Wesleyan Methodist Church.

WESLEYAN MISSION, MBUA, FIJI.

Fijian Missionary Literature.—One of the most important labors of the missionaries in the South Sea Islands was to reduce their languages to writing. This having been done, the mission press was established in connection with the missions shortly after the beginning of their operations, and through its means the people have been furnished with a Christian literature adapted to their capacity and wants. Besides numerous tracts and school-books which have been circulated among the native converts from the Fiji press, the most important works in Fijian are the translation of the Scriptures into that language, made by the Rev. J. Calvert, the Fijian Dictionary of Mr. Calvert, and the Grammar and the Dictionary of the Rev. D. Hazlewood. Mrs. Calvert has prepared a narrative of the mission. In general literature, the Rev. J. Waterhouse has published an account of "The King and People of Fiji," and the Rev. Messrs. T. Williams and J. Calvert have prepared a work on "Fiji and the Fijians." The late Rev. Walter Lawry has left accounts of his two missionary visits to the Friendly and Fiji Islands in 1847 and 1850, and Dr. Seeman is the author of "Viti: a Mission to the Fiji Islands." These works are published by the Wesleyan Missionary Society, London.

A translation of the Bible into the Rotumah language has been made by the Rev. Mr. Fletcher, and was printed in 1870, at the expense of the British and Foreign Bible Society.

Fike, Henry C., A.M., a native of St. Clair Co., Ill., born in 1832, was converted at the age of fifteen, and in his twentieth year graduated at McKendree College, and subsequently received the degree of A.M. He spent seven years in teaching, and during the war he was three years quartermaster of the 117th Regiment Illinois Volunteers. Since then he has been occupied in milling at Warrensburg, Mo. He has been for years curator of the State Normal School. For many years he has devoted his attention to Sabbath-school work. He represented the St. Louis Conference at the General Conference of 1876.

Fillmore, Glezen, D.D., was born in Bennington, Vt., Dec. 22, 1789, and died in Clarence, N. Y., Jan. 26, 1875. He was licensed to preach in 1809, and after having served nine years as a local preacher he was admitted, in 1818, into the Genesee Conference, and was sent to Buffalo. He found the city without any church building, but succeeded in erecting a small edifice 25 by 35 feet, and at the end of two years reported 82 members. He was then appointed to the Erie district, which embraced all the territory from Lake Ontario to Meadville. Under his supervision Rochester was favored with a remarkable revival, and thus was laid the foundation of the church in that city. He was appointed four times as pastor in the city of Buffalo, and twenty-seven years he served as presiding elder. For fifty-six years he was a member of Conference and never missed a session. When he asked for a superannuated relation he said, "This is the hardest appointment I ever received." He took an active part in establishing the Genesee Wesleyan Seminary at Lima, N. Y., and was four times chosen as a delegate to the General Conference. He was an earnest, devoted, successful minister, and was instrumental in the conversion of thousands.

REV. GLEZEN FILLMORE, D.D.

Finch, Thomas John, was born in Lenham, England, April 22, 1816. He came to America in 1832, and, after remaining in New York one year, went to Cincinnati, O., where a large part of his life has been spent. He united with the Methodist Protestant Church, and was converted two days after while walking on the street. He became pre-eminent in the Sunday-school work as teacher, superintendent, and organizer, and was active in this work for over thirty years. He afterwards removed to Springfield, O., where he has been Sunday-school superintendent for ten years. He is one of the trustees of his church, its secretary and treasurer, member of the district committee and Board of Church Extension, and treasurer of the Board of Missions. He has been a director of Adrian College from the beginning, two years member of the Board of Publication, nine times in thirteen years representative to the Annual Conference. He was one of the Commissioners on the Basis of Union who met in Pittsburgh in 1875, and a member of the Union Convention at Baltimore in 1877. He has been elected to every General Conference of his church for the past twelve years.

Findlay, O. (pop. 3315), the capital of Hancock County, was originally called Fort Findlay, and the town was laid out in 1823. In 1832, E. Day and B. Allen were appointed from the Ohio Conference, M. E. Church, to "Fort Findlay mission," and they reported, in 1833, 308 members. From that time the church has made fair progress. It is in the

Central Ohio Conference, and reports 307 members, 220 Sunday-school scholars, and $23,000 church property.

Finley, James B., born in North Carolina, July 1, 1781, was one of the most distinguished ministers of the M. E. Church in the West. He was converted in 1801, and in 1809 he was received on trial by the Western Conference, and traveled extensive fields of labor for six years. From 1816 to 1821 he was presiding elder of districts which embraced as much territory as an Annual Conference now contains. Through the instrumentality of a colored preacher (John Stewart) a revival had commenced among the Wyandot Indians at Upper Sandusky, O., and Finley was selected as a missionary to these "sons of the forest." This work he successfully prosecuted for six years, and from that time until 1845 he was preacher in the leading charges or was presiding elder of districts. At the solicitation of the directors of the Ohio penitentiary he was appointed chaplain, where he served three years and a half, until his health became impaired. He was elected eight times as delegate to the General Conference. He died Sept. 6, 1856. He was a man of great energy of character, of burning zeal, and of deep devotion to all the interests of the church. In quarterly meetings and at camp-meetings he had great power over the masses, who were ofttimes wonderfully moved by his eloquence. He published several volumes, among which were an "Autobiography," "Wyandot Mission," "Sketches of Western Methodism," "Life among the Indians," and "Memorials of Prison Life."

Finley, John P., son of Robert W., was born in North Carolina, June 13, 1783. Under the instruction of his father he acquired a knowledge of the sciences as well as the Latin and Greek languages. In 1810 he was licensed to preach in the M. E. Church, at the time having charge of an academy in Union, Greene County. In 1816 he removed to Dayton, to take charge of an academy in that place. Subsequently he taught in Steubenville and in Piqua. In 1823 he was appointed Professor of Languages in Augusta College, Ky., where he spent the remainder of his life. He died May 8, 1825.

Finley, Robert W., a minister of the Ohio Conference, was born in Bucks Co., Pa., June 9, 1750. He was converted at the age of seventeen in the College of New Jersey, and, after passing through the regular course, remained two or three years as a student of theology, though occasionally engaged as a teacher of languages, and during this time was licensed to preach in the Presbyterian Church. Pressing calls being made for ministerial labor in the South, he volunteered, in 1777, to preach in the new settlements of the Carolinas and Georgia. In 1780 he returned to North Carolina, and such was the distraction resulting from the war, he removed first to Virginia and then to Ohio. In 1790 he removed to Kentucky, and settled at Cane Ridge. He opened a classical school, said to have been the first opened in the State, and ten or twelve young men were educated, who became Presbyterian ministers. In 1796 he removed to Ohio, and settled near Chillicothe. In 1808 he transferred his relation to the Methodist Episcopal Church, and in 1812 was admitted into the Western Conference as an itinerant preacher. The same year his son, James B. Finley, was admitted into full connection. He continued to preach until 1824, when he took a superannuated relation. He died Dec. 8, 1840, leaving three sons in the ministry.

Finney, Thomas M., D.D., an eminent minister of the Methodist Episcopal Church South, was admitted into the St. Louis Conference at its session in 1850. He has filled a number of the most important appointments in the Conference, having been stationed at different churches in St. Louis, and having been agent of the Depository and presiding elder of St. Louis district. He has also represented his Conference in the General Conference. According to the action taken by the General Conference of the M. E. Church South in 1874, he was appointed one of the commissioners to meet similar commissioners on the part of the M. E. Church for the purpose of adjusting difficulties between the two churches. The action of the commission has been favorably received.

Fischer, Wm. G., professor of music, was born at Baltimore, Md., Oct. 14, 1835. In early life he showed unusual fondness for music, and in

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1858 was elected as teacher of music in Girard College. He was converted, and joined the M. E. Church Jan. 19, 1851, and has from his youth led in congregational singing. He resides in Philadelphia, and is engaged in a large piano trade. He is a musical composer, and has furnished a number of popular pieces for the *Advocate of Holiness*.

Fish, Hon. George W., M.D.—Born in Delaware Co., N. Y., in 1816; has resided at Flint, Mich., since 1838, having graduated in medicine the year previous. During the Civil War he was surgeon of the 4th Michigan Cavalry, and at the close he was appointed collector of internal revenue for his district. Dr. Fish was United States consul at Ningpo, China. He was also, at the time of his election to represent the Detroit Conference in the General Conference of 1876, State senator from the nineteenth district.

Fish, Henry, is a successful and influential business man, and is very devoted to the Sunday-school work and other departments of the M. E. Church. He represented the Detroit Lay Electoral Conference at the General Conference of 1872.

Fisher, Albert N., D.D., was converted in his youth; studied theology in Garret Biblical Institute; entered the East Genesee Conference in 1862; and was transferred to Nevada in 1864. He served several charges, was presiding elder, and, being elected superintendent of public instruction, filled that office for five years. In 1874–75 he visited Europe and the East, and on his return was transferred to Genesee.

Fisher, Charles Oliver, a delegate from the Georgia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Baltimore, Md., July 4, 1830, and joined the Washington Conference of the Methodist Episcopal Church in 1865. He had for a time within this Conference the charge of the West Virginia missions, and organized societies and built churches at Wheeling, Moundsville, Fairmont, Clarkesburg, Parkersburg, and Kanawha. In 1869 he was made presiding elder, and in 1870 was transferred to the Georgia Conference. He is now presiding elder of the Macon district.

Fisher, H. D., D.D., was born March 14, 1824; was converted at the age of fourteen, and commenced preparation for the ministry. In 1848 he joined the Pittsburgh Conference, and after filling various appointments was transferred, in 1858, to the Kansas Conference, and endured many of the trials of the early settlers. During those days of excitement his life was frequently in jeopardy. After the sacking at Lawrence and the fearful massacre, he was only saved, under the blessing of Providence, by the remarkable heroism and thoughtfulness of his wife. He was shot at from ambush, and in the pulpit when preaching. He was once on a steamer on the Missouri river, when persons were shot by enemies who were seeking to kill Chaplain Fisher. For fifteen years he was a member of the board of trustees of Baker University, and when in great peril he became its agent. In 1872 he received the degree of Doctor of Divinity. In 1875 he was financial secretary for Mount Union College, and was one year superintendent of the work under the Ladies' Home Mission of Cincinnati. He was a delegate to the General Conference from Kansas in 1864, and reserve delegate in 1868. He was for two years one of the regents of the State University, Kansas. He is stationed at present (1877) in Omaha, Neb.

Fisk, General Clinton B.—General Fisk was born in Livingston Co., N. Y., in 1828, and while but an infant his parents removed to Clinton, Mich. He was left fatherless at four years, and by dint of personal labor he became a student of Albion Seminary, and subsequently entered upon a commercial life. In 1858 he became a resident of St. Louis, and was connected with a life insurance agency. In 1861 he was elected colonel of the 33d Regiment of Missouri volunteers, and rapidly rose to brevet major-general. At the close of the war he represented the United States Freedmen's Bureau, at Nashville, Tenn., and founded Fisk University, and is still president of the trustees. For many years he has been a high officer of the Atlantic and Pacific Railroad, spending part of his time in New York City. He occupied the position of president of the Indian commissioners for some time under President Grant. He has long been

GENERAL CLINTON B. FISK.

active in church interests, and was prominent in the organization of Union church, in 1862, at St. Louis. He was one of the fraternal messengers appointed by the bishops to the General Conference of the M. E. Church South, in 1874, and was also one of the commissioners to meet the commissioners of the M. E. Church South, at Cape May, in August, 1876, for the adjudication of difficulties between the churches. General Fisk was lay delegate from the St. Louis Conference to the General Conference of 1876, and was chairman of the committee on the state of the church.

Fisk, Herbert Franklin, principal of the preparatory department of the Northwestern University, was born in Stoughton, Mass., Sept. 25, 1840; was graduated from the Wesleyan University in 1860; became teacher of Latin in the Delaware Literary Institute, Franklin, N. Y., in the same year, and principal of Shelburn Academy, Vt., in 1861. In 1863 he was appointed teacher of Ancient Languages in the Oneida Conference Seminary; in 1867, teacher of Ancient Languages in the Wesleyan Academy, Wilbraham, Mass.; and in 1868 principal of the Genesee Wesleyan Seminary. After filling this position a number of years, he accepted his present position. He is a member of the Central New York Conference.

Fisk, Wilbur, D.D., first president of the Wesleyan University, was born in Brattleboro', Vt., Aug. 31, 1792. At the age of twelve he embraced religion, but its enjoyment he subsequently lost for a time. At the age of twenty he entered the University of Vermont, graduating with honor in 1815. He immediately commenced the study of law, engaging at the same time as private tutor. A severe illness, which endangered his life, revived his religious impressions, and, on his recovery, he felt called to enter the ministry, and was received into the New England Conference in 1818. In 1823 he was appointed as presiding elder of the Vermont district, and in 1826 was elected as principal of the Wilbraham Academy. He was elected delegate to the General Conferences of 1824, 1828, and 1832, and took an active part in their deliberations. In 1830 he was elected as the first president of the Wesleyan University, and through his untiring efforts the institution was firmly founded, and began to exercise a widely-extended influence. In 1828, at the organization of the Canada Methodist Episcopal Church, he was elected bishop, but felt compelled to decline the office. In 1835–36 he visited Europe for his health, and while there was appointed a delegate to the Wesleyan Conference in England. He was at the same time elected to the episcopacy of the church, but on his return to America he declined the office, believing that his health was insufficient for that work, and that, were it otherwise, his duty to the university compelled him to remain in it, saying, "If my health would allow me to perform the work of the episcopacy, I dare not accept it, for I believe I can do more for the cause of Christ where I am than I could do as a bishop." For many years he struggled against a fatal pulmonary disease. He died at Middletown, Feb. 22, 1838.

REV. WILBUR FISK, D.D.

Dr. Fisk was one of the purest men and one of the most intellectual and eloquent preachers the church has ever possessed. His distinguishing traits were deep personal piety, intellectual clearness and logical power, great tact in controversy, and earnest devotion to the truth. As a preacher he was everywhere admired, and as a teacher he was beloved and revered by his pupils. He lived for many years in the enjoyment of the Christian doctrine of perfect love, showing its impress on his daily life, and he considered it the most potent element in experimental divinity. He published a number of works, among which are "The Calvinistic Controversy," "Travels in Europe," "Sermons and Lectures on Universalism," "Reply to Pierpont on the Atonement," and other tracts and sermons.

Fiske, Lewis R., D.D., president of Albion College, was born in Pennfield, N. Y., Dec. 24, 1825. Removing to Michigan, he was converted at the age of sixteen, and prepared for college at Albion Seminary. He entered the University of Michigan in 1846, and graduated in 1850. He immediately commenced the study of law, but in a few months accepted the professorship of Natural Sciences in Albion College, and after three years accepted the same chair in the Michigan State Normal School.

In 1856 he became Professor of Chemistry in the Michigan State Agricultural College. In 1855, while Professor at the Normal School, he united with the Michigan Conference, and, after having served seven years as Professor of Chemistry in the Agricultural College, he entered on his pastoral work in 1863, and was stationed at Jackson. In 1866, being transferred, he was stationed in Central church, Detroit, and subsequently in Ann Arbor. In 1872 he became presiding elder of Ann Arbor district, but the following year was re-appointed to the Central church, Detroit, and in 1876 was placed in charge of the Tabernacle church of the same city. The *Michigan Christian Advocate* having been started in Detroit, in January, 1875, he was appointed one of its editors, and in September of that year became editor-in-chief, which position he still holds. He received the degree of D.D. in 1873, and was elected president of Albion College in 1877.

Five Points Mission—Site of Old Brewery—was established under the auspices of the Ladies' Home Missionary Society of the M. E. Church,—a society organized by the ladies of the church in New York in 1844. We find in the annual report of this society for 1848 the determination expressed "to make a new point in Centre or Elm Streets, in the vicinity of the Tombs; several ladies have pledged their labors to the Sunday-school." In 1850 this purpose on the part of the society was carried into execution, and a room 20 by 40 feet in size, on the corner of Cross and Little Water Streets, was secured for Sunday-school purposes. On the first Sabbath of its use the room was filled with attendants from the alleys, garrets, and cellars of the neighborhood. A person present described the assembly as "a more vivid representation of hell than she had ever imagined." A Sunday-school of 70 children having been organized, the necessity of a day-school was most apparent. During the second year of this mission effort under the care of Rev. J. Luckey and his untiring wife, the attendance upon the mission service so increased that the little room used would no longer meet the demands of the work undertaken. It was suggested by the ladies interested in the mission to buy the "old brewery which stood opposite Paradise Square, upon the corner of Park and Cross Streets. This was a dilapidated building which had for forty years served for a brewery, but which during the last twenty years had been the haunt of murderers and robbers, who within the shades of its dark and winding passages concealed their stolen goods and forever hid from sight their victims." The society appealed to the public to aid them in ridding the city of this "pest-house of sin, and to transform it into a school of virtue." Through the kindly interest of Mr. Harding, two public meetings were held in Metropolitan Hall (then the most desirable public hall in the city), the one addressed by Rev. Henry Ward Beecher and Rev. J. B. Wakely, and the other by Mr. Gough, the well-known lecturer upon temperance. As the result of these public appeals for help the Ladies' Society realized $8000 towards purchasing ground upon which to erect a mission building in the Five Points. The society selected an advisory board of gentlemen to negotiate for them a purchase of lots suitable for their purpose. The following-named gentlemen, W. B. Skidmore, L. Kirby, D. Drew, J. B. Cornell, A. Worrall, O. D. McLean, in company with Rev. J. Luckey, missionary, waited upon Mr. Lynch, the owner of the old brewery property, "to obtain the refusal of it for a short time." Before one year had passed sufficient money had been pledged to justify further steps towards the completion of the purchase. In December, 1852, the old brewery was demolished. In January, 1853, the corner-stone of the Five Points mission building was laid; and on June 18 of the same year it was dedicated to its sacred uses. This building was a substantial brick edifice, five stories in height, and contained a chapel that would accommodate 500 persons. The upper rooms were occupied by poor families, whilst the school-rooms and office were upon the ground-floor. The building cost $36,000. Within the last few years extensive additions have been made to the mission-house. "Large school-rooms have been built in the rear costing $7000, and a bequest from Mr. J. B. Scoles enabled the society to erect a four-story building adjoining the mission-house on the street, containing the present office, the manager's room, and rooms for the making, storing, and distributing of clothing to the 600 children who attend the schools. In the office may be seen every day barrels of bread which supply a daily luncheon to the children. The former school-room has been fitted up for a reading-room, well supplied with papers and periodicals, with a library of 1200 volumes,—from 80 to 100 young men may be seen here reading of an evening." The day-school is chiefly supported by the Public School Fund, and requires the services of eight lady teachers; it is conducted strictly as a public school, although under the supervision of the board of managers of the Ladies' Home Missionary Society. The school has numbered during the past year 1035 scholars upon its roll. The Sunday-school numbers 600 scholars, and is conducted by volunteer teachers from various religious denominations. The children are visited by a lady visitor employed by the society, and the condition and home influences of each child are reported to the lady managers. Each child of regular attendance and in need is clothed by the society. The policy of the Five Points mission is to help the children in their own homes. The tenement-rooms in the mission-house are occupied by widows and their children free of rent,—the cleaning of the building being attended to by these women. The sewing-school under the care of the mission has trained many little ones to help themselves by the use of the needle, and has during the past year had an average attendance of 150 children and 30 volunteer teachers.

Flack, Alonzo, Ph.D., principal of Claverack College, was born in Argyle, N. Y., Sept. 9, 1823. Brought up by Presbyterian parents, he early became a professor of religion. He graduated at Union College in 1849, and, having been licensed as a preacher by the M. E. Church prior to that time, he pursued his theological studies at Concord, N. H. In 1850 he commenced teaching at Charlotteville, which, in the fourth year of its history, registered 1253 pupils, but, unfortunately, the buildings were suddenly destroyed by fire. He then took charge of the Hudson River Institute, at Claverack, and since that time has devoted himself to its interests. Under his care in twenty-three years about 6250 young people have attended as students.

Fleming, Eli M. H., of the Des Moines Conference, was born in Chester Co., Pa., March 1, 1822, and united with the M. E. Church in 1836. He joined the Indiana Conference in 1850, and was transferred to Iowa in 1854. He has filled a number of important stations, was several years secretary of the Western Iowa Conference, and was presiding elder of Council Bluffs district. One year he was transferred to California. He was delegate to the General Conference in 1876. He is the author of publications on "The Christian Sabbath," "The Separate and Continued Existence of the Soul after Death," "The Second Advent," "Total Depravity," etc.

Fletcher, John, was born Sept. 12, 1729, in Nyon, Switzerland, and died Aug. 14, 1785. He was educated at Geneva, where he studied both philology and philosophy. Early in life he was to a good degree master of the French, German, Latin, Greek, and Hebrew languages. His parents intended him for the ministry, but he preferred the army, and at twenty years of age he entered the service of Portugal as captain. On the return of peace he went to England, and became an instructor in the family of T. Hill, Esq. About 1755 he united with the Methodist society, and in 1757 was ordained in the Church of England. Through the influence of Rowland Hill he received three years afterwards the charge of Dunham; but his zeal and energy finding here too little for their exercise, he preferred Madeley, even at a lower salary, because it offered him a larger sphere of usefulness. Here was afforded an ample opportunity for the exercise of his varied accomplishments. Being very jealous for the Master's cause, he frequently reproved the country gentlemen for their various sports and pastimes. Opposition arose, and he was refused admission into many of their houses and homes. This refusal was indicated by placards posted on the doors of his chapel. But not intimidated, he pursued his work. His liberality to the poor is said to have been scarcely credible. "He led a life of severe abstinence that he might feed the hungry; he clothed himself in cheap attire that he might clothe the naked. He sometimes unfurnished his house that he might supply suffering families with necessary articles." In the summer of 1769 he visited France, Italy, and Switzerland. On his return to England, at the request of Lady Huntingdon he became president of her seminary, established for the ministerial training of young men, at Trevecca, in Wales. He went there to reside in 1770, but soon afterwards resigned on account of doctrinal differences with its patron. His life in this institution is thus described: "Languages, arts, sciences, grammar, rhetoric, logic, even divinity itself, as it is called, were all laid aside when he appeared in the school-room among the students, and they seldom hearkened long before they were in tears, and every heart caught fire from the flame that burned in his soul." On leaving Trevecca he resumed his pastoral labors, making Madeley his centre. By reason of failing health he was obliged again to visit Switzerland. Being partially restored, he returned to England in 1781. The last public work of his life was the opening of a school-room for poor children in Madeley wood. "For a time he fell into asceticism, living on vegetables and bread, and devoting two whole nights each week to meditation and prayer; errors which he afterwards acknowledged. He accepted and defended Wesley's doctrine of perfection, and exemplified it in a life of purity and charity." Southey says, "No age or country has ever produced a man of more enlivened piety or more perfect charity. No age has ever possessed a more apostolic minister." His preaching was instructive, eloquent, and effective. The energy of his discourse was irresistible. He was Wesley's first choice as a personal successor, but this responsibility he declined. Fletcher was especially eminent as a controversial writer. He wrote largely upon the Calvinistic controversy against Toplady, Hill, and others, and his "Checks to Antinomianism" have never been successfully answered. Their style is clear, forcible, and sometimes ornate. He discusses the highest problems, as theories of the freedom of the will, prescience, and fatalism, in a manner which interests the ordinary reader, and the scriptural argument is cogent and thorough. No writer has so fairly balanced and reconciled the apparently opposite passages of Scripture. These writings are to be found in all the Methodist publishing houses; they should be in the study of every minister, and are read to-day more than any of the controversial works of the last century. Nor did he confine his writings to the Calvinistic controversy. His "Appeal to Matter of Fact and Common Sense" is an able treatise on human depravity, and he eloquently defended the doctrine of the "Witness of the Spirit." He was one of the few controversialists who wrote without bitterness, through whose pages a spirit of love and deep devotion everywhere glows.

Fletcher, Mrs. Mary.—Her maiden name was Bosanquet. She was born in Laytonstone, county of Essex, England, September, 1739. At five years of age she was much concerned to find out the way to heaven, and a servant-maid who came to live with them from among the Methodist talked with her about her soul. She says of herself at this time, "I thought that if I ever became a Methodist I was sure of salvation, and determined, if ever I could get to that people, whatever it would cost me, I would be one of them." She experienced God's pardoning love when between seven and eight years old, and when about twelve used to rise in the morning before her parents were up, and go out to read and pray with poor neighbors in one of the little cottages near the garden. When nearly sixteen she resolved to resign the gayeties and amusements of fashionable life, in which she had been brought up, and, on occasion of declining to attend the theatre with her father, explained to him her feelings and purposes on this subject. The result, according to her memoirs, of her persistence in a course commended by her conscience was the leaving of her father's house and taking lodging in an obscure part of London. During the great revival in London in 1761 and 1762, in the little church of which she was a member, the people of Laytonstone weighed heavily upon her mind, with a sense of responsibility she could not shake off. She finally decided to remove there; which she did, opening in her own house an asylum for the poor and the orphan. To these she devoted her heart, time, and fortune. Here Mr. Wesley visited her establishment, which he said "appeared to him the only perfect specimen of a Christian family he ever saw." In 1768 she removed to Yorkshire, where, Nov. 12, 1781, she was married to Mr. Fletcher, one of the holiest of Mr. Wesley's sons in the gospel. Mr. Fletcher lived only four years, and his widow, for more than thirty years after his death, lived to supply his lack in the parish of Madeley. She was the chief instrument in building chapels in Madeley, and in each she had a seat beside the pulpit, elevated a step or two above the floor. From these seats she exercised her talents in publishing salvation in the name of Christ. In person she was small and short, but her appearance was noble, and commanded respect. Her forehead was large, her eyes prominent and penetrating. Her manner was marked by cheerfulness, humility, and unfeigned sincerity. She had rare faculty of adaptation, and won many souls by her efforts. As a public speaker her discourses were marked with great good sense, and some of them with great originality and ingenuity. Her style is described as vehement, her voice and manner masculine. She expounded the Scriptures with great wisdom and faithfulness. She retained her influence in the same places for thirty years, her congregations being as large at the end as at the beginning.

Rev. Henry Moore, editor of her memoirs, says her preaching was only an enlargement of her conversation with her family and guests before her congregation. She never meddled with church government, nor usurped authority over man, but strove to win souls by pureness, by knowledge, by long suffering, and kindness.

Burder, in his "Pious Women," says, "Had she lived in the apostolic age she would have taken rank among the presbyteresses or female confessors of the primitive church. Had she been born in a Roman Catholic country she would doubtless have been enrolled among the saints of the calendar."

She died in 1805, and was buried in the church at Madeley, where a plain tomb was erected to her memory and that of her husband.

Flint, Mich. (pop. 5386), the capital of Genesee County, is surrounded by a fertile country, and possesses abundant water-power. It is the seat of the Michigan Asylum for the Deaf, Dumb, and Blind. It first appears on the annals of the M. E. Church for 1840, when Ebenezer Steele and Jonathan Blanchard were appointed to "Flint mission" from the first session of the Michigan Conference. In 1841 they reported 250 members, and Francis B. Bangs was appointed to Flint. He reported, in 1842, 273 members. The church has prospered since that period. It is in the Detroit Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Court Street................	363	260	$28,000
Garland Street...........	320	160	14,000
Free Methodist..........	40	......	1,000

Florida (pop. 187,748) was discovered by Sebastian Cabot in 1497. It was visited by Ponce de Leon, the Spanish navigator, in 1512. during a voyage which he had undertaken to discover the fountain whose waters were supposed to have the property of bestowing perpetual youth. He arrived from Hispaniola, at Cape Sable, on Easter-day, and gave the country the name of Florida, from the vast multitude of flowers, or perhaps orange-blossoms. The first permanent settlement was made by the Spanish, under Melendez, in

1565, at St. Augustine, which is the oldest town in the United States. Florida remained a Spanish colony until 1763, when it was ceded to Great Britain, but was retroceded in 1784. In 1810 the inhabitants met in convention at Baton Rouge and declared the independence of West Florida, and sought the protection of the United States. President Monroe issued a proclamation asserting the right of the United States, under the Louisiana purchase, to take possession of the Territory, and directed the governor of New Orleans accordingly. By a treaty with Spain in 1821, the whole of Florida was ceded to the United States, and a Territorial government was established the same year. In 1839 a constitution was framed, and being approved by Congress, Florida was admitted into the Union in 1845. Since its acquisition by the United States it has been the theatre of many bloody Indian wars, principally with the Seminoles. The larger part of them were removed in 1846 beyond the Mississippi, although a remnant for several years baffled the efforts of the government to remove them. The unsettled condition of the Territory prevented its rapid settlement, or the establishment of religious organizations. In 1807, Jesse Lee in his southern tour crossed the St. Mary's River into Florida in a small boat, knelt down in the woods, and earnestly implored God to claim this land for his own, to send ministers of the gospel, and to bless the people with the riches of his grace and salvation. St. Augustine first appears in the minutes for 1823, with Rev. J. N. Gallen as preacher, who reported, the following year, 52 members. In 1830 there were in the Territory 9 circuits and 14 traveling preachers, and 2358 members. A Conference was organized in 1841, having 32 traveling and 58 local preachers, and 6186 members. At the separation in 1845, Florida adhered to the M. E. Church South, and so remained until the close of the Civil War. Since that time a number of societies have been organized, and churches have been built by the M. E. Church, the African M. E. Church, and African Zion Church. The M. E. Church has in the State of Florida 2564 members. The M. E. Church South reports 8705, and part of the State is included in the Alabama Conference. The African M. E. Church reports 10,237 members; and the following table, compiled from the census of 1870, shows the relative strength of the different denominations:

	Edifices.	Sittings.	Property.
All denominations	390	78,920	$426,520
Baptist	123	21,100	73,460
Episcopal	13	4,600	71,100
Presbyterian	29	6,620	70,310
Roman Catholic	9	3,950	90,800
Methodist	215	42,600	140,700

Florida Annual Conference, M. E. Church, was organized by the General Conference of 1872, and "shall include the State of Florida." Its first session was held Jan. 19, 1873, at Jacksonville, Bishop Ames presiding. It reported 26 traveling preachers, 59 local preachers, 2207 church members, 27 Sunday-schools and 1033 scholars, 33 churches, valued at $16,060, 5 parsonages, valued at $1025. The principal part of the appointments are in the northern and eastern part of the State and along the St. John's River. In 1876 the reports are as follows: 2564 members, 47 Sunday-schools and 1426 scholars, 44 churches, valued at $22,415, 9 parsonages, valued at $3210.

Florida Conference, African M. E. Church, was organized June 8, 1867. Its boundaries now include the State of Florida. At its session in 1876 it stationed 81 preachers, including 8 presiding elders. It reported 10,237 members, 223 local preachers, 131 churches, valued at $86,115, 148 Sunday-schools, and 7624 Sunday-school scholars.

Florida Conference, M. E. Church South.—This Conference was organized by the General Conference of 1844. Adhering to the Church South after the division of 1845, it reported, in 1847, 37 preachers, 70 local preachers, 3988 white members, and 2570 colored. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of the State of Florida not included in the Alabama Conference." The latest report (1875) is as follows: 59 traveling preachers, 97 local preachers, 8705 white members, 20 colored, 117 Sunday-schools, and 3593 Sunday-school scholars.

Flushing, N. Y. (pop. 6223), situated in Queen's Co., Long Island, on the Flushing and Northside Railroad, is about eight miles distant from New York. It first appears in the minutes of the M. E. Church for 1823, when Luman Andrus was appointed to that charge. In 1824 it reported 54 members, and John Luckey was appointed "missionary to the west end of Long Island," which included Flushing. In 1825, Robert Seney was appointed to Flushing, which then had 90 members. From that time the church has made fair progress. The African M. E. Church has a prosperous organization. They report about 100 members, 125 Sunday-school scholars, and $10,000 church property. Flushing is in the New York East Conference, and the M. E. Church reports 174 members, 168 Sunday-school scholars, and $18,000 church property.

Fond Du Lac, Wis. (pop. 12,764), the capital of Fond Du Lac County, on Lake Winnebago, and on the Chicago and Northwestern and other railways. Previous to 1845 it was an important trading-post, and has since grown rapidly. The first sermon in this city was delivered by Jesse Halsted, a Methodist itinerant. Occasional services were held from that time to 1843, when Alfred Brunson was appointed to Fond Du Lac circuit, in which year he organized a class. The Methodists worshiped in a school-house and halls until 1852, when the two churches on Marr and Arndt Streets were dedicated. In 1860 Arndt Street church was closed, the members joining the Marr Street, but in 1866 the society was organized, and the church opened. In 1865 Marr Street church was sold, and Spencer Hall was purchased. In 1866-67 the hall was enlarged and improved, and the charge was called Division Street. In 1866 the Arndt Street church was sold, and the Cotton Street church was dedicated in 1868. A German M. E. church was built in 1862, and rebuilt in 1873, and an African M. E. church was built in 1867-68, but no statistics are reported. There is also a Norwegian M. E. church connected with Green Bay, but the date of its organization is not reported. This city is in the Wisconsin Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Division Street	268	307	$21,000
Cotton Street	141	161	8,000
German M. E. Church	79	60	6,500
Norwegian M. E. Church	25	25	....
African M. E. Church	......	......	....

Foote, John B., born at Martinsburg, N. Y., in 1826, was converted in his thirteenth year. He fitted for college at Lowville Academy, but entered the Concord Biblical Institute, from which he graduated in 1850, being the first graduate of the first theological school of American Methodism. The Wesleyan University and the Genesee College both gave him the honorary degree of A.M. in 1869. After supplying a pastorate at Ballard Vale, Mass., he entered the Black River Conference in 1851, serving its principal charges, and two terms as presiding elder. He was Conference secretary eight years, and a delegate in General Conference in 1864, in which he presented a resolution discountenancing tobacco, which was the first introduction of the subject in any General Conference. His published writings have been a few sermons, a "Cemetery Dedication Address," a small "Foote Genealogy," and some fugitive newspaper articles.

Forbus, John F., born in Baltimore, Md., about 1800, was converted in his boyhood, and started for the West soon after, settling in Cincinnati, where he lived and where he died, in 1876. He was an extensive merchant, and at one time very wealthy. For half a century he was a local preacher, and was president of the National Local Preachers' Association in 1874-75. He was a popular speaker, especially on the platform.

Foreknowledge of God, The, is a property of the divine nature that is included in his omniscience. The Scriptures affirm everywhere the divine prescience. The whole body of prophecy is founded upon it; the rise and fall of kingdoms predicted in the Old Testament, and the prophecies concerning Jerusalem and the Jews in the New Testament, uttered by Christ, are evidences of this property in the divine mind.

This foreknowledge Methodism teaches is not founded on predestination or decrees, as sometimes taught by the Calvinists. It has no influence upon either the freedom or the certainty of human actions, because it is *knowledge* and not *influence*. "Simple knowledge is no cause of action, nor can it be conceived *to be causal* unconnected with exerted power or mere knowledge; therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown, nor is a free action made a necessary one." Mr. Wesley observes, "With God nothing is past or future, but all things equally present. He has, therefore, if we speak according to the truth of things, no *fore*knowledge, no *after*knowledge. Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, he lets himself down to our capacity, and speaks of himself after the manner of men. Thus, in condescension to our weakness, he speaks of his own purpose, counsel, plan, foreknowledge."

Foreknowledge is also affirmed in the Scriptures of God in the sense of fore-approved. Thus, of believers it is written, that they were foreknown. "God hath not cast away his people which he foreknew." Romans xi. 2. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Romans viii. 29), that is, those that love God. This foreknowledge of faith and obedience among men is made the ground of their predestination unto eternal life. It embraces all who believe in God, and, as believers, "who love God, who, having actually embraced the gospel, are said to be the called according to his purpose." (See ELECTION and PREDESTINATION.)

Forrester, Hiram M., president of Broadway Insurance Company, New York, was born near Danbury, Conn., Nov. 21, 1813. At the age of seventeen he removed to New York and engaged in a dry-goods store. He was converted in the great revival in Allen Street church in 1830, and united with the M. E. Church, since which time he has been actively engaged in church work, and has occupied the principal official positions in his church. He was an early advocate of lay delegation, and presided over the first public meeting held in its interests, in the John Street church, in the city of New York, in 1866; and he was also president of the first New York Lay Conference, in 1872. He has been for twenty-three years a member of the Board of Managers of the Missionary Society, to the interest of which he has given diligent attention, and has also been for thirteen years one of the managers of the American Bible Society.

Forsyth, Geo., principal of East Maine Conference Seminary, was born in England in 1835.

Coming to the United States at an early age, he prepared for college at Amenia Seminary, where he was brought to seek "peace with God." Graduating at Wesleyan University in 1864, he engaged as teacher in Wyoming Seminary. In 1870 he was appointed to the Gibson charge in Wyoming Conference, of which body he became a member in 1867. In 1872 he was elected principal of East Maine Conference Seminary, which position he yet occupies.

Fort Dodge, Iowa (pop. 3095), the capital of Webster County, situated on the Des Moines River, and on the Illinois Central Railroad. This town was known in the records of the M. E. Church for 1855 as Dodgeville, when J. B. Hiles was appointed to the circuit. In 1857 it appears as Fort Dodge, and was then connected with Webster City. In 1858, S. B. Guiberson was appointed to "Fort Dodge mission." A German Methodist society has been organized, and reports 72 members and 50 Sunday-school scholars. The M. E. Church is in the Northwest Iowa Conference, and reports 151 members, 166 Sunday-school scholars, and $19,300 church property.

Fort Edward, N. Y. (pop. 3492), is situated on the Hudson River, and is especially noted in history as the place where Miss Jane McCrea was barbarously murdered by the Indians during the Revolutionary War. It is the site of Fort Edward Collegiate Institute. The Methodist Church was organized in 1828, and a brick church was built in 1829, Julius Field being preacher in charge. It was connected in earlier years with Sandy Hill and Glens Falls, and was long merged in the Fort Ann circuit. A new brick edifice was built in 1853. It became a distinct station in 1854. It is in the Troy Conference, and reports (1876) 261 members, 200 Sunday-school scholars, and $19,000 church property.

Fort Edward Collegiate Institute was organized as a stock corporation and erected in the year 1854. It cost, for building, fixtures, furniture, apparatus, and improvements, over $80,000. The object of its founders was to establish a seminary of learning of high grade under Christian auspices at a moderate price for board and tuition, so that the institute might be a people's college. The buildings are now furnished for 250 boarding-students, and for a faculty of 15 residing in the institute. It has been favored with great prosperity during the twenty-three years of its existence, having enrolled upwards of 9000 students from 33 different States. Its graduates are now scattered in more than half of the States of the Union, some of them occupying proud positions. Among them there are about 150 clergymen, 100 lawyers, 100 doctors, and 500 professors and teachers, besides a host of merchants and men of business. The institution educates young ladies as well as young gentlemen. An average of 10 or 12 graduate yearly from the collegiate preparatory course and about 25 from the commercial college course. The size of the institute and its number of students enable it to make a division of labor, which reduces the board to a lower figure than is likely to be found in smaller establishments. From its beginning the institution has been under the presidency of Joseph E. King, D.D. Since the publication of the first edition this noble edifice has been destroyed by fire. It has not yet been rebuilt.

Fort Madison, Iowa (pop. 4011), the capital of Lee County, situated on the Mississippi River, and the Burlington and Quincy Railroad. A fort, called Fort Edwards, was built in 1808 as a protection against Indian depredations. It was one of the first points in the State at which Methodist services were held, though its priority is disputed by Dubuque. In 1832 it appears on the minutes as Fort Edwards, with David B. Cartwright as missionary. Fort Madison was laid out as a city in 1835, and appears subsequently by that name on the minutes. It is in the Iowa Conference, and reports 137 members, 130 Sunday-school scholars, and $21,500 church property.

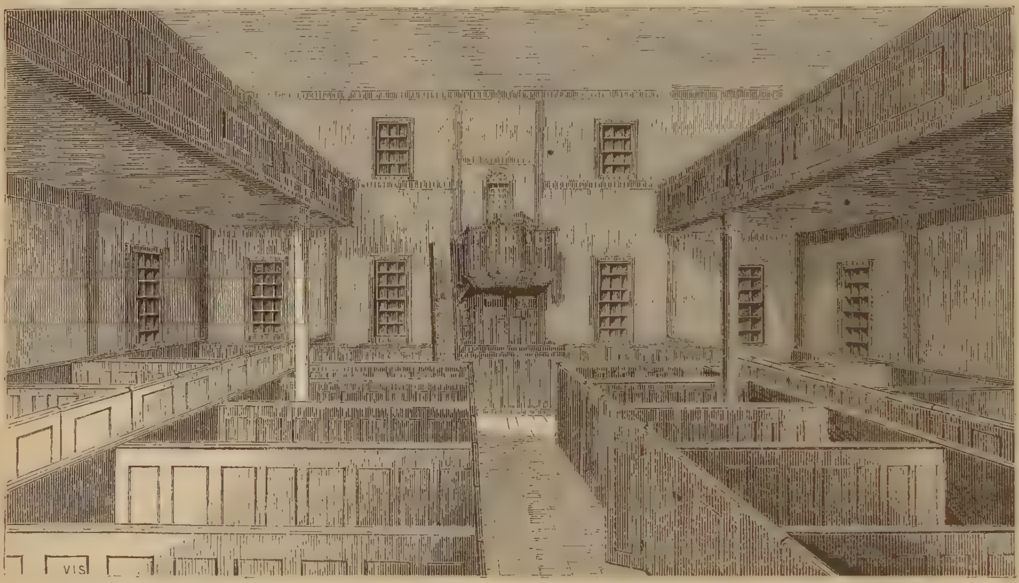
Fort Scott, Kan. (pop. 4174), the capital of Bourbon County, was established as a military post in 1842. It is surrounded by a fertile country, and has many facilities for improvement. The name first appears in the minutes of the Missouri Conference as a mission. In 1855 it reported 9 members. In 1856 the membership had increased to 90. It was then a circuit, embracing a large district of country. In 1865 it became a separate station. Under the labors of Rev. John Paulson, the present M. E. church was built and dedicated in 1869, and under Rev. Allan Buckner a parsonage was built in 1871. The African M. E. Church was organized in 1866, and a small edifice was erected. It was rebuilt and dedicated in 1875. Fort Scott is in the South Kansas Conference, and reports, in 1876, 188 members, 260 Sunday-school scholars, and $5500 value of property. The African M. E. Church reports 114 members, 70 Sunday-school scholars, and $2700 church property.

Fort Wayne, Ind. (pop. 17,718), is the capital of Allen County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It received its name from a fort which was erected by the order of General Wayne in 1794.

Methodism was introduced about 1827 by Rev. John Strange, who was presiding elder of the Madison district of the Illinois Conference, which at that time embraced a large portion of the State. In 1829, Rev. N. B. Griffith was appointed to Fort Wayne mission, and in 1830 the first class was organized consisting of but five members to whom, the following year, four were added. The services were held in private houses and in halls until 1840, when a neat frame church was erected, 36 by 50 feet, on the site where Berry Street church now stands. At the same period the first Methodist Sunday-school was organized, the members having previously taken part in union schools. That frame church has since given place to a substantial brick edifice, two stories high, and which has connected with it a commodious parsonage. A second congregation was organized in 1849, and held its early services in the college hall until a frame church was erected, in 1850, on the site where the present Wayne Street church now stands. It has given place to a brick building, with a commodious audience-room and gallery. It has also a parsonage connected with it. The Centenary church, a frame building, was erected in 1866, in the southern part of the city, and the Third Street church was built in 1876, in the northern part of the city, and has a small parsonage connected with it. A large part of the population of Fort Wayne consists of emigrants from foreign countries, among whom Methodism has as yet exerted comparatively little influence, but among the native population it keeps a fair position and has promise of much usefulness. The statistics for 1876 are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1840	Berry Street..............	128	108	$30,000
1850	Wayne Street...........	200	150	32,000
1866	Centenary.................	95	200	4,000
1876	Third Street..............	45	200	3,000

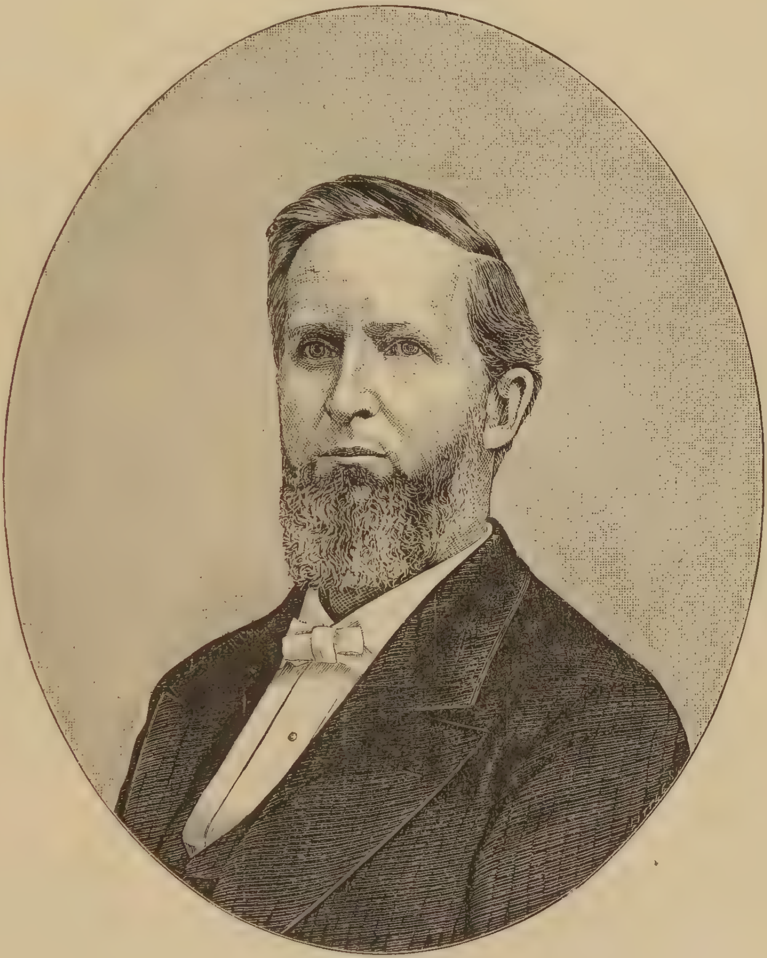
Fort Wayne College is located in Fort Wayne, Ind., and was organized in 1846. It has a beautiful campus of about 3 acres, situated at the west end of the city. The building is 175 feet in front and four stories high, the foundation being of stone and the walls of brick. Though it is plain in its style of architecture, it is solid, substantial, and well arranged. The lecture-halls and recitation-rooms are sufficient to accommodate 500 students, and 100 boarders can be comfortably provided for in the building. The chapel is spacious, and will seat about 1000 persons. The value of the property is estimated at $75,000. It is under the patronage of the North Indiana Conference. The average attendance is about 100 students, both young men and young women. Among its presidents have been Rev. R. D. Robinson, D.D., D. W. F. Yocum, A.M.



FORTY FORT CHURCH.

Forty Fort Church, the interior of which is shown in the accompanying engraving, is situated in the Wyoming valley, near Kingston, Pa., and was erected in 1807, the first in the valley. It is a small edifice having high square galleries on three sides, and a pulpit so elevated as to make it painful to look up to the preacher. The box-shaped pews with perpendicular backs are made of unpainted pine boards, and the whole interior of the church well represents the stern simplicity of the early days of Methodism. It stands in one of the most beautiful rural cemeteries in the whole country, in which rest the remains of many of the early members of the church. The battle-ground of the Wyoming massacre lying near by gives additional interest to the old church. The name originated from its proximity to an old fort, in which forty families took refuge from the hostile Tories and Indians. Bishop Asbury, Lorenzo Dow, and many of the early Methodist ministers preached from its pulpit.

Foss, Cyrus David, D.D., one of the bishops of the Methodist Episcopal Church, was born at Kingston, N. Y., January 17, 1834; was graduated from Wesleyan University in 1854, and was afterwards appointed teacher of mathematics in Amenia Seminary, N. Y., and in 1856, principal of the same institution. He joined the New York Conference of the Methodist Episcopal Church in 1857, and served important appointments in that Conference and in the New York East Conference till 1875, when he was elected president of Wesleyan University. He was a member of the General Conference in 1872, 1876, and 1880. He was elected as bishop May 12, 1880. His official residence is St. Paul or Minneapolis.



REV. CYRUS DAVID FOSS, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Foster, Henry, M.D., the founder of Clifton Springs Medical Institute, is a native of Ohio. Having studied medicine, and being deeply pious, he resolved to build an institute which should be conducted on strictly Christian principles, and where patients might enjoy religious teaching and fellowship. He also designed to assist, as far as he was able, ministers who were suffering from impaired health. The building is large and commodious, and is furnished with every appliance of bath, electricity, and medicine. He built a chapel, where services are held every Sabbath morning and evening, with Bible class in the afternoon. Meetings for prayer and religious conference are also held twice in the week. He is a member of the M. E. Church, but all evangelical pastors and Christians who are in the institute or vicinity share in the services. Many have been converted, and many led to a higher experience while patients under his care.

Foster, Randolph S., D.D., one of the bishops of the Methodist Episcopal Church, was born at Williamsburg, O., Feb. 22, 1820. He pursued his studies in Augusta College, Ky., and shortly after he was seventeen entered the ministry. He was soon placed in important stations in the Ohio Conference. When in charge of Wesley chapel, Cincinnati, he replied, through *The Western Christian Advocate*, to attacks made by Rev. Dr. Rice, of the Presbyterian Church, on the doctrines of Methodism, and his letters were published in book form in 1849, with the title of "Objections to Calvinism." In 1850 he was transferred to New York, and stationed in Mulberry Street church, and while there he published a volume on "Christian Purity." In 1856 he was elected president of the Northwestern University, and, after occupying that position for several years, returned to the pastorate, filling appointments in New York City and vicinity. In 1858 he was chosen as professor in Drew Theological Seminary, and on the death of Dr. McClintock he succeeded to the presidency. He was a member of the General Conferences of 1864, 1868, and 1872. In 1868 he was selected to visit with Bishop Ames the Conferences of Ireland and England, and in 1872 he was elected one of the bishops of the Methodist Episcopal Church. Since his election, in addition to other work, he has visited the Conferences and missions in Europe, and also the missions in South America. His present residence is Boston.

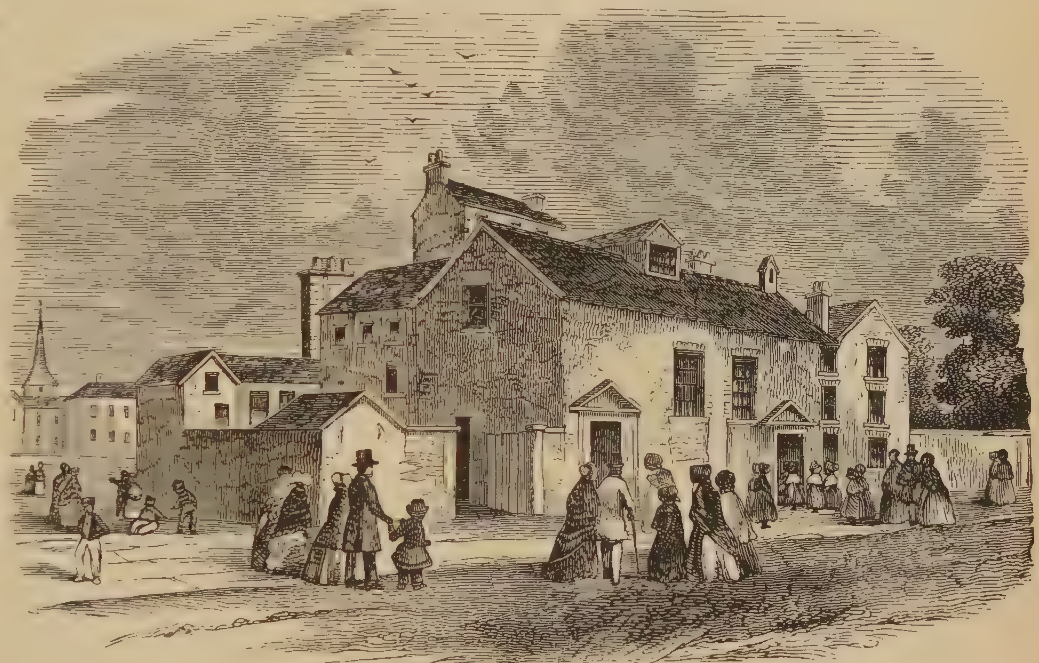
REV. RANDOLPH S. FOSTER, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Foundation Deed of the United Methodist Free Churches, England, defines and fixes the constitution of the connection so named; gives what may be called a legal basis to its Annual Assembly, and secures to the use of the connection, chapels and other premises which have been or may hereafter be settled upon it on trust. It was executed in 1840 by the Annual Assembly of the late Wesleyan Methodist Association. In 1857 the body formed by the union of the Association with the Wesleyan Reformers came under its provisions.

The object of the deed was to render valid and effectual trust deeds which had been or might be executed with the view of permanently settling property for the use of the body, to remove doubts and prevent litigation in the interpretation of such trusts, to declare who were the members of the Assembly when the Foundation Deed was executed, to provide for the identity and successive identity of the Annual Assembly, and to fix its powers, and also to preserve the system of itinerant preaching and a permanent connectional existence among and between the circuits and churches of the body by means of the Annual Assembly.

This deed specifies how the Annual Assembly shall be elected, and what connectional officers shall be admitted. It determines its order of business, and the duties it shall perform; authorizes the admission of ministers, specifying the doctrines which they must believe and preach, and authorizes the exercise of discipline against unsound members. It thus fixes the standard of the doctrines and discipline of the church. It may be revised every ten years, but the doctrines, and certain features of discipline, can never be changed.

Foundry Chapel, the first building opened for Methodist preaching, was situated in Moorfields, London. It had been occupied for the purpose of casting cannon for the government, but owing to an accident had long been in a dilapidated state. Mr. Wesley leased it from the government, and preached his first sermon in it November 11, 1739. Necessary repairs and alterations to fit it for this purpose were not made until the following year, when it was formally opened, July 23, 1740. The first Methodist society was organized in this building, and at its opening there were only 70 members in the society. The building when arranged contained a dwelling-house, book-room, and school. There was also a dispensary, from which medicines were furnished to many of the poor, and an electrifying-room, where electricity was administered, without compensation, to the poor, and which became subsequently the origin of the London Electrical Dispensary. There was a band-room or chapel, in which a day-school was kept for poor children, and the central part was fitted with seats for morning worship, where Mr. Wesley frequently preached at five in the morning. In this building, also, Mr. Wesley formed a loan fund to assist the poor, and to prevent them from pawning their goods and paying exorbitant interest. Lackington, the celebrated bookseller, with others who rose to great eminence, began their career by loans from this fund. The main chapel was on the ground-floor, as shown in the accompanying engraving, and was not furnished with pews, except a few plain seats with backs, but had movable benches for seats, and it was furnished also with galleries. In this building the first Methodist Conference was also held. It was Mr. Wesley's chief place of preaching in London, until August, 1779, when, after forty years' occupancy, it was left for the new and commodious City Road chapel. Mr. Wesley entered in his journal, August 8, 1779, "This was the last night which I spent at the Foundry. What hath God wrought there in forty years!"



FOUNDRY CHAPEL, MOORFIELDS, LONDON.

Fowler, Charles Henry, D.D., LL.D., editor of *The Christian Advocate*, was born in Burford, Canada, Aug. 11, 1837. In 1841 his friends removed to Illinois, where he spent his early years on a farm. In 1851 he became a student at Rock River Seminary, and in the spring of 1855 entered Genesee Wesleyan Seminary, at Lima, N. Y., and in the fall of the same year entered Genesee College, graduating in 1859 with the highest honors of his class. He immediately returned to Chicago and commenced the study of law; but on Christmas evening of that year he was converted; and, determining to enter the ministry, in March, 1860, entered the Garrett Biblical Institute, graduating in 1861. He was subsequently honored with the first degree of D.D. conferred by that institution. He was received into the Rock River Conference in the fall of 1861, and occupied successively full ministerial terms at Jefferson Street and at Clark Street. In 1866 he was returned to Jefferson Street, and succeeded in building the large Centenary M. E. church. After being stationed at Wabash Avenue he was returned to the Centenary in 1870, and after the great fire of 1871 he took an active part in raising funds for the restoration of the Chicago churches and the Garrett Biblical Institute. He visited Philadelphia and other Eastern cities, raising the sum of $40,000 for this purpose. In 1866 he was elected as president of the Northwestern University, but at that time declined; being again elected in 1872, he accepted, and remained in that position until he was elected by the General Conference to the editorship of *The Christian Advocate.* In 1880 he was elected as Missionary Secretary. He received the degree of LL.D. in 1875 from the Wesleyan University. He was a member of the General Conferences of 1872, 1876, and 1880.

REV. CHARLES HENRY FOWLER, D.D., LL.D.

Fowler, Henry H., Esq., of Wolverhampton, England, is the son of a Wesleyan minister, and a lawyer by profession. He is a Liberal in politics, and a member of the Reform Club. He has for several years been the chairman of the Wolverhampton Liberal Association, and has announced his intention of contesting the borough in the Liberal interest at the next election. He was chosen mayor of the town at the early age of thirty. Mr. Fowler is well known in Methodist Connectional committees and Conference, and has taken a very active part in promoting the introduction of the laity into Conference. In conjunction with his partner, Mr. Robert Perks, he framed and carried through the British Parliament of 1876 "The Methodist Conference Act," which gives ecclesiastical freedom to the Methodist Churches of the Australasian and other colonies.

Fowler, Littleton, of the East Texas Conference of the M. E. Church South, was born in Smith's City, Tenn., Sept. 12, 1802. He embraced religion at a camp-meeting in Caldwell Co., Ky., in 1819, and shortly after united with the M. E. Church. He was licensed to preach in 1826, and was admitted on probation into the ensuing Kentucky Conference. In 1829 he was appointed to Louisville, where he received 250 persons into the church. In 1832 he was transferred to the Tennessee Conference, and in 1833 became agent of La Grange College, in which work he spent four years. In 1837 he was appointed as missionary to Texas, and in the following year was appointed superintendent of that mission, embracing in his charge the entire territory, or what was then the Republic. In 1842 he was agent for Rutersville College, and was one of the delegates to the memorable General Conference of 1844, and was also a member of the convention at Louisville for the organization of a separate church. He died of bilious fever Jan. 19, 1846. He was a man of strong intellect, fair education, and of great power in the pulpit.

Fox, Prof. Henry J., was born in Hull, England, in 1821; emigrated to the United States in 1844; joined the New York Conference, and has served as pastor the churches in Hartford, Conn., Sand Street and South Fifth Street, Brooklyn, Forty-third Street and Seventh Avenue, New York, and Charleston, S. C. He was principal of the Ashland Seminary four years. In 1866 he received the degree of D.D. from Union College, and for the last four years has been professor in the State University, South Carolina. He has published several works, the last being "The Student's Commonplace Book."

Foxall, Henry, a local minister, was born in Monmouth, England, in 1760. At the age of twenty-five he went to Ireland to superintend extensive iron-works, and in the city of Dublin he became connected with the Methodists and experienced a change of heart. He emigrated to America in 1794. In 1801 he settled in Georgetown, D. C., where he remained until 1823, when, returning to England, he died, in December of that year, in calm and peaceful triumph. As a Christian his piety was deep and fervent, and as a local preacher he was humble, reverent, pathetic, and useful. He was a man of great benevolence of character, and was devoted to the philanthropic movements of the church. In England he contributed annually £50 sterling to the Missionary Society. He built the Foundry church in the city of Washington, and presented it to the society. To the Charter Fund he left $5000, and also $5000 to the Missionary Society in England. He gave also a parsonage to the church in Georgetown.

France (pop. 36,100,000) has an area of 203,900 square miles. It was anciently called Gaul, and was among the first countries in Europe in which Christian churches were founded. Some writers have claimed that the Apostle Peter ordained bishops for various cities. For this statement there is no historical authority, but it is certain that as early as the second century Christian churches were founded. Irenæus, in A.D. 198, presided at three provincial Synods, and is said to have established a school of catechists at Lyons. Among the Franks, King Clovis, persuaded by his wife, Matilda, embraced Christianity at the close of the fifth century, and it was soon regarded as the chief Catholic nation of Europe. The Reformation of the sixteenth century found many friends in France, and as early as 1521 a Protestant congregation was formed at Meaux. Their growth was so rapid for a time that they sought to establish themselves as the state church. Subsequently trouble and persecution arose, and from 20,000 to 100,000 Protestants were supposed to have perished in the massacre of St. Bartholomew. Until nearly the close of the eighteenth century laws of great severity against them were from time to time enacted. The National Assembly of 1789 gave all denominations equal rights, and since that period, while religious toleration has been recognized in theory, practically there are great impediments. The Reformed and the Lutheran Churches are recognized by the state, and money is appropriated for the support of the pastors, and two Protestant theological seminaries were long maintained at Strasburg and Montauban. The interference of the state, however, has been as disastrous in its results upon Protestantism as the persecution which formerly existed. There are now a number of independent churches organized which are more purely evangelical, and which, it is hoped, will gradually diffuse a revival influence.

Methodism was introduced into France as early as 1790, and a number of societies were formed, which were broken up and scattered during the Revolution. The Wesleyans of England sent missionaries in 1817, and under the labors of Charles Cook and others a French Conference has been formed, which is recognized as an affiliated body by the Wesleyans in England. Services in the English language were also established in Paris for the English residents of that city, and for many years regular services have been maintained. The growth of Methodism, however, in France has been very slow. It was probably impeded by the national hostility so extensively felt towards the English nation, but for many years that cause has passed away. Through the shrewdness and intrigues of the Roman Catholic priesthood, though the laws appear to be tolerant, every possible barrier is placed in the way of the extension of evangelical labor. The whole Methodist membership in France is scarcely 2000. At one time a mission was established for the Germans in Paris, under the care of Rev. William Swartz, by the Conference of Germany and Switzerland of the M. E. Church. It gave great promise of success, but on the occurrence of the Franco-German war the German population was scattered and the mission was abandoned.

France, Methodist Missions in.—Methodist missionary work among the French is carried on among the people of that nationality settled in English-speaking countries where Methodist churches are established, in France itself, and in places near the borders of France, as in some parts of Switzerland and Italy, and at Brussels, in Belgium, where French is the prevailing language. The laws in France secure freedom and protection to every kind of worship, and the government even gives support to Protestant and Jewish as well as to Roman Catholic pastors. A previous license has, however, to be obtained for holding all meetings in which more than twenty persons are engaged, and churches which have not been expressly recognized by the government are expected to comply with this general regulation, in order to avoid the liability to interruption. This license can only be obtained on the petition of a certain number of householders; and, where the prefects are hostile, the people are fearful to petition, and hence with the appearance of freedom there is practically almost absolute prohibition against evangelical work in new places.

Methodism was introduced into France through the Norman islands of the British Channel. These islands—Guernsey, Jersey, Alderney, Sark, and a few smaller ones—lie close to the shores of France, are, in fact, almost included in one of its great bays, and are inhabited by a people of nearly pure Norman descent and speaking the French language, but belong to Great Britain. During Mr. Wesley's life-time, Pierre Le Sueur, a native of the island of Jersey, went to Newfoundland, and there had his attention called to Methodism. On his return to Jersey, in 1775, he became acquainted with another person, John Fentin, who had been converted in Newfoundland. In the following year a pious sea-captain came to the island and began preaching in English. Le Sueur also began to preach in French. In 1785 some Methodist soldiers, in a regiment which had recently been stationed on the island, applied to Mr. Wesley to send them a preacher. Adam Clarke was sent the next year. In the mean time Pierre Arrivé, of Guernsey, having, through the influence of Le Sueur, become favorable to the Methodists, opened the way for them to enter that island. R. C. Brackenbury began the work there. He was followed by Dr. Coke and Jean de Quetteville from Jersey, and a society was organized in a short time. De Quetteville was a writer of hymns (in French), and many of his compositions are still in use in the French congregations of these islands. Dr. Adam Clarke visited the island of Alderney in 1787, and was followed by native preachers from Jersey and Guernsey, who organized churches.

In 1790, De Quetteville and John Angel went over to Normandy. They were followed by William Mahy, a local preacher of Guernsey, who was shortly afterwards ordained by Coke at Courcelle, and was the first Methodist preacher ordained on the Continent of Europe. A chapel was hired in Paris, in which De Quetteville preached the first Methodist sermon that was preached in that city, but it was soon given up. Meetings were held at Courcelle, Cresson, Beauville, Perriéres, and many other places, with favorable prospects at first, but an opposition gradually arose against the evangelists which made their labors more difficult. Pierre de Pontavice, a refugee from Brittany residing in Jersey, returned to France, and began, in 1802, a work which he continued till his death, eight years afterwards. Mahy had formed a number of societies, when his health and intellect failed and he was obliged to cease working. The Revolution soon afterwards put a stop for a time to all progress.

During the French Revolution, French prisoners of war were kept in ships at the English naval stations of Chatham, Plymouth, and Stapleton. William Toase labored with these men as a Methodist missionary, and was assisted by local preachers from the Channel Islands. When the prisoners were discharged and returned to their homes, they carried with them their Bibles and many of the teachings of the missionaries, and helped to revive the work which had been begun in France before the Revolution. De Quetteville, Le Sueur, and another minister, Olivier, returned to the society which had been founded in Normandy, and Charles Cook, in 1817, was added to the band. He proved an energetic and most useful laborer, and contributed greatly to the success which Methodism has gained in France. He was followed by Henry de Jersey in 1819. Societies were organized in the north of France, in Paris, and in the southern part of the country. Circuits were formed and supplied with preaching, partly by ministers from the Channel Islands, partly by preachers who grew up out of the churches of the country. The first French district meeting was held at Perriéres, April 20, 1820, during which the first Methodist love-feast was held in France. An English Wesleyan mission was begun at Paris in 1833 by the Rev. Robert Newton. The French Conference was organized in 1852, as a body affiliated with the English Wesleyan Conference, and subordinate to it in legislative functions. The stations in the French cantons of Switzerland, in Corsica, and at Nice and Turin, have been organized in connection with the French work and are a part of it. The Missionary Society of the Methodist Episcopal Church formerly assisted in the support of the French churches, particularly with reference to the extension of their work into the valleys of Italy and Corsica. In 1852 the society, in response to an application from the Rev. Charles Cook for help in supporting the labors of Mr. Rostan in Italy, made an appropriation of $2500 for this work. In 1854 the appropriation was doubled, with especial reference to the extension of the work in the Waldensian valleys, Piedmont, Nice, and Corsica. Five thousand dollars were again appropriated in 1855. In later years the appropriations were discontinued.

The Methodist churches and missions in France, Switzerland, and Corsica under the care of the French Conference returned, in 1876, 17 central or principal stations, 184 chapels and other preaching-places, 34 ministers, 99 local preachers, 1908 members, 131 on trial, 58 Sunday-schools and 12 day-schools, with a total of 2560 scholars, and 9889 attendants at public worship.

Missions to English-speaking people were conducted at Paris, Rheims, and Boulogne, with, in all, 3 ministers, 4 local preachers, 8 chapels and other preaching-places, 81 members, 99 Sunday-school scholars, and 639 attendants upon worship.

A French chapel at Brussels, in Belgium, was occupied in 1875 by the Rev. J. Hocart, Jr., which returned 1 Sunday-school, with 5 teachers and 40 scholars, and 300 attendants on the services.

Frankford, Ky. (pop. 5396), the capital of the State, is situated on the Kentucky River and on the Cincinnati, Lexington and Louisville Railroad. It is in the midst of a beautiful country. This region was early visited by the pioneer Methodist preachers who traveled the Franklin circuit. Its name appears in the minutes for 1821, and Nathaniel Harris was in charge of Frankford and Danville. In 1822 it reported 36 members. It adhered to the Church South in 1845, and reports 230 members. The African M. E. Church reports 235 members, 150 Sunday-school scholars, and $2000 church property.

Frankland, B. B. A., son of Rev. B. Frankland, was a tutor at Woodhouse Grove, England, ten years, entered the ministry in 1845, and for thirty years, with diligence, humility, prudence, and propriety, he served the church, nineteen years in circuit work and twelve as editor. His sermons and writings were marked by simplicity, exactness, and strength. He was a sensitive and vigilant guardian of evangelical truth. Suddenly summoned away in the midst of his days, he was found ready.

Franklin, Pa. (pop. 3908), capital of Venango County, is situated on the Alleghany River, and was laid out in 1795. It is in the celebrated oil regions, and has had a rapid and solid growth. The Methodist preachers visited that part of the State about the year 1800 or 1801, but no organization was effected until about 1810, when a class was organized by Joshua Monroe. When Andrew Hemphill traveled the Carlisle district of the Baltimore Conference, he visited Franklin, having made an appointment to preach. Being refused the school-house, he stood under a tree on the common and delivered the first Methodist sermon heard in the place. Regular preaching was established in 1826. The first church was built in 1834, which gave place to a beautiful edifice in 1863. A very great revival has recently (1877) occurred. In 1860 an African M. E. society was organized, and a small house of worship built. Franklin is in the Erie Conference, and reports: members, 380; Sunday-school scholars, 240; church property, $44,000.

Fraternal Relations.—It was Mr. Wesley's great desire that the Methodists all over the world should be known as one body. Prior to the organization of the Methodist Episcopal Church, in 1784, the members of these societies everywhere were under the same general rules, and while ministered to by preachers of their own, received the sacraments at the hands of the ministers of the Church of England. When the M. E. Church was organized, the fact that Dr. Coke was recognized as a member of the Wesleyan Conference in England, and was also bishop of the church in the United States, and that he passed to and fro performing duties in both bodies, bound the English and American branches most closely together. Subsequently the interchange of visits between the Wesleyans of England and the M. E. Church in the United States still preserved this fraternity of feeling. Various secessions occurred, however, both in England and America, and, as usual in such cases, there was considerable controversy, and sometimes the manifestation of a bitter feeling. As time progressed, and as the various bodies addressed themselves to their proper work of saving souls, and as the controversy upon minor points diminished, fraternal feelings were gradually re-established. In England the controversy between some of the seceding bodies and the Wesleyans was for a number of years very sharp, and up to this time there has not been established between the parent body and some of the seceding bodies any official fraternal relations; but a kindlier feeling has been developed, and to some extent such relations are beginning to be recognized. In Ireland, in 1876, propositions were entertained both by the Wesleyans and the Primitives looking to a reunion, the general terms of which were agreed upon in the recent Conference in 1877. In Canada, the East British American Conference, the Wesleyan Conference of Canada, and the New Connection Methodists formed a union in 1874, and constituted the Methodist Church of Canada. There still remain, however, in that province the Primitive Methodists and the Methodist Episcopal Church as distinct from this organization. In the United States, the Protestants, which separated in 1828; the African Methodists, which separated in 1816 and 1820; and the Wesleyan Methodists, which separated in 1842, long remained without any fraternal relations being established. All these bodies were recognized as having withdrawn from the Methodist Episcopal Church, and as having created separate and distinct bodies, no provision having been made in any way looking towards such separation by the General Conference of the church. At the General Conference in 1844 the discussions and decisions in the cases of Mr. Harding and of Bishop Andrew led to such a state of feeling that a separation appeared inevitable, and action was taken by the General Conference looking to that possible contingency. Unfortunately, the language used was somewhat indefinite, and the churches in the various sections of the Union took different views of what was designed and what was granted by the General Conference; the South claiming that full permission was given for the Southern Conferences to erect themselves into a distinct organization, while the Conferences in the North claimed that such permission was suspended on certain conditions. The separation occurred in 1845, and a General Conference of the Southern organization, which met in 1846, appointed Dr. Lovick Pierce as a delegate to visit the General Conference of the Methodist Episcopal Church in 1848, for the purpose of establishing fraternal relations between the two divisions of the church. In the mean time controversies sprung up upon the border, and a lawsuit in reference to a division of the Book Concern was apprehended. When the General Conference of the M. E. Church assembled in Pittsburgh, in 1848, Dr. Pierce presented his credentials, and was kindly received personally, but the General Conference declined the proposition to establish fraternal relations before the difficulties were settled. The two churches remained without any fraternal intercourse until after the close of the Civil War. It was then supposed that the questions connected with the Book Concern having been settled by the decision of the Supreme Court, and the questions directly or indirectly springing out of slavery having been removed, the barriers to fraternal relations no longer existed. Accordingly, the General Conference of 1868 appointed a commission "to confer with a like commission from the African M. E. Zion Church," who were also "empowered to treat with a similar commission from any other Methodist Church that may desire like union." In April, 1869, the bishops of the M. E. Church appointed Bishops Janes and Simpson to visit and confer with the bishops of the M. E. Church South, who met in St. Louis the next month. The visit was made and a friendly correspondence ensued, but without any definite action. The commission appointed by the General Conference requested Bishop Janes and Dr. W. L. Harris to attend the General Conference of the Methodist Church South at Memphis in 1870. They were received kindly and treated with great respect, but as that body regarded the committee as appointed to treat on the subject of union only no specific advance was made, though a kindlier feeling was awakened between the two branches of the church. At the General Conference of 1872 authority was given to appoint a committee of two ministers and one layman to convey fraternal greetings to the General Conference of the M. E. Church South. This commission consisted of Albert S. Hunt, D.D., Charles H. Fowler, D.D., and General Clinton B. Fisk. They visited the General Conference of the Methodist Episcopal Church South at Louisville, in May, 1874, were received with great cordiality, and in turn that General Conference authorized a delegation consisting of two ministers and one layman to bear their Christian salutations to the ensuing General Conference of the M. E. Church; and, in order to remove all obstacles to formal fraternity, the bishops were authorized to appoint a commission of three ministers and two laymen to meet a similar commission appointed by the General Conference of the M. E. Church to adjust all existing difficulties. Accordingly, Lovick Pierce, D.D., James A. Duncan, D.D., Landon C. Garland, LL.D., were appointed delegates to visit the General Conference, and E. H. Myers, D.D., R. K. Hargrove, D.D., Thomas M. Finney, D.D., Hon. Trusten Polk, and Hon. David Colockton were appointed commissioners. Mr. Polk having died before the meeting, the bishops appointed Hon. E. B. Vance in his stead. The delegates met the General Conference of the Methodist Episcopal Church in Baltimore, in May, 1876, except Dr. Pierce, who was unable on account of his feebleness to be present, but who sent a long and fraternal letter of greeting. They were received with great cordiality, and the General Conference appointed as commissioners to confer with theirs M. D'C. Crawford, D.D., Hon. Enoch L. Fancher, LL.D., Erasmus Q. Fuller, D.D., John P. Newman, D.D., and General Clinton B. Fisk. The commissioners of both bodies met at Cape May, N. J., Aug. 17, 1876, and after a very pleasant session of six days the commissioners, by a unanimous vote, approved of an address (which was published) to the bishops, the ministers, and the members of the Methodist Episcopal Church and the Methodist Episcopal Church South, accompanied by a basis upon which they advised that all the disputes between the churches concerning church property should be settled. This agreement has been very generally approved by the ministers and members of both bodies, and on the proposed basis the disputes concerning church property have been generally settled. Though the commission on union appointed by the General Conference of 1868 produced no direct results, yet under its influence fraternal feelings largely increased, and at the General Conferences of 1872 and of 1876 delegations were received from nearly all the Methodist bodies in the United States and Canada, as well as from Great Britain and Ireland, who brought their greetings, which were kindly returned by letter and by the appointment of delegates to visit these bodies. (See DELEGATES, FRATERNAL.)

Frederick, Md. (pop. 8525), the capital of Frederick County, is on a branch of the Baltimore and Ohio Railroad, 60 miles west of Baltimore. Methodism was planted in Maryland within the bounds of what was at that time Frederick County, but in the division of the territory became Carroll County. The first circuit formed, embracing the whole country west of Baltimore, was called Frederick. There is no evidence, however, of Methodist services having been held in the town of Frederick before 1770, when it was visited by John King, who was one of the first preachers in America, and was exceedingly zealous and laborious. After that time it was regularly visited by the circuit preachers. A society was organized, among whom John Haggarty was the most active, who subsequently became an able and distinguished preacher. While Methodism grew with the population in various parts of the circuit, the progress in the town of Frederick was comparatively slow. For more than thirty years after its introduction there were only about 30 members. In 1792 the first Methodist church was built, which gave place to a new edifice in 1841, and this has been succeeded by a larger and more commodious church now standing. The Asbury M. E. church (colored), was built in 1818, was enlarged in 1850, and was rebuilt in 1870. The Methodist Protestants purchased and occupy the former M. E. church edifice. During the Civil War, the M. E. Church South, commenced an organization, and their church was built in 1868. The African Bethel church was rebuilt in the year 1870. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1792	M. E. Church................	366	260	$26,000
1818	Colored M. E. Church...	329	142	9,000
	M. Protestant Church...	50	52	5,000
1868	M. E. Church South.......	102	100	14,000
1870	African M. E. Church...	100	70	3,000

Fredericksburg, Va. (pop. 4064), situated on the Rappahannock River and on the Richmond and Fredericksburg Railroad, is an old city, which was named in honor of Prince Frederick, father of George III. Just beyond its limits is an unfinished monument, begun in 1833, which marks the resting-place of the mother of Washington, who died in 1789.

Methodism was introduced into this place about 1796, and in a few years after a small church was built, which was improved in 1825, and was destroyed by fire in 1841. Prior to its destruction a brick church had been built on Hanover Street. Fredericksburg belonged to the Stafford circuit for a number of years. In 1809 it was established as a station under the charge of Beverly Waugh, subsequently bishop. John Kobler, a pioneer of Methodism in the West, settled in Fredericksburg in his old age, and took special interest in the erection of the Hanover Street church; and when he died left the society a house for a parsonage. At the division of the church a part of the society adhered to the Church South, and for a number of years there were two churches maintained. During the Civil War, Fredericksburg was seriously injured, and though the M. E. Church made a number of efforts to re-organize, little was accomplished after that period. The reports made to the Baltimore Conference of the Church South show 189 members, 156 Sunday-school scholars, and $6500 church property.

Free Methodists.—The organization of the Free Methodist Church dates from Aug. 23, 1860, at a convention composed of ministers and laymen who had been members of the Methodist Episcopal Church, but became dissatisfied with the workings of its government. Though organized at that date, the movement commenced several years earlier within the bounds of the Genesee Conference, and originated in an association of ministers who thought they had not been properly treated by the leading men of the Conference. Some of them proposed a platform or protest, from which they became known as "Nazarites." In their writings and speeches they complained of the decline of spirituality in the church, charging the church with tolerating for the sake of gain the worldly practices of its members, and its departure both in doctrine and discipline from the teachings of the fathers. They professed themselves to be moved by the Holy Spirit, and believed it was their duty to bear open testimony against what they alleged to be the sins of the church. These proceedings and their publications containing such charges against the leading members of the Conference led, in 1855, to a very unpleasant state of feeling, and resulted in various church trials. In 1858 two of the leaders were expelled from the Conference; they appealed to the ensuing General Conference held at Buffalo, in 1860, but as they had declined to recognize the authority of the church, and had continued to exercise their ministry, and to organize societies, the General Conference declined to entertain the appeal. Even prior to the trial, some of the ministers had established services and collected congregations in opposition to the regular church services. At the organization of this church in 1860, they accepted the doctrines of Methodism as contained in the Articles of Religion, and placed a special stress on Christian perfection or sanctification. They added an additional article, which says: "Those that are sanctified wholly are saved from all inward sin; from evil thoughts and evil tempers. No evil temper, none contrary to love remains in the soul. Their thoughts, words, and actions are occasioned by pure love. Entire sanctification takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated believing soul. If the soul is cleansed from all sin it is then fully prepared to grow in grace." They also added a second article, on future rewards and punishments. In church polity the name of bishop was abandoned, and a general superintendency substituted. The Conference organizations were retained as in the M. E. Church, and laymen in number equal to the ministers were admitted into each of these bodies. The name of presiding elder was changed to that of district chairman. No one is admitted as a member, even after probation, without a confession of saving faith in Christ. The reason alleged by them is, that much of the defection in other Methodist Churches is due to the fact that multitudes who have joined the church as inquirers have failed to pursue a strictly spiritual life. They also require their members to be exceedingly plain in their dress, and they prohibit any one connected with the church from being a member of any secret society. They require not only abstinence from intoxicating liquors, but also from the use of tobacco except as medicine. In its early history some of its leaders encouraged a spirit of wild fanaticism, claiming the power of healing by the laying on of hands. In many cases the excitement connected with these meetings passed into extravagance, which was sanctioned by their leading men as being evidences of the influence of the Holy Spirit. As the denomination has progressed, and has extended its boundaries, though their services are still characterized by much fervor, there is less of these manifestations. The Free Methodist Church is confined almost exclusively to the Northern States. There are at present ten Annual Conferences, which report for 1876 the following statistics:

Conferences.	Members.	S. S. Scholars.	Ch. Property.
Genesee	2205	1775	$122,700
Illinois	1275	931	39,600
Iowa	570	492	6,300
Kansas	......	......	....
Michigan	1485	1095	37,625
Minnesota and N. Iowa	293	175	4,200
New York	725	656	60,800
North Michigan	1306	688	15,700
Susquehanna	1333	1108	69,850
Wisconsin	281	140	8,100

A monthly magazine was commenced in 1860 by Rev. B. T. Roberts, who was elected the first superintendent, which is called *The Earnest Christian.* It is conducted as an independent enterprise, but has the patronage of the church. There is also a weekly paper called *The Free Methodist*, which, though published by an individual, is in the interest of the denomination. Two institutions of learning are under the auspices of the church, one at North Chili, Monroe Co., N. Y., where Mr. Roberts resides, the other at Spring Arbor, Mich.

Freedman's Aid Society.—Prior to 1866 the Methodist Episcopal Church had co-operated with the different freedman's aid commissions in the common work of elevating the freedmen. About that time a strong tendency towards denominational movements was manifested among the different churches, as it was supposed more could be accomplished by separate church action. Accordingly, a convention was called in Cincinnati, and the Freedman's Aid Society of the M. E. Church was duly organized, and subsequently it obtained a charter under the laws of Ohio. The subject was brought before the attention of the Annual Conferences in the fall of 1866 and in 1867, and received their cordial approval. The first appointment of teachers, 75 in number, was made Oct. 6, 1866, though but little money had then been provided. The receipts of the first year amounted to $37,139.89, and the funds were applied wholly to the educational work, except the amount necessarily required by the office. In 1868 the board reported to the General Conference, which passed resolutions sanctioning its organization, approving its objects, and commending it to the liberal support and co-operation of the ministers and members of the church. The Annual Conferences were requested to take collections in its behalf, and the bishops were authorized to appoint a traveling preacher as corresponding secretary. In harmony with this action, Dr. R. S. Rust was chosen corresponding secretary, and having been re-elected by the General Conferences of 1872 and 1876, he continues in that position. A few eligible points were selected for the establishment of training-schools, and some real estate was purchased. From 1867 to 1872 the receipts amounted to $277,968, and the number of teachers employed averaged 90, having an average of 8000 pupils under their instruction. The General Conference of 1872 fully adopted the society, and a board of managers was appointed for it as for the other benevolent associations. At the commencement of the society teachers were selected, and schools were established for primary scholars wherever a felt want was manifested. As common schools were established in some of the Southern States, and as the funds of the society were limited, it has since that period restricted its work chiefly to founding and organizing institutions for training ministers and teachers for the South. Its teachers generally are Christian men and women, who devote themselves with great zeal to the work, and serve the society at a very moderate compensation. As soon as funds can be acquired it is the design of the society to establish a seminary of a high grade within the bounds of each Conference in the South. This can only be done gradually. Lands must be purchased and improved, school buildings and dormitories repaired and erected, and proper apparatus and furniture purchased. Already property in ground, buildings, and furniture has been procured amounting to some $200,000. For the present, also, the society must support at least the principal teachers in these various institutions, and must give aid to some of the young men who are preparing for the ministry in this country, and for missionaries to Africa.

The necessity for such a society must be evident to every reflecting mind. In several of the Southern States there is no good system of common school education, and very few teachers have been prepared for instructing the colored youth; yet the progress made by the colored children has established the fact of their capacity to learn, and has in a great measure removed the prejudice that had existed against their education. Long years of ignorance and degradation have placed the race under unfavorable circumstances, and it has been regarded as vastly inferior to the whites in all respects. It is, however, surprising to witness with what readiness the children learn, and with what success they master the studies in the ordinary course. The great need, however, is for educated teachers, who shall instruct and elevate the colored youth; and more especially for educated ministers, who shall on the one hand perfectly sympathize with their people in all their habits and circumstances, and on the other will raise them to a higher plane of thought and culture. This work is now in progress, but as yet comparatively little has been accomplished. The following table presents a concise view of the work of the society for nine years:

Year.	Teachers employed.	Amount expended.
1868	52	$37,139.89
1869	70	50,167.24
1870	105	93,513.50*
1871	110	82,719.49*
1872	75	51,568.43
1873	70	55,134.98
1874	60	66,995.74
1875	50	86,562.88
1876	60	58,204.75

With the exception of the amount furnished for two years from the Freedman's Bureau, the funds of the society have been received wholly by contributions from the benevolent. Since its organization the society has aided in the establishment of the following institutions:

Bennett Seminary, Greensborough, N. C.; Centenary Biblical Institute, Baltimore, Md.; Central Tennessee College, Nashville, Tenn.; Claflin University and Baker Institute, Orangeburg, S. C.; Clarke University and Theological Seminary, Atlanta, Ga.; Cookman Institute, Jacksonville, Fla.; Haven Normal School, Waynesborough, Ga.; La Teche Seminary, Baldwin, La.; New Orleans University and Thompson Biblical Institute, New Orleans, La.; Orphans' Home, Baldwin, La.; Rusk Biblical and Normal Institute, Huntsville, Ala.; Wiley University, Marshall, Texas.

Several of these institutions are yet in an incipient condition, and have accomplished but little, while others have erected permanent buildings and their halls are crowded with students. It is not expected that this association will be a permanent one. In process of time these several schools will be transferred to the Conferences within whose limits they are located, and for whose interests they will be permanently required. The field they embrace, and the work required to be done, are immense. A population of nearly 5,000,000 is to be directly or indirectly benefited. Bishop Thompson forcibly said of their numbers, "More than in any State in the Union; than in all New England; than in Algiers, or Egypt, or Nubia, or Abyssinia; more than in Eastern Africa from Cape Guardafui to Cape Corientes; more than in Ethiopia; ten times as many as are in Natal and Cape Colony together; and forty times as many as are in the country of the Hottentots. One-fortieth of the sons of Africa at our doors! Ethiopia's hand stretched forth to us. Providence has two modes of evangelizing: sending Christians into pagandom, and sending pagans into Christendom. Behold our providential domestic African mission."

Freeport, Ill. (pop. 7889), the capital of Stephenson County, situated on the Chicago and Northwestern Railroad. Methodism was introduced into this region about 1830–31, and in 1838 James McKean and John Gilham were sent to Freeport circuit. In 1840 services were commenced regularly in the town. The station was organized in 1850, and the first church was built in 1851. The second church was erected in 1866. German services were commenced in 1857, and in 1858 an edifice was built. There are a few Free Methodists, but they have no church. It is in the Rock River Conference, and reports as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1851	First Church	210	380	$21,500
1866	Embury	192	280	24,000
1858	German M. E. Church	130	116	4,500

Fremont, O. (pop. 5455), the capital of Sandusky County, is situated on the Lake Erie and Louisville, and Lake Shore and Michigan Southern Railroads. It has had a rapid growth in recent years, and has a beautiful location. Methodism was introduced into this city soon after its organization, and first appears on the annals of the M. E. Church for 1850, with S. M. Beatty as pastor. The circuit, in 1851, reported 381 members. From that time the church has had a fair growth. It is now a station in the Central Ohio Conference, and reports 181 members, 188 Sunday-school scholars, and $9500 church property.

French, Jno., M.D., of the Methodist Protestant Church, was born in the county of Goochland, Va., and removed to Lynchburg, Va., where he studied medicine. Some years after he removed to Norfolk. He was a local preacher of the M. E. Church, and about 1828 he retired from the general practice of his profession, and entered more heartily into the work of the gospel ministry. He joined the Reformers, and was an active coadjutor with Shinn, McCaine, Jennings, and others in inaugurating the measures which led to the organization of the Methodist Protestant Church. About 1830 he was called to organize a church in Boston, Mass., and, using a school-room for a preaching-place, he soon commanded large and intelligent audiences. Six months after he returned to Norfolk, and with others established the Virginia Conference of the M. P. Church and became its first president. He served the constitutional period, and then turned his attention specially to the organization of a church in Norfolk. To this end he purchased the old theatre, and fitted it up for a church, an enterprise which resulted in his financial ruin. Afterwards he was re-elected to the presidency of the Conference. In 1836 he removed to Nansemond County, and died in the fall of 1838.

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* Including appropriations from Freedman's Bureau.

French Domestic Missions in North America.—Missions among the French settlers in the United States were begun by the Methodist Episcopal Church as early as 1820. They have never been an important feature of the work of the church for two reasons, viz., the French immigration has always been small, and it has been the settled policy of the church to Americanize the congregations and organize them into English-speaking churches as fast as possible.

The Rev. Daniel De Vinne joined the Mississippi Conference in 1820, desiring to labor among the French in Louisiana. He was appointed to a circuit which embraced a region extending 564 miles from Alexandria, on Red River, to the Gulf of Mexico. Near the end of his two years of labor on this circuit a church was built and dedicated in Plaquemine Brulee, on the western side of the Opelousas Prairie, which was the first Protestant church in Southwestern Louisiana.

Missions were established in 1850 on the St. Lawrence River, within the bounds of the Black River Conference, and at Croghan, in the same region, which reported, in 1859, 59 members and 74 probationers. In 1864 many of their members had been received into American societies, and in 1866 they were discontinued. A small mission existed in the Troy Conference, near Lake Champlain, in 1859, but this also can no longer be recognized. A mission was organized at Detroit in 1851, which, in 1852, returned 24 additions to the membership and 35 to 40 children in the Sunday-school. This mission, in 1858, ceased to be French, and an English service was established in its place. A mission was begun in New York City in 1851 by the Rev. J. B. Cocagne, which had only a brief existence.

The Methodist Church of Canada sustains missions to the French of the Province of Quebec at eight stations and circuits, as follows: Montreal, Quebec, Compton and Sherbrooke, Roxton Pond, Stafford and Ely, Lacolle, Bolton, Stukely, etc., Canaan and Farnham, which reported, in 1876, 7 missionaries and 140 members.

French Methodist Literature.—French literature is rich in works of a spiritual and devotional character, many of which have been extensively circulated in other countries, and are read with edification by Christians of all communions. The Methodist Church, besides possessing translations or adaptations of the more important English and American Methodist works, has produced several writers of ability and piety, combined with the national fervor of expression, whose works are published at the Conference agency, the *Librairie Évangélique*, No. 4 Rue Roquépine, under the management of the Rev. Matthew Lelièvre. According to the report made to the Conference of 1877, five works had been published at this agency during the year, and the sales of books had amounted to 28,000 francs. A weekly journal, *L'Évangéliste*, Rev. Matthew Lelièvre, editor, is published under the direction of the Conference, which is in its twenty-fifth year, and is self-sustaining.

Freund, John W., a member of the East German Conference, was born at Darmstadt, Germany, in 1832. Arriving in the United States in 1848, he was converted and united with the M. E. Church in 1849. He joined the New York Conference in 1853, and, after filling a number of important appointments in several cities, was appointed presiding elder of the Philadelphia German district, the position which he now holds. He was a member of the General Conference of 1876.

Friendly Islands: Language and Missionary Literature.—The language of the Friendly Islands is one of the Polynesian dialects, which form a class of themselves. It has been reduced to writing by the missionaries, who have given it all the literature it has. The mission press was established in the islands in 1831, and from it have been published large editions of school-books of various kinds adapted to the wants of the people, selections from the Scriptures, hymn-books, catechisms, and other useful works. Among the more important works which have been issued are a selection of twenty of Mr. Wesley's sermons, a translation of Barth's "Church History," and the Bible. The people have exhibited a high appreciation of their books, and they have gained a large circulation. A visitor to the islands about the year 1853 reported that 8000 of the natives could read the Scriptures, and 5000 could read in their own language. The policy of the missionaries to sell the books rather than give them away has been attended by good results, not only in a pecuniary respect, but in respect to its ultimate object of cultivating the habit of self-dependence among the converts. Among books relating to this mission are "Tonga and the Friendly Islands," by the late Miss Farmer, and the late Rev. Walter Lawry's accounts of his two missionary visits to the Friendly and Fiji Islands, already mentioned in the account of the missionary literature of the Fiji Islands.

Friendly Islands, Wesleyan Missions in the.—Friendly, or Tonga Islands, a group consisting of three clusters of islands in the Southern Ocean, lying between latitude 18° and 25° S., and longitude 173° and 176° W. The whole number of islands is about 150. Before Christianity was introduced among them the inhabitants were savages like the other Polynesians, but showed less signs of hostility than their neighbors to the whites, whence the islands were called Friendly. The first attempt to introduce Christianity into the group was made in 1797, when Captain Wilson, of the ship Duff, left ten mechanics on the island of Tongataboo as missionaries. Three members of this band were murdered, and the others were compelled to go away. The Rev. Walter Lawry, of the Wesleyan Missionary Society, visited the islands in 1822, but did not remain upon them. Some native converts from Tahiti next appeared on the field. In 1825 the Rev. Messrs. John Thomas and John Hutchinson were appointed missionaries to these islands by the Wesleyan Missionary Society. They reached Hihifo in 1826, and were received unfavorably, but remained, and were reinforced in 1827 by three others. In 1830, Mr. Thomas went to the Habai Islands, one of the subordinate groups, and after a few months of labor gained a few converts, who were baptized, among them their king, Taufaahau, whose name was changed to King George. Through the influence of this potentate idolatry was abolished on the island of Vavau. More missionaries were sent out in 1831, among whom was a printer, and a mission press was established, which has proved an effective help to the dissemination of gospel truth. The progress of the mission since this period has been very rapid. Hosts of native laborers have been raised up, who have spread the gospel through the group and have done the major part of the work, which has resulted in the overthrow of idolatry and the general reception of Christianity by the islanders. In 1839 a revival prevailed in Vavau, Habai, and the Tonga group. King George, who was converted in 1834, succeeded to the sovereignty of all the islands in 1845, and threw the whole weight of his influence in favor of Christianity. He has proved to be the most remarkable man whom Polynesia has produced. Through the whole of his long reign he maintained a steady Christian demeanor, and gained the respect and even admiration of the strangers of various nations who came in contact with him. In 1832 a mission was established at Keppel's Island. In 1836 auxiliary missionary societies were formed in the islands of Habai and Vavau, in aid of which the people gave liberal subscriptions of the multifarious articles which serve them in the place of currency. The progress of the mission suffered interruptions in 1840 and 1852 from rebellions of the heathen part of the population. On the latter occasion the insurgents were abetted by the Roman Catholic missionaries. The rebellions were suppressed, and uninterrupted progress has since been enjoyed. In 1854 the mission reported 9 missionaries, 487 local preachers, 7161 members, 174 schools, 7928 scholars, and 9100 attendants upon worship. For several years the islands have been regarded as wholly Christian, and the churches have been self-supporting, constituting a district under the care of the New South Wales and Queensland Conference of the Australasian Methodist Church.

WESLEYAN CHAPEL, VAVAU, FRIENDLY ISLANDS.

The report of the Wesleyan Missionary Society for 1876 gives the following statistics for the Tonga or Friendly Islands district: chapels and other preaching-places, 127; missionaries, 17; catechists, 21; local preachers, 943; members, 7845; on trial, 441; Sunday-schools, 124, with 716 teachers and

5503 scholars; day schools, 117, with 198 teachers and 5503 scholars; attendants on public worship, 19,320.

Fry, Benj. St. James, D.D., was born in Rutledge, East Tenn., in 1824, but spent his childhood and early manhood in Cincinnati, receiving his education at the Woodward College. He was received into the Ohio Conference in 1847. Among his appointments in that Conference were Portsmouth, Newark, Chillicothe, and Zanesville. He was four years president of the Worthington Female College, and served three years as chaplain in the Union army. In 1865 he was put in charge of the depository of the Methodist Book Concern at St. Louis, and conducted its business till he was elected editor of the *Central Christian Advocate* by the General Conference of 1872, and, having been re-elected, now occupies that post. He was a reserve delegate of the General Conference of 1868, and served a part of the session, and was secretary of the committee on Sunday-schools. At the General Conference of 1876 he was secretary of the committee on education.

REV. BENJ. ST. JAMES FRY, D.D.

He has been a frequent contributor to the periodical literature; is the author of several volumes of Sunday-school books, including lives of Bishops Whatcoat, McKendree, and Roberts. He is also the author of "Property Consecrated," one of the prize volumes issued by the church on systematic beneficence.

Fry, James D., A.M., professor in the Illinois Wesleyan University, was born May 16, 1834, in Chester County, Pa. He was educated partly at Oberlin, O., but finished his collegiate course at the Ohio Wesleyan University. He joined the Ohio Conference, and after having spent several years in the pastoral relation and as financial agent of the Wesleyan University, he spent a year traveling in Europe. On his return he was elected to the professorship which he now holds.

Fry, Mrs. Susan M. (maiden name Davidson, wife of the preceding), was born in Burlington, O., Feb. 4, 1841, and was educated in the Female Seminary at Oxford, O., where she graduated at the age of eighteen, and engaged in teaching drawing, painting, and music. In 1867 she was converted and joined the M. E. Church, and the following year was married. In 1871 she began to work in the interests of the Ladies' and Pastors' Christian Union, and for the Woman's Foreign Missionary Society, and is at present secretary of its Illinois branch. She has visited many of the Conferences and addressed them in behalf of these societies. After having traveled with her husband in Europe, she was elected to the chair of Belles-Lettres in the Illinois Wesleyan University in 1875, a position which she still holds. She has also been an occasional contributor to the church and other periodicals.

Frye, Christopher, a member of the Baltimore Conference, was born in Winchester, Va., Feb. 13, 1778; was converted in 1796, and joined the Baltimore Conference in 1802. For thirty years he regularly filled important appointments in the Conference, and was presiding elder of the Greenbrier, Monongahela, Potomac, and Baltimore districts. After he had taken a superannuated relation he was settled on a farm near Leesburg, and while attending to a thrashing-machine he was caught by the machinery and one of his limbs was severely crushed. He was perfectly self-possessed, conversed with the utmost calmness in reference to his approaching end, and died Sept. 18, 1835.

Frye, Joseph, a member of the Baltimore Conference, was born in Winchester, Va., in 1786. In 1809 he entered the Baltimore Conference, and filled various appointments until 1822, when, in consequence of a violent disease, he was placed in a superannuated relation. Re-entering the itinerancy in 1824, he was stationed in Baltimore and vicinity, and was presiding elder of the Baltimore district. In 1836 he was superannuated. His life was an active and useful one, and he died in Baltimore in May, 1845. As a preacher he sometimes had remarkable power. The following incident is related by Rev. Alfred Griffith:

"I cannot forbear here to relate an incident illustrative of his remarkable power in this regard, of which I was myself a witness,—it occurred in the Foundry church, in Washington, while the Baltimore Conference was in session, and during the administration of General Jackson. Joseph Frye was the preacher, and the general was one of his audience. The discourse was founded on the incident in the evangelical history touching the Syrophenician woman. He threw himself into his subject—itself one of great beauty and tenderness—with such deep feeling and mighty power, that the effect was quite irresistible. The President sat so near me that I was able to watch the movements of his great and susceptible heart as the preacher advanced; and it really seemed as if the old man's spirit was stirred to its lowest depths. The tears ran down his face like a river, and indeed, in this respect, he only showed himself like almost everybody around him. When the service was closed, he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious chief magistrate, but the general, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse. The next day an invitation came to the whole Conference to pay a visit to the White House, and it was gratefully accepted; and the general received the members in the most respectful and cordial manner. After passing a very pleasant hour with him they were about to retire, when he proposed that they should not separate without devotional exercises. They first sang, and then one of the Conference led in prayer. The general fell upon his knees with the rest, and the prayer being a somewhat lively one, he shouted out his loud and hearty Amen at the close of almost every sentence. It was a scene which none who witnessed it would be likely ever to forget."

Fuller, Erasmus, D.D., was born in Carlton, N. Y., April 15, 1828. At seven years of age he was greatly impressed by the Divine Spirit, and joined the church at fourteen. While in school at Adrian, Mich., he came under the notice of the late James V. Watson, D.D., of the *Michigan Christian Advocate*, and subsequently became his partner. He was assistant editor of the *Northwestern Advocate* four years; entered the pastorate in Rock River Conference December, 1856, serving at Peru two years, Lee Centre two, Elgin two, Aurora one, Mendota district four, Dixon district one. In September, 1868, he transferred to Georgia; was elected editor of *The Methodist Advocate*, first issued January, 1869, and has filled this position till the present, except for a year and a half. He was a member of the General Conference in Chicago, 1868, and took an active part in the controversy on districting the bishops, writing the minority report, embracing the principles which prevailed. In 1872 he represented the Georgia Conference in Brooklyn. By a Conference of 84 members he was unanimously elected to the General Conference in Baltimore, 1876, and has served on the general mission committee, the general committee on church extension, and was one of the commissioners who formed the Cape May compact. He has published two small volumes, one on the Sabbath, and one in defense of the M. E. Church in the South. He received the degree of Doctor of Divinity from the Ohio Wesleyan University.

Fuller, J. M., D.D., was born in Caledonia Co., Vt.; united with the M. E. Church in 1824, and was licensed to preach in 1827. He was admitted on trial in the New England Conference in 1828; was in the New Hampshire and Vermont Conference in 1830; was transferred to Genesee in 1843, and, after spending twenty-five years in the ministry in Eastern New York and filling important positions, was transferred to Michigan in 1868, and to Detroit Conference in 1871. He served two years as tract agent for Genesee and East Genesee Conferences, and three years as agent of the American Bible Society, and nearly one in the army as colonel during the Civil War. He has been nearly fifty years in the ministry, and is now presiding elder of Detroit district.

Fulton, N. Y. (pop. 3507), is in Oswego County, on the New York and Oswego Midland Railroad. It was originally included in Cayuga circuit, and afterwards in the Oswego circuit. It does not appear as a separate appointment until a comparatively recent date. The first Methodist services were held in 1809, by the Rev. Mr. Fuller. The first class was formed in 1813, by the Rev. Mr. Bishop. In 1820 the Oswego circuit was formed, and Fulton was attached to it. The society was not regularly organized until 1826. In 1828 the brick church now existing was erected. It has been twice enlarged. In 1843 a large secession took place, which built a Wesleyan church, but the organization has ceased to exist. In 1853 the first church was divided and a second society formed, but in 1857 they were consolidated. There is a Free Methodist society here, which reports 82 members, 35 Sunday-school scholars, and $1800 church property. Fulton is in the Northern New York Conference, and reports 380 members, 350 Sunday-school scholars, and $14,000 church property.

Fund for the Extension of Wesleyan Methodism in Great Britain.—This fund was established in 1874 by the Wesleyan Conference, which directed that "a speedy and general effort should be made" to raise a fund which shall supplement the ordinary funds of the connection, and the local resources of the people; in part to sustain an additional number of home missionary ministers, whose duty it shall be to preach the gospel in districts where Methodism does not now exist; and to facilitate the erection of chapels where needed, and the enlargement of others which are at present insufficient. At the same time, with a view to carry into practical effect the proposed movement, the Conference further directed that "information should be circulated, and a general canvass instituted throughout the connection." These and similar resolutions of the Conference originated in the munificence of Sir Francis Lycett and William Newburn, Esqs., who each offered a sum of £10,000 provided that an equal amount of £20,000 could be raised for the objects which the fund was intended to accomplish. Their generous offers have since been supplemented by a considerable number of promises, varying in amount from £1000 downwards.

In carrying out the design of the Extension Fund, it is proposed that a thousand chapels, to be aided from its resources, should be built in the country villages and market towns in the course of the next ten years, at an average of one hundred a year; and that the subscriptions of the friends throughout the connection should be invited towards the entire project. Such subscriptions might either be at the rate of so much per chapel, varying in sums from one shilling per chapel to ten pounds and upwards, or a stated sum per annum, or for a term of years, in aid of the general purposes of the fund. Some friends might desire to limit their gifts to donations once for all; or in aid of some particular class of chapels, and in all such cases these wishes will be strictly observed.

The total amount promised to the fund since 1874 is upwards of £38,000. The treasurers have generously invested £12,000 of their promised contributions; the interest upon this has amounted to £545, and has been more than sufficient to meet the necessary working expenses.

The committee has received up to last Conference (1876) about two hundred applications for aid, most of them from places so poor that unless some means reaches them, such as this fund is intended to supply, the probability is that the people will continue for years without any Wesleyan place of worship, and with less chance of religious instruction than thousands of people possess who live in absolutely heathen countries.

Funds of the United Methodist Free Churches, England.—There are various funds established by the connection which are managed by committees appointed by the Annual Assembly.

Ashville College Fund.—This is simply a building fund. It is not intended to make annual appeals for the support of the college, which it is hoped will be self-supporting. For the purchase of grounds and the erection of school buildings a fund was formed, for which subscriptions were solicited, payable at once or by five annual installments. The fund has been munificently supported. The five years are 1876–81. (See Ashville College.)

Book Room Fund is under the management of a treasurer, book steward, and committee. (See Book Room.) The available profits are annually apportioned by vote of the Annual Assembly to connectional objects. The capital of the Book Room amounted in 1876 to £6037.5.4. Its profits for the year, August, 1875, to August, 1876, were £1354.9.6.

Chapel Relief Fund is to aid in the erection or purchase of chapels in places where help is specially needed, and to relieve chapels which are heavily burdened with debt. To entitle a chapel to relief it must, if built or bought since 1866, be settled according to the provisions of the Model Deed or Reference Chapel Deed. If settled on trust before that date, it must in some other way have been secured to the connection. The greater portion of the chapels in the connection are settled on deeds, which make them non-eligible as applicants. In 1866 its income by contributions was £246.13.3½. In 1876 its income from the same source was £725.7.5, and from all sources £878.2.10.

Chapel Loan Fund has been in existence for about ten years. It has the same general objects as the Chapel Relief Fund, and to entitle trustees to loans, chapels for which they make application must be settled as prescribed in the preceding paragraph. Loans are granted on condition that they be repaid by installments within a period agreed upon, not, however, exceeding ten years; the trustees giving legal security for re-payment. No interest is charged, but a very small proportional payment is exacted annually ever after a loan has been granted, to defray working expenses and prevent the diminution of the capital. Loans never exceed the amount that trustees themselves may raise, and are not paid till such amount is either actually paid for the reduction of the chapel debt or rendered available for the purpose. Annual subscriptions are not solicited for this fund. On its establishment the project was to raise £10,000 as a capital fund by subscriptions spread over five years, and a grant of £2500 from the Book Room. The capital at present amounts to about £9500, and as the Book Room grant is not yet all paid, there is reason to believe that the capital will shortly exceed the £10,000 proposed.

Home and Foreign Mission Fund.—This is the most important of all the connectional funds. It is imperative on all the societies to make annual collections on its behalf, and the fund is further supported by subscriptions and donations. Much is done by Sunday-schools in the way of raising contributions. Its income from all sources for

1876 was £17,072.3.7, and after defraying an expenditure of £17,065.10.8, there was a balance of £5618.11.1. As by far the greater portion of the income comes to hand late in the year, it is felt desirable to have a considerable balance to meet current expenditure, and thus prevent payment of interest on advances made by bankers. As the title of the fund indicates, home and foreign missions are supported from one fund. The operations at home and abroad are directed by two distinct committees. Home missions are under the guidance of the connectional committee, and foreign missions of the foreign missionary committee. (See MISSIONS.)

Home Mission Chapel Extension Fund was established in 1875. It was found that a special fund was needful to aid in the erection of chapels in localities where Free Methodism had not a footing, and where effort would probably yield good results. It was therefore determined to raise, if possible, £10,000 in five years,—one-half of the amount to be raised by annual grants of £1000 from the Mission Fund, and the other half by special subscriptions spread over five years. In less than a year the entire amount required was promised and the fund in operation. The fund is under the management of the connectional committee. Grants are made only on condition that, when practicable, the debt remaining on the building does not exceed one-third of the entire cost of the land and chapel premises. In no case must it exceed one-half.

Local Preachers' Fund.—A thank-offering fund was raised in the centenary year of British Methodism, 1839, by the late Wesleyan Methodist Association. A portion of the amount thus raised was devoted to the establishment of a fund for the relief of aged and necessitous local preachers. The present capital of the fund is £1475.13.1. A treasurer is annually appointed by the Assembly, and grants are made on application by the connectional committee. The interest accruing on the investment of the capital is the annual income, which the expenditure must never exceed. Thomas Booth, Esq., of Rochdale, has been treasurer of the fund since its formation, in 1845.

Sunday-School Fund.—This fund was formed by a vote of the Annual Assembly of the late Wesleyan Methodist Association, in 1845, out of the amount raised as a thank-offering in 1839. The capital of the fund at present is £1345.16.6, which is invested by order of the Annual Assembly. The interest is available for the purpose of rendering assistance in providing school-books, libraries, and other fittings for schools in connection with the body. The fund is under the management of the chapel committee, and its treasurer is, *ex officio*, a member of the committee. Thomas Booth, Esq., of Rochdale, has been treasurer since the establishment of the fund.

Superannuation and Beneficent Fund is established for the benefit of itinerant ministers and their widows. As its name indicates, it has two objects. As a *beneficent* fund, it relieves ministers who may be temporarily incapacitated, or who may have had increased expenditure through domestic affliction. As a *superannuation* fund, it provides annual allowances for ministers who are permanently superannuated, or, in case of the death of ministers, for their widows. The fund was established in 1862. Something had been done before that year for both the objects mentioned, but in that year the existing fund was established, and other funds were broken up. A large sum was raised by voluntary subscriptions and grants from Book Room profits as a capital, and the fund is annually supported by a payment of £2.5 from each member of the fund, and by contributions from the churches. A few ministers have not become members of the fund, but the great majority have done so; and joining the fund is now made imperative on all ministers received into the body. A certain amount is voted each year by the Annual Assembly for beneficent purposes, and this amount forms the beneficent fund for the year. The larger portion of the expenditure consists of payments made on account of supernumeraries and ministers' widows. The scale of annuities in the case of supernumeraries is at the rate of 30 per cent. for every year of service. Thus, if a minister is superannuated when he has traveled twenty years, he is entitled to an annuity of £30 per year. If he has traveled thirty years, his annuity amounts to £45. A widow's allowance is two-thirds of this, or simply one pound for every year her husband may have traveled. Ministers are entitled to annuities only after they have traveled ten years. There is an exception made to this in the case of brethren who have died while serving in a tropical climate. Furniture grants are paid to brethren retiring from active work, and to the widows of ministers. Regulations grounded on equity and right declare what must be done in case of voluntary retirement or expulsion from the ministerial body. The capital of the fund in 1876 amounted to £22,467.0.2.

Theological Institute Fund.—The institution for ministerial training is supported by collections and subscriptions from the churches; fees received from the students; payments made by churches which have enjoyed the Sunday services of the tutor; and grants from the Book Room. A special appeal is now being made, on account of new premises which have been bought for the use of the Institute. The expenditure in 1876 was £781.9.6, leaving a balance on hand of £169.3.10. (See THEOLOGICAL INSTITUTE.)

Furlong, Henry, an early M. E. minister, was born in Baltimore, Md., March 21, 1797, and died in the same city Aug. 29, 1874. He was converted about the fifteenth year of his age, and united with the M. E. Church in 1814. He was admitted on trial in the Baltimore Conference in 1817, and appointed to Berkley circuit. He filled a number of appointments in Virginia, Maryland, and Pennsylvania, and was several times presiding elder. He was in the effective work forty-five years; was a delegate to the General Conferences of 1828 and 1832, and was fifty-seven years a member of the Baltimore Conference. His sermons were models of gospel preaching; they were adapted to the case, and well delivered. He was a man of sound judgment in the interpretation of the canons of the church, and judicious in the administration of the Discipline. Among his last utterances were, "I am constantly enjoying solid peace. I am on the rock. Living or dying, I go trusting wholly in the merits of the atonement."

G.

Galena, Ill. (pop. 7019), the capital of Jo Daviess County, and situated on the Illinois Central Railroad. It was laid out in 1826. It has been specially noted in the past for its production of lead and copper. Methodist services were introduced into this region about 1827, when Galena mission was formed. It does not appear by name, however, in the minutes until 1828, when John Drew was appointed to Galena. In 1829 he reported only 6 members. It was continued as a mission for some time, as the population and membership were very fluctuating. The church is now well established, and Methodism is favorably represented. The German and African Methodists have each a congregation. It is in the Rock River Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	269	320	$17,200
German M. E. Church	174	165	5,000
African M. E. Church	16	14	400

Galesburg, Ill. (pop. 10,158), the capital of Knox County, on the Chicago, Burlington and Quincy Railroad. It first appears on the annals of the M. E. Church for 1855 as a mission, to which M. L. Haney was appointed. He reported, in 1856, 120 members. A chapel edifice was erected prior to 1857. It is in the Central Illinois Conference, and reports 280 members, 129 Sunday-school scholars, and $17,000 church property. The African M. E. Church has a flourishing congregation, and reports 337 members, 131 Sunday-school scholars, and $4500 church property.

Galion, O. (pop. 3523), is situated in Crawford County, on the Cleveland, Columbus and Cincinnati Railroad. The first Methodist class was organized in 1818, and the first church was built in 1834, and subsequently rebuilt in 1859. Galion does not appear in the minutes of the church until 1850, when William Thatcher was appointed to that circuit, and reported the following year 224 members. Bishop Harris was converted at a camp-meeting, about six miles from Galion, in 1834. It is in the North Ohio Conference, and reports (1876) 307 members, 215 Sunday-school scholars, and $14,500 church property. The German Methodists also erected a church in 1873, and they reported about 100 members, 100 Sunday-school scholars, and $5000 church property.

Gallipolis, O. (pop. 3711), the capital of Gallia County, situated on the Ohio River, and noted for the ancient remains near the village. In 1828 it first appears in the minutes of the M. E. Church as a circuit, and with Jacob Delay and E. T. Webster as pastors. They reported, in 1829, 419 members. In 1837 it reported, as a station, 90 members. From that time the church has prospered. It is in the Ohio Conference, and reports 390 members, 384 Sunday-school scholars, and $23,500 church property. The African M. E. Church reports 91 members, 54 Sunday-school scholars, and $2000 church property.

Galpin, Frederick W., a minister of the United Methodist Free Churches, England; entered the itinerancy in 1867. The entire period of his ministry has been spent as a missionary in Ning-po, China.

Galveston, Texas (pop. 13,818), situated on Galveston Island, at the mouth of the bay of the same name. While embraced in Mexican territory this island was the abode of the notorious pirate Lafitte, whose settlement was destroyed by the United States in 1821. The growth of the city proper commenced in 1837. As early as 1838, Rev. Abel Stevens was appointed to Houston and Galveston, and he was succeeded, in 1839, by Rev. Thomas O. Summers, when both cities reported only 68 members. The first Methodist class in Galveston was organized, it is said, by Mr. Fountaine. The Galveston City Company donated lots for a church on Twenty-second Street, and in 1842 Mr. Summers succeeded in erecting a church, which received its name from Mr. Ryland, of Washington City, who gave a handsome donation towards its erection. In 1850 it was greatly enlarged and improved, and was occupied as a house of worship until 1871. In 1851 a house of worship was erected on Broadway for the use of the colored people. The African M. E. Church is well represented. In 1845, at the separation of the church, it became a part of the M. E. Church South. After the close of the Civil War services were established by the M. E. Church, which have been confined chiefly to the German and colored population. There are German organizations both of the M. E. Church and the M. E. Church South. The following are the statistics reported for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. CHURCH SOUTH.			
St. John's	421	......	....
St. James'	182	......	....
Bay Mission	93	......	....
M. E. CHURCH.			
East Church	378	150	$3500
Wesley Chapel	140	40	2500
Edwards Chapel	42	......	....
German Church	6	69	....
AFRICAN M. E. CHURCH.			
Ready's Chapel	190	300	7000
St. Paul's Chapel	116	30	2500

Garland, Landon Cabell, A.M., LL.D., an educator in the M. E. Church South, was born at Lovingston, Va., March 21, 1810, and educated at Hampden Sidney College. From 1830 to 1833 he was Professor of Chemistry in Washington College, Va.; held the same chair for two years in Randolph Macon College, and became its president in 1835. He continued at the head of this college until 1846. The following year he accepted a professorship in the University of Alabama, and in 1855 became its president. After 1866 he was Professor of Physics and Astronomy in the University of Mississippi, and is now Professor of Physics in the Vanderbilt University, in Nashville. He has been for many years a member of the Methodist Episcopal Church South, and was selected by the General Conference of 1874 as fraternal delegate to the General Conference of the M. E. Church in Baltimore. He has written for various periodicals, and also a work on "Plane and Spherical Trigonometry."

Garrett Biblical Institute.—This institution was incorporated, in 1855, by the legislature of Illinois as a theological seminary for the Methodist Episcopal Church, and was located in Evanston, near Chicago, where the Northwestern University had just recently been established. It was founded on real properties, improved and unimproved, situated in the city of Chicago, which were devised by will for this end by Mrs. Eliza Garrett, relict of the late Augustus Garrett, at one time mayor of Chicago. Just prior to her death, Mrs. Garrett gave approval to the aforenamed charter, the obtaining of which she had encouraged; and on her estate going to probate the portion bequeathed as endowment for the said theological school was set apart to the control and care of five trustees, named in the charter (afterwards increased to six trustees, three laymen and three clergymen), and their successors forever. Theological departments were created and professors elected in the summer of 1856, and the school was opened as a corporate organization in full working force in the following September.

That schools of this class began their career amid prejudices against them in the church is well known. The name given to them—Biblical institutes—was a concession, perhaps also a protest. But the name has grown respectable by honorable wear and use, and this institution may not soon change in this regard. The Rev. John Dempster, D.D., was the indomitable pioneer through that era of prejudice. He established the first school at Concord,—the Methodist General Biblical Institute,—then proceeded West, and was a very considerable agent in shaping and completing arrangements for Garrett Biblical Institute, and was checked only by death in planting a like institution on the Pacific coast. The name of such a man is blessed.

GARRETT BIBLICAL INSTITUTE.

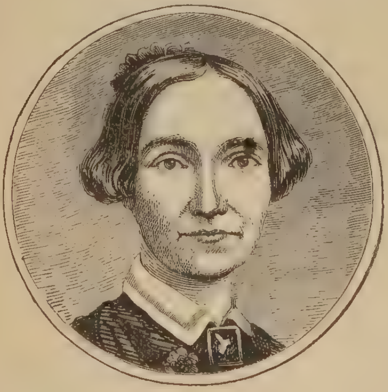
Dr. Dempster was till his death, in December, 1863, the honored senior professor in this excellent school which he so helped to build up. Associated with him as professors at its organization were the Rev. Daniel P. Kidder, D.D., and the Rev. Henry Bannister, D.D. The Rev. F. Johnstone and, after him,—for a period,—the Rev. F. D. Heminway, were instructors in the temporary preparatory department. After Dr. Dempster's death the Rev. Miner Raymond, D.D., was elected professor, and subsequently Rev. F. D. Heminway, D.D., and

In 1871, Dr. Kidder resigned his chair, having accepted a similar position in Drew Theological Seminary. In its early history the senior professor acted as President, but in 1869, Bishop Simpson was chosen to that office, with the understanding that but little service would be expected from him. On his removal from Evanston in 1863, the former practice was restored, until, in 1879, Dr. Ninde, who was one of the professors, was elected to that office.

The course of study is strictly biblical and theological, and continues three years. Instruction is largely by lectures, written and oral, but text-books as syllabus-work are in use. From this course over 200 have graduated, and over 1000 have received more or less instruction. The institution has been blessed, for the most part, in the men it has trained. Many are self-denying workers in the hardest fields. Many occupy distinguished positions as pastors and other honored callings kindred to the pastorate. A good number are abroad publishing salvation through Christ to the heathen. The school has always continued to foster the spirit of missions and a high religious consecration.

Hon. G. Goodrich has been president, and Orrington Lunt, Esq., secretary of the board of trustees and general financial manager. Both have labored diligently from the commencement of the institution, giving their time and other services gratuitously.

Garrett, Mrs. Eliza, founder of the Garrett Biblical Institute, was born near Newburg, N. Y., March 5, 1805. Her maiden name was Clark. In 1825 she was married to Mr. Augustus Garrett, and, after residing in the east several years, they removed to the Mississippi valley, where they buried a son and daughter, their only children. In 1834 they removed to Chicago, and in 1839 both of them joined the Methodist Episcopal Church. Subsequently Mr. Garrett became mayor of the city. After his death, in 1848, Mrs. Garrett resolved to devote a large portion of her property to ministerial education, and after leaving legacies to friends, gave the residue of her estate to found the Garrett Biblical Institute. She lived to see its site selected and the seminary commenced under Dr. Dempster. She died Nov. 23, 1855. She had been a consistent and devoted Christian for seventeen years, and she died in Christian triumph, exclaiming, with her latest breath, "Bless the Lord, O my soul!"



MRS. ELIZA GARRETT.

Garrettson, Freeborn, a pioneer minister in the Methodist Episcopal Church, was born Aug. 15, 1752, in Maryland. He was converted in 1775, in the twenty-third year of his age, and in the same year united with the Conference. In 1784, at the Christmas Conference, he was ordained elder by Dr. Coke, and in the same year volunteered as a missionary to Nova Scotia, where he remained about three years laboring with great success, leaving about 600 members in connection with the Methodist societies. In 1788 he was appointed a presiding elder to extend the borders of the church up the Hudson. He was assisted in this work by twelve young preachers. His labors extended as far as Lake Champlain, and into Eastern New York, Western Connecticut, and Vermont. Besides these places, he traveled extensively throughout the States of Maryland, Virginia, North and South Carolina, Pennsylvania, Delaware, and New Jersey. He was severely persecuted during the Revolutionary War and his life frequently threatened. He was superannuated in 1818. He died in New York City, Sept. 26, 1827, in the seventy-sixth year of his age, and in the fifty-second year of his itinerant ministry. In his will he made provision for the annual support of a single preacher as a missionary, to be appointed by the New York Conference. He was one of the most efficient and laborious evangelists of his age, and died lamented and honored by all the people.

Garrettson, Mrs. Catharine, was born Oct. 14, 1752. She was the daughter of Judge Robert R. Livingston, who had inherited a large estate in the Livingston Manor, on the Hudson River. Her mother was the daughter of Colonel Beekman, a descendant of William Beekman, who was governor of what is now the State of Delaware under a commission from Sweden. Her brother, Robert Livingston, was one of the committee who framed the Declaration of Independence, and was first chancellor of the State of New York, and administered the oath to Washington when first inaugurated as President. He was also Secretary of Foreign Affairs and Minister to France. Another brother, Edward Livingston, was senator from Louisiana, Secretary of State, and Minister to France. She had six sisters, women of more than ordinary talent, three of whom married generals famous in the history of their country. Their house was a centre of deep patriotic interest, where public movements were noted and discussed, and no small sacrifices were made. Catharine Livingston became deeply serious, and on one Sabbath at the communion experienced a sense of acceptance with God. In his journeys through New York, Rev. Freeborn Garrettson came to Poughkeepsie, and was invited to preach at Rhinebeck. He was invited to make his home at Mr. Tillotson's, whose wife was a sister of Miss Livingston. Shortly afterwards a class was formed which she joined, and in 1793 she was married to Mr. Garrettson. Six years after her marriage a place was purchased on the Hudson and a house built, in which she resided until her death, and which is now the residence of her daughter. She writes in October, 1799, of the new house, "We moved into it, and the first night in family prayer, while my blessed husband was dedicating it to the Lord, the place was filled with his presence, who in the days of old filled the temple with his glory."

Mrs. Garrettson was remarkable for her good judgment and for her sense of propriety. She was deeply pious and spent much time in prayer. She was universally respected, and her counsels and admonitions were listened to and valued even by the gay and thoughtless. In 1827 her husband died of sudden illness in New York, but in glorious triumph. She remained twenty-two years longer, and at ninety-seven, when visited by her only surviving brother, was seized with sudden illness. Before she became unconscious she cried out, with uplifted eyes and hands, "Come, Lord Jesus, come; Lord Jesus, come quickly!" and then in holy triumph, clapping her hands, she exclaimed, "He comes! He comes! He comes!" and passed away.

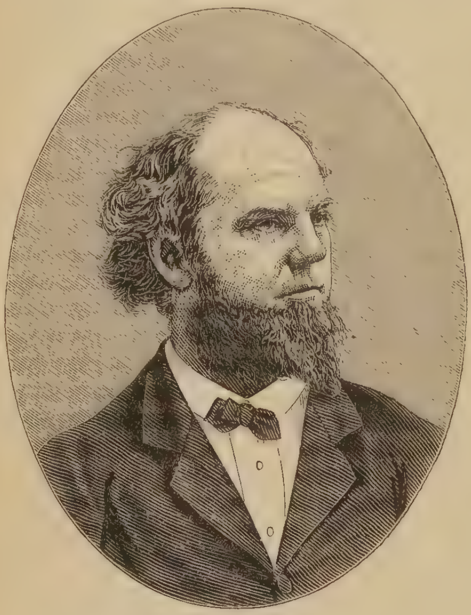
Garrott, Samuel F., a native of Pennsylvania, born in 1831, removing to Missouri, became largely engaged in mercantile pursuits, using his wealth and social position to promote the cause of Christ and Methodism. He was elected by Lay Electoral Missouri Conference to the General Conference of 1872.

Garside, Joseph, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1844, and was president in 1874. Mr. Garside has labored hard for the establishment of Ashville College, a connectional school at Harrowgate, Yorkshire, for the education of ministers' and laymen's sons. He is secretary to the governing body.

Gatch, Hon. Conduce H., born in Clermont Co., O., July 25, 1825, is the grandson of Rev. Philip Gatch, one of the pioneers of American Methodism. He was converted while quite young, and has been active as a Sunday-school superintendent and trustee of the M. E. Church. Educated at Augusta College, Ky., he studied law, and commenced to practice in 1849, and occupied a high position at the bar, both in Ohio and at his present residence at Des Moines, Iowa, the past ten years. While a resident of his native State he was a member of the Ohio senate, prosecuting attorney, and subsequently was district attorney in Iowa, delegate to the first National Republican Convention in Philadelphia, in 1856, and was also captain and lieutenant-colonel in Ohio regiments during the Civil War. He represented the Des Moines Conference as a lay delegate to the General Conference of 1876.

Gatch, Philip, one of the early Methodist pioneers, was born near Baltimore, March 2, 1751. He was awakened and converted in January, 1772. He had a fair education for that day, and notwithstanding his great reluctance he yielded to his conviction and entered the ministry. He attended the first Conference held in Philadelphia, in 1773, and receiving his appointment, subsequently traveled in New Jersey, Delaware, Maryland, and Virginia, and preached with extraordinary success. He was the means, in the hand of Providence, in adding hundreds, probably thousands, to the church. In his early ministry he suffered great opposition and was the subject of severe persecution. Traveling between Bladensburg and Baltimore, he was arrested by a mob, who severely abused him, covered him with tar, and applying it to one of his naked eyeballs, produced severe pain, from which he never entirely recovered. After describing the scene, he says, "If I ever felt for the souls of men I did for theirs; when I got to my appointment the Spirit of the Lord so overpowered me that I fell prostrate in prayer before him for my enemies. The Lord no doubt granted my request, for the man who put on the tar and several others of the party were afterwards converted." The next morning a mob waylaid him on his way to another appointment, but by turning out of the road he avoided them. On another occasion he was seized by two stout men, and he says, "They caught hold of my arms and turned them in opposite directions with such violence that I thought my shoulders were dislocated, and it caused me the severest pain I ever felt. The torture, I concluded, must resemble that of the rack. My shoulders were so bruised that they turned black, and it was a considerable time before I recovered the use of them." Notwithstanding this opposition he continued in his ministry for a number of years. Subsequently he removed to Ohio, some twenty miles east of Cincinnati, and was instrumental in laying the foundations of Methodism in the West, but he never re-entered the itinerancy. He died Dec. 28, 1835. His life has been written by Judge McLean.

Gatch, Thomas M., Ph.D., president of the Willamette University, Salem, Oregon, was born near Milford, Clermont Co., O., Jan. 29, 1833. He graduated at the Ohio Wesleyan University in 1855, and was Professor of Mathematics and Natural Sciences in the University of the Pacific, California, in the years 1856, 1857, and 1858. The Indiana Asbury University conferred on him the degree of Doctor of Philosophy in 1874. He has been president of the Willamette University for over twelve years, and is (1877) mayor of the city of Salem and a member of the State Board of Examination.


THOMAS M. GATCH, PH.D.

Gaulter, John, was called into the ministry by Mr. Wesley in 1785. He was quaint in his manner, vigorous in his style, full of racy thought, exemplary in the discharge of every duty. He died in 1839, aged seventy-four.

Gause, J. Taylor, Esq., a large manufacturer in Wilmington, Del., was born Sept. 30, 1823, in Kennet Square, Chester Co., Pa. He lived on a farm until he was nineteen years of age, and received the elements of a good English education. In his twentieth year he entered the office of Betts, Harlan & Hollingsworth as a clerk, and in 1858 was admitted as an equal partner in the firm, which was changed to Harlan, Hollingsworth & Co. After Mr. Hollingsworth's death the firm was dissolved and the company was incorporated, Mr. Gause becoming vice-president and general manager. He united with the M. E. Church, and was for a number of years a member of St. Paul's, but united with several others in forming Grace church, in the planning and erection of which he took a deep interest, and to whose funds he has been a liberal contributor.

Geddes, Hon. George W., born in Mount Vernon, O., July 26, 1824. He received a fair English education, and studied law under Hon. C. Delano, and commenced to practice in 1845, at Mansfield, O., where he now resides. Two of his law partners were elected to the bench, and in 1856 he was elected judge of the Court of Common Pleas, and twice re-elected to the same position, serving fifteen years. He was also nominated for the Supreme Court. He was converted March, 1858, and has filled the office of class-leader, steward, trustee, and other church positions. He was lay delegate to North Ohio Conference in 1875, and lay delegate from that body to the General Conference in 1876. Judge Geddes is a trustee of the Ohio Wesleyan University, and also of Mount Union College. Having acquired wealth and honor in his profession, he is now acting as a steward for Christ and the church.

Geddes, N. Y. (pop. 3629), is in Onondaga County, and about two miles distant from Syracuse. Methodist services were introduced by Nathaniel Salsbury and Manly Tooker in 1823. The first church edifice was erected in 1855, and rebuilt in 1872. It first appears in the minutes of the M. E. Church for 1844, with Robert N. Barber as pastor, who, in 1845, reported 38 members, and was connected with Salina. In 1846 Geddes was reported separately as having 69 members. During the first few years the church did not make very rapid progress, but of late it has grown steadily. It is in the Central New York Conference, and reports 180 members, 200 Sunday-school scholars, and $30,000 church property.

General Conference, The, of the M. E. Church is its supreme governing body. It meets quadrennially on the 1st day of May; its last session having been held in 1876.

(1) *Composition.*—It is composed of both ministers and laymen; the ministers are selected by the respective Annual Conferences, and consist of one for every forty-five members, with an additional representative for every fraction of two-thirds. Each Conference, however, whatever be its numbers, is entitled to at least one delegate. The lay members in the bounds of each Conference are also represented by one delegate where there is but one ministerial representative, and by two delegates in all the other Conferences. During the sessions the bishops act as presiding officers. Whenever desired by one-third of either ministers or laymen a separate vote may be called for, and before any measure can then be adopted a concurrent majority of both the lay and ministerial members is requisite. The ministerial representatives are chosen by the Annual Conferences

at their sessions next preceding the time of the General Conference, and usually two alternate delegates are chosen to provide against any vacancy that may occur. The laymen are elected by an Electoral Conference, which meets at the time and place of the Annual Conference, where delegates are chosen. (See ELECTORAL CONFERENCE.) Two-thirds of the delegates elected constitute a quorum for the transaction of business. The sessions usually occupy about a month.

(2) *Duties and Powers.*—The General Conference being the supreme body of the church, has full power over every part of the organization and Discipline of the church, except as prohibited by certain restrictions adopted prior to the organization of the delegated General Conference. These restrictions are six in number, and are usually known as the Restrictive Rules. (See RESTRICTIVE RULES.)

By these restrictions the General Conference is prohibited from ever changing the doctrinal standards of the church. They are also prohibited from changing the General Rules, and the general polity of the church, so as to do away with episcopacy, or to destroy the general itinerant superintendency, or to prohibit the right of appeal, or to divert the proceeds of the Book Concern from the purposes to which they had been assigned. But all these, except the doctrines, may be changed by two-thirds of the General Conference acting in concurrence with three-fourths of the members of the Annual Conferences.

This body elects the bishops, who are responsible to it both for their moral and official conduct; they also elect the book agents, the editors of church periodicals, the corresponding secretaries of the Missionary, Church Extension, Sunday-School, and Freedman's Aid Society; and it has full power to constitute such associations or organizations for conducting the various interests of the church as it may deem prudent. It has no direct control over the private members of the church, or over the moral or ministerial conduct of the ministers. It indirectly, however, and efficiently controls the administration, and secures unity and efficacy through the bishops who preside in the several Annual Conferences, and through the presiding elders who preside in the Quarterly Conferences. All questions of law are decided primarily by these administrative officers: an appeal from the decision of the presiding elder in the Quarterly Conference being taken to the bishops, and an appeal from the decision of the bishops being taken to the General Conference. The final decision of all questions of law and of administration are placed in the General Conference.

(3) *History.*—Prior to the organization of the Methodist Episcopal Church, in 1784, a number of Annual Conferences had been held, the first of which met in Philadelphia in 1773. The Conference of 1784 assembled at an unusual time, having been called together by Dr. Coke and Mr. Asbury, at the request of Mr. Wesley, and for the express purpose of organization. That organization having been completed, it adjourned without making any provision for future General Conferences. It was understood that any legislative action must be laid before and receive the concurrence of the different Annual Conferences. In September, 1786, Mr. Wesley requested Dr. Coke, then in England, to call a General Conference, to meet in Baltimore in May, 1787, and desired that at that Conference Mr. Whatcoat might be elected as superintendent, in connection with Dr. Coke and Mr. Asbury. Dr. Coke accordingly issued his call, and came to the United States in time to attend the previous sessions of the Annual Conferences; but as the Conferences themselves had not been consulted, and as no authority had been given by them for the assembling of a General Conference, the measure met with much opposition. The Conference met in Baltimore at the time named, but was attended by but few of the Southern ministers. Unfortunately, no record of its proceedings has been preserved; several incidents, however, have passed into history. *First.* The Conference of 1784, in their ardent attachment to Mr. Wesley, had resolved that "during the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to obey his commands." As Mr. Wesley had authorized the calling of a General Conference, and had desired the appointment of Mr. Whatcoat as superintendent, without, as they believed, having fully understood the condition of the work in America, they felt themselves trammeled by their resolution. Dr. Coke and some others claimed they were bound to submit to Mr. Wesley's decision according to the terms of their agreement. The result was, that without any desire to offend Mr. Wesley, or undervalue his suggestions or opinions, they deemed it necessary to rescind that resolution, and accordingly did so. *Secondly.* They declined to elect Mr. Whatcoat as superintendent. *Thirdly.* They adopted a remodeled form of the Discipline, dividing it into sections, arranging the various topics under specific heads. In their additions to the Discipline the word "superintendent" was changed to that of "bishop," and it is supposed by some that the term "presiding elder" was introduced.

To prevent Bishop Coke from attempting to call a General Conference, or to exercise any acts of official authority while absent in England, the Conference appointed a committee to confer with him, and an agreement was drawn up and signed, that "when absent from the country he would not exercise any episcopal authority, nor when present would he exercise any functions, except presiding, ordaining, and traveling at large." This session having been irregularly called, and not generally attended, is not recognized as a General Conference.

The necessity for some general meeting being universally admitted, and the preachers being so widely scattered as to render the meeting difficult and expensive, a plan for a council was adopted. (See COUNCIL.) But this proving unsatisfactory, the Conferences united in a call for a General Conference, to be composed of all the preachers in full connection.

First Conference, 1792.—This body assembled in Baltimore in November, 1792, and is usually spoken of as the first General Conference, and it is properly considered as such, as being the first session called by the regular vote of the church. Its general functions had been exercised by the Conference or Convention of 1784, and, in part, by that of 1787. While having unlimited power over the Discipline of the church, an agreement was made that no alteration should take place in the Discipline except by a vote of two-thirds. We learn that the Discipline was read over section by section, modifications were suggested, and when properly agreed upon they were adopted. At this session the first definite arrangement was made for the publication and circulation of books, though incipient measures had been taken by the council, and under their authority a Book Concern had been established in Philadelphia. The session was memorable for some measures introduced by Mr. O'Kelly. He had been presiding elder over one of the largest districts, chiefly in Virginia, and being a man of more than ordinary mind, and of great energy of character, he had obtained a strong influence over the younger preachers; by some means he had become dissatisfied with the administration of Mr. Asbury, and was jealous of his authority. He desired a general modification of the Discipline of the church, but introduced as the first step a resolution that before the appointments should be finally announced they should be read before the Conference, and should be subject to alteration, or to ratification, by their votes. As the British Conference had adopted this plan after the death of Mr. Wesley, it was known to have the sympathy and approbation of Dr. Coke, who was present, and who desired to see the British plan carried out in America. It was also supposed by Mr. O'Kelly and his friends that they had secured the approval of a majority of the delegates. The matter was debated freely for several days. Bishop Asbury, desiring to leave the Conference entirely uninfluenced by his presence, retired from the room, leaving the presidency to Dr. Coke; when it came to a vote, however, the measure was rejected by a decided majority; thereupon Mr. O'Kelly and some of his associates withdrew, and subsequently organized what they termed the "Republican Methodist Church." Provision was made by this Conference for the regular sessions of a General Conference to meet every four years, and to be composed of all the preachers in full connection, and in their hands was placed the whole legislative power of the church. A chapter was added to the Discipline defining the office and duties of presiding elders, and limiting their time on any district to four consecutive years. It is said that this measure was adopted chiefly from the injury which had followed from Mr. O'Kelly's having continued so long in charge of the district in Virginia. The interests of the Cokesbury College were also properly examined and cared for.

Second Conference, 1796.—This session met on the 20th of October, in Baltimore, Bishops Asbury and Coke presiding, the latter having returned to America after an absence of nearly four years in England. He brought with him a letter of greeting from the British Conference. Prior to this session the number of the Annual Conferences had been left to the judgment of the bishops to avoid unnecessary traveling by the preachers. As the church was rapidly spreading over distant and sparse districts, Conferences had been called in many localities, but as difficulties had arisen as to interchanges and administration, the boundaries of the Annual Conferences were for the first time determined by this General Conference. They were limited to six in number, though the bishops were authorized contingently to add a seventh. As in the secession led by Mr. O'Kelly, churches proved to be insecure, and some of them had been lost, a form of deed was prepared and published for the better security of church property. A plan for a preachers' fund, called the "Charter Fund," was adopted, and trustees were elected. At this Conference it was also agreed that local preachers might be ordained as deacons after four years' ministerial service. The health of Bishop Asbury having been somewhat impaired, a proposition was introduced for the election of an additional bishop; but Dr. Coke proposed that if it was the wish of the brethren he would devote himself wholly to the work in America, and thereupon the Conference declined to make any election. Scarcely, however, had the Conference closed its sessions until Dr. Coke received an earnest request from the British Conference to return to England to assist them in settling difficulties which had arisen among their ministers and members. He consulted with Bishop Asbury and a number of the leading ministers and members, and, after considering the peculiar difficulties of the Methodists in England, they gave their consent that Bishop Coke might return to them.

Third Conference, 1800.—Prior to this session the General Conference had set in the fall, and it was appointed to meet the first day of November; but, owing to the prevalence of the yellow fever during the preceding year, the Annual Conferences by vote requested Bishop Asbury to change the time to the month of May. The change was made, and it has uniformly met since that time in the same month. Bishop Asbury's health continuing feeble, the Conference resolved to elect an additional bishop. The Conference was nearly evenly divided between Richard Whatcoat and Jesse Lee, and the second ballot was a tie; on the third ballot, however, Richard Whatcoat was elected, and was ordained May 18, 1800. The first distinction as to the rights of colored preachers appears to have been made at this General Conference. The Philadelphia and Baltimore Conferences had, under certain conditions, permitted the election of colored preachers to deacons' orders; but as this was objected to in the South, the matter was brought before the General Conference, and a rule was adopted authorizing such election, but it appears never to have been inserted in the Discipline, owing to the opposition of the South. At this session membership in the General Conference was restricted to elders who had traveled four years, and the Annual Conferences were directed to send their journals to the General Conference for revision. A resolution was also adopted directing each Annual Conference to pay its proportional allowance for the support of the bishops. As the number of married ministers was increasing, the Conference urgently recommended to the churches the erection of suitable parsonages. An additional Annual Conference was created, increasing the number to seven. The most important action was the removal of the Book Concern from Philadelphia to New York. We have no information why this was done, but as Mr. Dickins, the agent, had died from yellow fever during the interval preceding the Conference, and as the yellow fever had so severely scourged Philadelphia for several years, the removal may have been suggested by this cause.

Fourth Conference, 1804.—This session assembled in Baltimore on the 6th of May. The journals inform us that "according to the custom which prevailed, the Discipline was read over paragraph by paragraph, and a vote was taken on each section." The bishops were directed to allow the Annual Conferences to sit at least a week, and they were prohibited from permitting any preacher to remain more than two years successively in the same section or circuit. Prior to this time, that is, for twenty years after the organization of the Church, there was no limit set to the number of years a preacher might remain in the same appointment. Though the general practice had been to change very frequently, sometimes as often as every six months, and in some instances every three months, yet there were ministers who had remained for three or four years, and it is said the limitation arose from the fact that a few ministers desired to continue more permanently in the larger stations. A proposition to change the form of the General Conferences into a delegated body was voted down, but it was understood that the matter should be laid before the Annual Conferences that they might more fully express their wishes.

Fifth Conference, 1808.—Historically, this session was one of the most important ever held. The plan of a delegated General Conference had been discussed by the various Annual Conferences, and five out of the seven had given it their approval. At the assembling of the body, a committee of fourteen, or of two from each Annual Conference, were appointed, who, after consideration, reported in favor of the measure. The preachers of the Baltimore and Philadelphia Conferences, however, constituted a majority of the ministers in attendance at the General Conference, and they were unfavorable to the measure, as it would take out of their hands the power of control which they had held owing to their proximity to the place of meeting. The plan proposed also limited the power of the General Conference, as the ministers were unwilling that a small delegated body should have the power of changing the essential characteristics of the church. The committee reported against allowing the General Conference to change the doctrines, the General Rules, the episcopal character of the church, or the plan of its itinerant general superintendency, without these changes being first referred to the great body of the ministers in the Annual Conferences and receiving their sanction. At that time it was understood that this restriction would prevent any alteration in the appointment of presiding elders; and as the leading members of the Philadelphia Conference and some of the Baltimore preachers desired such a change, the proposed plan with its restrictions was laid upon the table to be considered more fully; and as a preparatory question, a proposition was made authorizing each Annual Conference to elect without debate, and by ballot, its own presiding elders. After an able and exhaustive debate of three days, the proposition was lost by a vote of 52 for and 73 against. This question having been settled by the Conference, the consideration of the plan was resumed and was at first defeated; subsequently, it was re-introduced and adopted, with the restrictions now existing, except that it then required, not a majority of three-fourths as now, but a majority of all the Annual Conferences to change any of these restrictions, and such remained the law of the church until 1832. The General Conference was by this plan to consist of not more than one delegate for every five members of the Annual Conference, nor of a less number than one for every seven, and it was to possess, except as limited by the restrictions, full power to legislate for the church. Bishop Whatcoat having died since the last General Conference, his place was filled by the election of Bishop McKendree, who had been an exceedingly active and popular minister, and who had filled the office of presiding elder for a number of years in the Western Conference.

Sixth General Conference, First Delegated, 1812.—This body met in the city of New York on the 1st day of May, 1812, being composed of one representative for every five members of the various Annual Conferences. It consisted of ninety members. The bishops who had previously been members of General Conferences, and as such had taken part in the debates, were now limited to the simple office of presiding. Owing to this change Bishop McKendree made to the General Conference a communication in writing, giving a sketch of the condition of the church and making such suggestions as he deemed appropriate. The precedent thus set has since that time been followed by the bishops. Bishop Asbury, instead of a written communication, made an able address, directed chiefly to Bishop McKendree. No changes of much moment were adopted at this session.

Seventh Conference, 1816.—The Conference met in the city of Baltimore. In March preceding the session Bishop Asbury, who had long been in feeble health, died in Virginia, and as but one bishop remained and the church had largely extended its borders, the Conference elected Enoch George, of the Baltimore Conference, and Robert R. Roberts, of the Philadelphia Conference, as additional bishops. The number of Annual Conferences was increased to eleven, and the bishops were authorized to add a twelfth if in their judgment certain conditions of the church required it. The necessity of a church periodical was becoming deeply felt, and the Conference authorized the publication of a monthly Methodist magazine, which being commenced in the ensuing year, was the precursor of the vast number of periodicals which have issued from the church press. As the number of ministers had largely increased, the ratio of delegation was changed from five to seven.

Eighth Conference, 1820.—The ratio of delegation having been changed, this Conference was composed of eighty-nine delegates, who met in the city of Baltimore; the formation of the Missionary Society and of the Tract Society, which had taken place in New York in the interim, was approved, and they were recommended to the patronage of the church. A great interest having been felt in the cause of education, the Annual Conferences were recommended to found academies and institutions of learning. Difficulties having arisen in reference to the work in Canada, between the Wesleyans in England and the Methodist Episcopal Church, an address was sent to the British Conference, and the bishops were also authorized, if they judged best, to send a delegate; accordingly, John Emôry, afterwards bishop, was appointed. Conference resolved to elect an additional bishop, and Joshua Soule, who had been serving as book agent at New York, received a majority of the votes. The question of electing presiding elders was brought up at this Conference, and a long debate ensued. Bishop McKendree, who was in feeble health, was not present during this part of the session. Bishop George was actively in favor of the proposed measure and exerted his influence in that direction. Bishop Roberts was unwilling to exercise any influence whatever. As the debate progressed, and it became evident the measure would not carry, a compromise was proposed, and a committee was appointed to confer with the bishops. Bishop George invited this committee to meet him. After consultation they agreed that whenever a vacancy occurred the bishop should nominate three persons, of whom the Conference should choose one by ballot without debate. As this was reported to the Conference by a committee who had been appointed to meet the bishops, it was adopted without debate as a compromise measure by a considerable majority. Bishop McKendree, who had been absent from the city, returning to the Conference, expressed his decided conviction that the action was a violation of the third restrictive rule, and in this view Bishop Roberts concurred with him. Bishop Soule, who had been elected by the vote of the Conference but not yet ordained, believing the plan to be unconstitutional, informed the bishops he was unwilling to administer under it. Some discussion followed in the General Conference when the bishops communicated to them this fact, and Bishop Soule declined to be ordained, and resigned his office. The majority of the Conference voted to suspend the resolution for four years, and directed the bishops to administer under the Discipline as formerly constituted. They also added a resolution recommending the Annual Conferences to so alter the Discipline that if a majority of the bishops judged any measure unconstitutional, they should return it to the Conference with their objections, and a majority of two-thirds should be required for its final passage. This measure failed, as it did not receive a majority of all the Annual Conferences.

Ninth Conference, 1824.—The majority of the Annual Conferences having expressed their opinion that the changes proposed in the presiding eldership were unconstitutional, they were by one resolution declared null and void; by a second, they were continued as suspended until 1828. These resolutions do not seem to be in harmony. An old member of the General Conference explains them by saying that Conference had adopted a rule requiring a second vote on a different day for the passage of an important measure, but there is no trace of such a rule on the journal of the Conference. At this session Bishop Soule, who had resigned the office at the previous session, was re-elected bishop on the second ballot, and on the third Elijah Hedding was also elected bishop. As the representation was becoming inconveniently large, the Annual Conferences were requested to change one of the Restrictive Rules, so as to allow of a representation of not less than one for every twenty-one. This proposition, however, failed to receive a majority of each Annual Conference, and was therefore lost. The British Conference, in return for the visit of John Emory, sent Rev. Richard Reese and Rev. John Hannah as delegates from their body.

Tenth Conference, 1828.—The General Conference assembled for the first time west of the Alleghany Mountains, in the city of Pittsburgh. For nearly eight years the church had suffered from much excitement on questions of church polity. After the Conference of 1820 a reform party was organized, exciting articles were published in a paper founded for the purpose, and the action of the General Conference was assailed, and especially the office and administration of bishops and presiding elders. After the decision of the General Conference in 1824, the Baltimore Conference exercised discipline on some of its ministers for statements made in these publications, and discipline was also exercised upon some members for participating in the organization of Union societies, which were understood to be forms of opposition against the Discipline of the church. An appeal was taken to the General Conference, and at this session the judgment and action of the Baltimore Conference were sustained. The question of lay delegation, which was also warmly supported by the persons and periodicals alluded to, was also brought before the attention of the General Conference, and a report was adopted that it was inexpedient. The Annual Conferences were again requested to concur in changing the Restrictive Rules, so that any one might be altered on the recommendation of three-fourths of the members of the Annual Conferences by two-thirds of the ensuing General Conference. In this request the Annual Conferences subsequently concurred, and since that date it has continued to be the law of the church. The work in Canada having been constituted in 1824 a separate Conference, it addressed a memorial to the General Conference requesting to receive an organization into a distinct church, owing to embarrassments arising out of the different government under which they lived. The Conference assumed they had no right to divide the church, but, considering the work in Canada as having been missionary in its character, a resolution was adopted that if the Canadian Conference should elect a superintendent the bishops were authorized to ordain him. Under this action, at its following session the Canadian Conference declared itself an independent church, and elected a bishop; but, as the person elected declined the office, there was no ordination; subsequently the large part of the church in Canada united with the Wesleyans in England.

Eleventh Conference, 1832.—The Conference met in the city of Philadelphia. During the preceding quadrennium the reform element, which had desired an alteration in the episcopacy and presiding eldership, seceded from the church and established a separate organization, and there was but little division of opinion on matters of church government among the members of the body. James O. Andrew, of Georgia, and John Emory, of Baltimore, were elected bishops. A number of petitions were presented to the Conference asking for a more stringent rule on the subject of temperance, but no decided action was taken. The establishment of *The Western Christian Advocate*, to be published at Cincinnati, was authorized.

Twelfth Conference, 1836.—Conference met in the city of Cincinnati, and was chiefly distinguished for an excitement which arose on the subject of slavery. An agitation had commenced in a number of the Northern States on this question, and several Northern Conferences had forwarded petitions asking for a change in the General Rules, so as to exclude all slaveholders from the communion of the church. The Methodists, at a very early period before the organization of the church, had adopted the most stringent regulations, but by the increased influence of members in the South these had been relaxed, and slaveholding was tolerated in certain sections of the country. Where the law allowed the minister to free his slaves he was required to do so; but where the law forbade it this action was not required. During the session of the Conference a general anti-slavery meeting was called in the city of Cincinnati. Two members of the Conference attended and took part in the public discussions. During the meeting the church was severely denounced, and opprobious epithets were employed against its ministers. This produced no little feeling in the Conference, and a resolution was introduced disapproving of the conduct of the two members in attending such a meeting, and a vote of censure was passed by 120 to 14. Any right to interfere with the civil or political relations between master and slave was in another resolution disclaimed. This action of the General Conference produced great excitement, especially in the northern part of the church, and greatly increased the agitation which had commenced.

The Book Concern at New York having been burned shortly before the session of the General Conference, some friends in Baltimore, and also a gentleman in Philadelphia, tendered the General Conference ground for the erection of a suitable building in their respective cities, but after a full consideration the location was continued in New York. At this session, Beverly Waugh, of Baltimore, Wilbur Fisk, president of the Wesleyan University, and Thomas A. Morris, editor of *The Advocate* at Cincinnati, were elected bishops. Dr. Fisk was at that time absent in Europe, and on his return declined to accept the office, believing it to be his duty to remain in the University.

Thirteenth Conference, 1840.—Twenty-eight Annual Conferences were represented in this session, held at Baltimore. Five new Annual Conferences were formed. A number of petitions were presented asking for the extension of the ministerial term to three years, but no change was made. During the preceding quadrennium various matters had been presented to the Annual Conferences which some of the bishops had ruled out as not being within the scope of their regular work. This action was objected to by some of the Annual Conferences, and criticised severely by a number of writers. The bishops laid the matter before the General Conference, and, after full consideration, it was decided that "it was their right, as administrators, not to entertain business which did not refer to the duties of the Conference as prescribed in the Discipline, or which did not arise in connection with the interests of the charges in their bounds." The same principle was extended to Quarterly Conferences. The subject of slavery was exciting increased attention in the country, and memorials were presented asking an alteration of the Discipline, but no action was taken. Memorials were also presented on the subject of lay representation, the presiding eldership, and episcopacy, and a report adverse to any change was adopted. At the request of the Ohio Conference, book agents were authorized to establish a periodical for women as soon as sufficient patronage could be obtained. The result was the establishment of *The Ladies' Repository*, with L. L. Hamline as its first editor. The New England Conference asked for an alteration of the Discipline which should prohibit bishops from transferring members from one Conference to another, in opposition either to the person's wishes or the wishes of a majority of the Conference. The General Conference decided adversely, considering the transfer of ministers essential for the strengthening of weak points and for the preservation of union. A remarkable work having commenced during the quadrennium among the German population under Dr. Nast, and the Book Concern at Cincinnati having established a German periodical, the Conference approved the action, and Dr. Nast was elected editor of the German paper.

Fourteenth Conference, 1844.—This memorable Conference met in New York. The subject of slavery created an unprecedented excitement. A few weeks before its session the Baltimore Conference had suspended one of its members from the ministry for refusing to manumit certain slaves received through marriage. He appealed to the General Conference, and the action of the Baltimore Conference was sustained by the decisive vote of 117 to 56. Bishop J. O. Andrew, who resided in Georgia, had a short time previously married a lady who was an owner of slaves; the case was brought before the Conference, and, though the laws of Georgia did not admit of their emancipation, yet as the bishop was free to select his own place of residence the Conference believed that in his case emancipation was practicable. A long and warm discussion arose, and finally, on a vote of 110 to 68, the Conference declared its judgment that Bishop Andrew should "desist from the exercise of his office so long as this impediment remained." The members from the Southern States were deeply excited by this action, and they presented to the Conference a paper stating that, "in their judgment, it was impossible for their ministry to be successful in the South under its jurisdiction." Some preparatory measures were adopted by the Conference looking to the contingency of a separation, and the following year a large part of the Southern territory was organized into the Methodist Episcopal Church South. The death of Bishop Roberts and the extension of the work led to the election of two bishops, to wit, L. L. Hamline, of Cincinnati, and Edmund S. Janes, of New York. The Annual Conferences were requested to concur in the suspension of the Restrictive Rule, so as to restore Mr. Wesley's original rule on the subject of temperance. The session continued until the 11th of June, being the longest as well as the most exciting session on record.

Fifteenth Conference, 1848.—The Conference met for the second time in Pittsburgh. Much of its time was spent in considering questions growing out of the separation of the Methodist Episcopal Church South. A resolution was passed declaring that the General Conference had no power, either directly or indirectly, to effectuate or sanction a division of the church. Dr. Lovick Pierce had been sent by the Southern church to propose fraternal relations. The Conference received him, personally, cordially, and were ready to grant him any personal courtesy, but declined to adopt fraternal relations, as a suit was then threatened in the United States Court, and they considered that the provisions of the plan of the General Conference had not been carefully regarded. The Annual Conferences having refused to give consent to an alteration of the Restrictive Rule, so as to divide the property of the Book Concern, resolutions were adopted authorizing the book agents, if they could legally do so, to submit the matters in dispute to arbitration. This, however, was not effected, and a suit was commenced by the South, which was finally decided in their favor. California having been incorporated into the Union, as a result of the Mexican War, a Conference was established on the Pacific coast.

Sixteenth Conference, 1852.—This Conference met for the first time in the city of Boston, and was most pleasantly entertained. An excursion down the bay was tendered by the city authorities, and divers other courtesies were extended. Bishop Hamline, on account of impaired health, resigned his episcopal office. This resignation and the death of Bishop Hedding made it necessary to increase the number of bishops. On the first ballot Levi Scott, Matthew Simpson, Edward R. Ames, and Osmon C. Baker were elected. An appeal from the Ohio Conference brought the question of pew churches in review. After considerable discussion the rule forbidding their erection was rescinded, but another was adopted expressing a decided judgment in favor of free churches. A Convention which had been held in Philadelphia presented through a committee a memorial on the subject of lay delegation. A large committee was appointed to consider the memorials and to hear the various representations, but it was decided that the introduction of lay delegation at that time was not expedient.

Seventeenth Conference, 1856.—This session was held in Indianapolis, being a farther point West than any previous session had been held. The subject of slavery was brought before the Conference in various requests to change the General Rule. While the change was not made, the Conference felt it to be its duty to make a strong and decided utterance. A theological school having been established some years previously in Concord, N. H., and a large property having been proffered by Mrs. Garrett for the establishment of a biblical school near Chicago, the measure received the approval of the General Conference, and was the first indorsement of strictly theological schools. The Conference also authorized the election of missionary bishops under certain circumstances, provided the Annual Conferences would concur in the alteration of the Restrictive Rule. The measure received, subsequently, the requisite majority, and Francis Burns, of the Liberia Conference, was ordained to that office, being the first colored minister placed by the church in that post.

Eighteenth Conference, 1860.—Conference met in Buffalo. Many of the Annual Conferences had earnestly desired a change in the General Rule on slavery, but a constitutional majority had not concurred. The chapter on slavery was altered so as to give a more distinct and strong expression against the evils of slavery. The question of lay delegation was fully considered, and the General Conference adopted a report favoring lay delegation whenever a majority of the members and ministers desired it. The vote of the membership and of the Conferences was subsequently taken, and the matter was decided in the negative.

Nineteenth Conference, 1864.—This session was held in the city of Philadelphia during a period of great civil excitement. The Southern States had attempted, in 1861, to secede, and their course had led to a terrible civil war. The sympathy and support of the membership of the church was earnestly given to the government, and the records of the nation show that a large proportion of the soldiers were furnished from their congregations. A committee was appointed to express to President Lincoln their sympathy, and to assure him of the determination of both ministers and members to sustain the government, both by their prayers and efforts. Mr. Lincoln in his response said, "Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear invidious against any; yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its great numbers the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven than any. God bless the Methodist Church! God bless all the churches! Blessed be God, who in this our great trial gave us the churches!"

To meet the general wants of the church three additional bishops were elected, to wit, Davis W. Clark, Edward Thomson, and Calvin Kingsley. As the Union army had occupied a portion of the Southern States, the Union men in those sections urgently desired that ministers should be sent to them. In answer to their request the borders of the church were extended, new Annual Conferences were formed, and authority was given to the bishops to form such other Conferences as might be necessary for the interests of the work. The Annual Conferences having recommended the alteration of the Restrictive Rule so as to absolutely forbid slaveholding in the church, the requisite change was made in the Discipline. The term of ministerial appointments was also extended from two to three years, and a board of trustees was appointed—subsequently chartered by the legislature of Ohio—for the purpose of holding donations and bequests made to the church, and Conference adopted a plan for the establishment of the Church Extension Society, with its central office in Philadelphia, and also arranged preparatory measures for holding centennial services in 1866.

Twentieth Conference, 1868.—This session was held in the city of Chicago, the farthest point West at which any session has been held. The Conferences which had been newly formed in the South and the Mission Conferences elected delegates, who applied for admission, and, after an earnest debate, the question was decided in the affirmative. The Conference also reaffirmed its willingness to admit lay delegation when the church desired it. A contingent plan for its introduction was adopted, and the matter was referred to a vote of the people and preachers, to be taken in 1869. The subject was discussed in the periodicals of the church, and out of more than 200,000 votes cast by the laity more than two to one desired a change. The Annual Conferences agreed to the alteration of the Restrictive Rule, so that the measure might be adopted.

Twenty-first Conference, 1872.—The church had been painfully bereaved of four of its bishops since the last session, Bishops Thomson, Kingsley, Clark, and Baker. Bishop Kingsley fell, when at Beyrout, Syria, after having visited China and India to superintend the missions, and having almost completed the circuit of the globe. As there had been so many deaths, and the borders of the church were largely extended, eight additional bishops were elected, to wit, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrew, Gilbert Haven, and Jesse T. Peck. They were consecrated on the 24th of May. The occasion was one of great solemnity and interest, as never before had so large a number been consecrated at one time. This Conference selected places of residence for the bishops, that they might the better supervise the entire work, allowing the bishops to select according to seniority of office. The lay delegates which had been appointed under the contingent plan were present, and, after the full sanction of the plan by the General Conference, they were admitted to their seats. The session of the Conference was somewhat protracted on account of some difficulties which had arisen in the management of the Book Concern, but, after full examination, a report was adopted which proved satisfactory both to the Conference and to the church. An important change was made in the constitution of the various benevolent societies, so that they should no longer be simply voluntary associations, but should be under the management of boards elected by the General Conference.

Twenty-second Conference, 1876.—The 22d session of the General Conference was held in the city of Baltimore, and the various interests of the church were carefully examined but no important changes were made. The subject of the presiding eldership was discussed but no change was adopted. Propositions to change the ratio of delegation to the General Conference, and also to suspend the third Restrictive Rule so as to allow the number of districts to be determined by the Annual Conferences, were sent down to the Conferences. Measures were also adopted to change *The Ladies' Repository* to a periodical of higher literary merit.

Twenty-third Conference, 1880—At this session, held in Cincinnati, O.—as Bishops James, Ames, and Haven had died during the quadrennium, and as Bishop Scott was in such feeble health—four Bishops were elected—viz. Henry W. Warren, Cyrus D. Foss, John F. Hurst and Erastus O. Haven.

An Ecumenical Conference of Methodist churches was recommended, and incipient measures taken for a centennial celebration. Few changes were made in the discipline. The next session of the General Conference is to be held in Philadelphia.

General Conference Districts.—For the convenience of managing the general interests of the M. E. Church the General Conference divides the entire territory occupied by the church at home and in foreign lands into twelve districts, including a certain number of Conferences in each district. From each of these districts one member is selected by the General Conference to serve on the general book committee; a second to represent the interests of missions and church extension.

General Rules.—In 1743, Messrs. John and Charles Wesley drew up for their societies a small tract pointing out the true characteristics of a Christian life and deportment. As it contained a number of directions for Christian conduct, it received the name of "General Rules." Conforming to these was made the condition of continuance in the Methodist societies. These rules continue to be respected and observed by the Wesleyan Methodists in England, and by all the branches of the Methodist family which have sprung from them. Mr. Wesley's original rule on temperance was for some time modified in the M. E. Church, but in 1848 was restored by the General Conference to its integrity. The rule now existing on slavery in the Discipline of the M. E. Church was not among Mr. Wesley's original rules, but was added in America in 1789. They are as follows:

"(1) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

"(2) This was the rise of the UNITED SOCIETY, first in *Europe* and then in *America*. Such a society is no other than '*a company of men* having the form and seeking the power of *godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*

"(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the leader*. It is his duty,

"I. To see each person in his class once a week at least; in order,

"1. To inquire how their souls prosper.

"2. To advise, reprove, comfort, or exhort, as occasion may require.

"3. To receive what they are willing to give toward the relief of the preachers, Church, and poor.*

"II. To meet the ministers and the stewards of the Society once a week; in order,

"1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

"2. To pay the stewards what they have received of their several classes in the week preceding.

"(4) There is only one condition previously required of those who desire admission into these societies, 'a desire to flee from the wrath to come, and to be saved from their sins.' But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

"First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as,

"The taking of the name of God in vain.

"The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

"Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

"*Slaveholding; buying or selling slaves.*

"*Fighting*, quarreling, brawling, brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling.

"The *buying or selling goods that have not paid the duty.*

"The *giving or taking things on usury*, that is, unlawful interest.

"*Uncharitable* or *unprofitable* conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us,

"Doing what we know is not for the glory of God; as

"The *putting on of gold and costly apparel.*

"The *taking such diversions* as cannot be used in the name of the Lord Jesus.

"The *singing* those *songs* or *reading* those *books* which do not tend to the knowledge or love of God.

"Softness and needless self-indulgence.

"Laying up treasure upon earth.

"Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

"Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

"To their bodies, of the ability which God giveth by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

"To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that 'we are not to do good unless *our hearts be free to it.*'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only.*

"By all possible *diligence* and *frugality*, that the Gospel be not blamed.

"By running with patience the race which is set before them, *denying themselves, and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

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* This part refers to towns and cities; where the poor are generally numerous, and Church expenses considerable.

"(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

"Thirdly, By attending upon all the ordinances of God; such are,

"The public worship of God:

"The ministry of the word, either read or expounded:

"The Supper of the Lord:

"Family and private prayer:

"Searching the Scriptures: and

"Fasting or abstinence.

"(7) These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls."

Genesee Conference, as now constituted, embraces the territory which, at the last General Conference, was included in the Western New York and East Genesee, and includes all that part of the State of New York (except what is included in the Erie Conference) lying west of "a line beginning at Sodus Bay, and running south on the east line of the towns of Sodus and Lyons, in Wayne County, and the east line of Ontario County to Seneca Lake; thence south of the said lake to Watkins; thence south to the New York State line, leaving the charge of Watkins, Havana, Millport, and Horseheads in Central New York Conference." It also includes what is known as the Troy district, in the State of Pennsylvania.

The old Genesee Conference was organized in 1810, under a provisional authority, which was given to the bishops, and it included that part of Pennsylvania which is embraced in the Wyoming and Genesee Conferences, and all the State of New York lying west of the Troy Conference, and also extended into Upper and Lower Canada, and into what was then the Territory of Maine. In 1824, when the Pittsburgh Conference was organized, that part of the State of New York which now belongs to Erie Conference was detached from Genesee, and the same year the Provinces of Canada were constituted into an Annual Conference. In 1832 the Oneida Conference was organized, which separated from the Genesee Conference that part of the State lying east of Cayuga Lake. In 1848 it was divided into two parts; the western part retained the name of the Genesee Conference, and the eastern that of East Genesee, the dividing line being the Genesee River, the city of Rochester being on the East Genesee side. The boundaries being thus restricted, several ineffectual efforts were made by their delegates in General Conference to add the portion of Western New York which is included in the Erie Conference. An unfortunate agitation occurred a few years after the separation from the East Genesee Conference, known as Nazaritism, and which involved at one time a considerable portion of the Conference. An association was formed by a number of ministers who professed to aim at greater purity of life and greater simplicity in church service, and who claimed to restore the church to its original condition. They also endeavored to obtain the control of the Conference, and to secure its principal offices. The existence of the association being known, the matter was brought before the Conference, which passed an act of disapprobation upon the proceedings, and urgently recommended a discontinuance of the association. The leaders, however, persevered, and were expelled or suspended for contumacy and opposition to church order, and in some cases for alleged breaches of veracity. They immediately organized into a distinct body, and divided many of the churches, everywhere denouncing the old church and its ministers as fallen and hypocritical. The litigations for property, the contentions and controversies which followed, greatly retarded the progress of the church. Feeling that its boundaries were too small, an effort was made in the General Conference of 1872 for the enlargement of its area, and, after much discussion, a plan was adopted by which the five Conferences were divided into four; the East Genesee Conference was abolished, the western part of the territory being attached to the Genesee Conference, the name of which was changed to the Western New York, and the eastern portion attached to the Central New York Conference, which took chiefly the place of Oneida. Many of the ministers and members in the bounds of what had been the East Genesee Conference were deeply afflicted at the division. As the change had been but little discussed or expected, a Convention was held asking for the restoration of the Conference line; and in 1876 the East Genesee Conference was restored, except a small portion near the southern line of New York, which remained attached to the Central New York Conference. This change of line, and the conviction that these Conferences were too small, operated upon the minds of many, and at the ensuing Annual Conferences the Western New York Conference and the East Genesee Conference appointed commissioners under the provision of the General Conference on the subject of the change of boundaries. These commissioners met, and recommended the obliteration of the division line, and the formal reunion of the Western New York and East Genesee Conferences, to constitute the Genesee, having nearly the boundaries which it had prior to the division in 1848. This recommendation was submitted, first, to the Western New York Conference, and was by them unanimously adopted, and afterwards was submitted to the East Genesee Conference, and adopted without a dissenting vote, both Conferences requesting the presiding bishops to agree to their reunion at that session. Accordingly, Bishop Ames, who presided at the Western New York Conference in 1876, and Bishop Simpson, who presided at the East Genesee Conference, having signified their concurrence, the Western New York Conference adjourned, and re-assembled with the East Genesee Conference; and the two bodies united formally in one, without a dissenting vote ratified the union, and the subsequent proceedings were conducted in the name of the Genesee Conference.

Genesee Wesleyan Seminary is located at Lima, in Western New York. It is in the centre of a rich agricultural district, and Lima was once termed the "Flower-Bed" of the "Garden" of Western New York. The Genesee Conference in 1829 appointed a committee of five to report at the next session preparatory measures for the erection of a seminary. At the session of 1831 the trustees reported to the Conference, and a committee of three was appointed, who memorialized the legislature for the incorporation of the seminary. During that year Rev. Dr. Samuel Luckey was elected principal, and was transferred from the New York to the Genesee Conference. He remained at its head until elected by the General Conference of 1836 editor of *The Christian Advocate and Journal.* The institution opened most favorably, the report to the Conference of 1832 showing that the whole number of students during the year was 341, and the number attending at one time about 170 or 180. A revival occurring in the institution was the means of the conversion of about 40 students. Means were arranged by the agents for the erection of handsome buildings. The history of the institution under the administration of Schuyler Seager, and others, was one of great prosperity; no other institution in the church accomplishing apparently more in the education of active and useful young men and young women. In 1850 it was resolved to enlarge the institution from a seminary into a college, or to connect a college with the seminary; and Rev. Dr. Tefft, editor of *The Ladies' Repository,* was elected president. The location of the college, however, was thought by many not to be sufficiently central, and some embarrassments having arisen, it was resolved to establish a college in a more central location. Syracuse was selected, and the college department at Lima was abandoned. The seminary, however, has been continued. The establishment of high schools in all the large towns, and especially of normal schools in different parts of the State, diminished the number of students attending the Genesee Wesleyan Seminary. The seminary is now under the presidency of Rev. G. H. Bridgeman, who is assisted by a board of able teachers. It has large and commodious buildings, and has all the facilities of a first-class seminary.

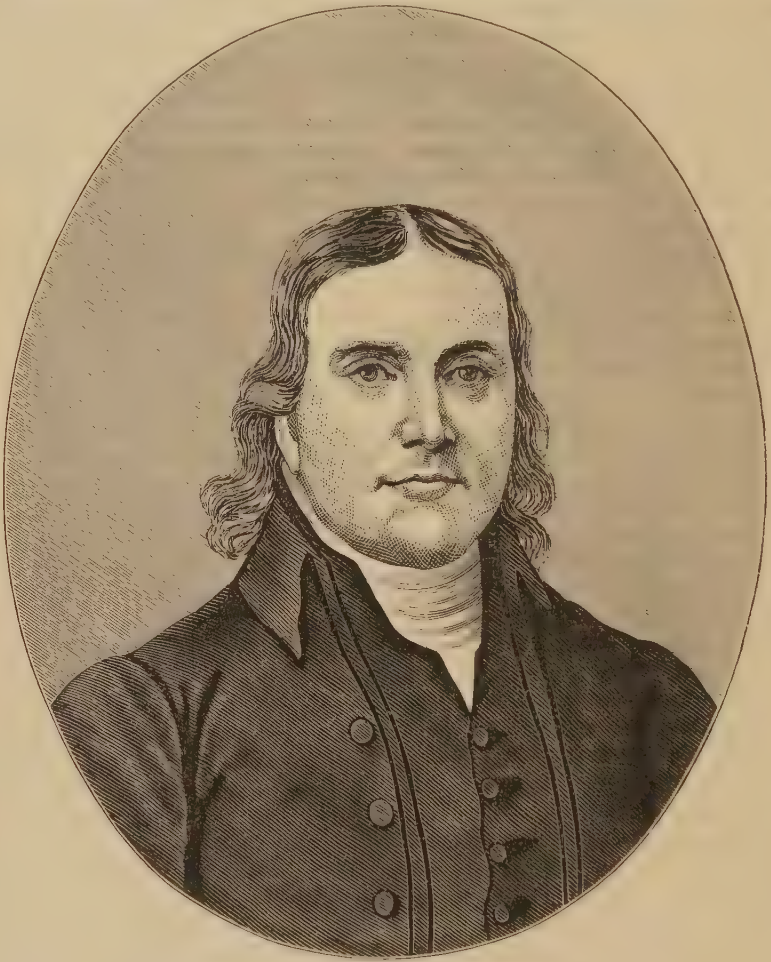
Geneseo, Ill. (pop. 3042), in Henry County, is on the Chicago, Rock Island and Pacific Railroad. It first appears in the annals of the M. E. Church for 1855, when H. J. Humphrey was sent as pastor, who reported, in 1856, 70 members. It is in the Central Illinois Conference, and reports 155 members, 200 Sunday-school scholars, and $21,500 church property. The German Methodists report 43 members, 32 Sunday-school scholars, and $4500 church property.

Geneva, capital of the Swiss canton of the same town, is famous not only for its beautiful site on the borders of the lake, in the neighborhood of majestic mountains, but for its historic and religious associations. It was for many years the home of Calvin, who was not only the spiritual leader of the people, but who gained and exercised great temporal influence. It was long the metropolis of Calvinism, and it exercised great influence in France. By the influx of Roman Catholic population from adjacent territories, and by the influence of Rationalism on the Protestant churches, its high theological tone has not been preserved. The evangelical party some years since organized a theological school, which has become famous through Professors Merle d'Aubigné and Gaussen. The French Methodists have occasionally held services in Geneva, but no permanent congregation has been organized.

Geneva, N. Y. (pop. 5521), is situated at the head of Seneca Lake, on the New York Central Railroad. Methodist services were introduced about 1812 by William Snow, then on the Lyon circuit. In 1818 a class of 13 was organized, and the early meetings were held in shops or school-houses. Its first appearance on the minutes of the M. E. Church is in 1821. Loring Grant was then appointed pastor, and under his labors a church edifice was erected. In 1828 it became a station, and reported 75 members. It is in the Genesee Conference, and reports (1876) 306 members, 200 Sunday-school scholars, and $29,000 church property.

Genuflection, the act of kneeling in prayer, or of bending the knee. The early Christians, as Baronius asserts, kneeled so frequently and so long that cavities were worn in the floor where they prayed. Jerome says that the knees of St. James had become through this practice as hard as those of camels. While the term genuflection is properly applied to all acts of kneeling in worship, it more generally signifies the simple bending of the knee for a moment, as performed by the Romanists and the High Church party in the English and Protestant Episcopal Churches at the name of Jesus, or in short prayers interspersed in other exercises, so that the posture is but momentary. The Methodist Churches practice and recommend kneeling in prayer, but do not practice what is generally termed genuflection.

George, Augustus C., D.D., was born at Vaughn, N. Y., April 22, 1824. He was educated at the Genesee Wesleyan Seminary, Lima, N. Y., and joined the Genesee Conference of the Methodist Episcopal Church in 1847. At the division of that Conference he fell into the East Genesee portion, and filled many important appointments, and was for several years presiding elder. In 1865 he was transferred to the Missouri Conference, and was stationed in the city of St. Louis. In 1872 he was transferred to the Central New York Conference, and was chosen as regent of the University of the State of New York. In 1877 he was transferred to Western Virginia Conference, and is stationed in Wheeling. He was a member of the General Conference in 1872 from the St. Louis Conference, and of the General Conference of 1876 from the Central New York Conference. He has written much for the secular and religious press, and is the author of "Counsel to Converts," "Satisfying Portion," and "Short Sermons on Consecration." He also contributed a biographical sketch of Rutherford to the "Garden of Spices." He presented at the General Conference of 1876 resolutions in favor of an Ecumenical Conference, and is now one of the committee of correspondence on that subject.



REV. ENOCH GEORGE.
MISSIONARY BISHOP OF THE METHODIST EPISCOPAL CHURCH.

George, Enoch, one of the bishops of the Methodist Episcopal Church, was born in Lancaster Co., Va., in the year 1767 or 1768. He was brought up chiefly among Episcopalians, and attended the ministry of Rev. Devereux Jarratt, who was one of the most earnest and effective preachers of his time. Under this ministry he received his first religious impressions; but his father having changed his residence, where there were no evangelical clergymen, he neglected the Christian ordinances altogether. Subsequently he attended Methodist services held by John Easter, and shortly after experienced the comforts of religion. He was soon called to the exercise of public prayer and exhortation, and with great diffidence entered the field of labor as a preacher, and was sent by Bishop Asbury to assist in forming a circuit on the head-waters of the Catawba and Broad Rivers, in North Carolina. The difficulties were so great that he wrote to Bishop Asbury asking him to transfer him to some other field. But the good bishop replied, that "it was better for him to become inured to hardships while he was young, that when he was old and gray-headed his task would be easy." He was received on trial in 1790, and, after having filled several appointments, was made presiding elder in 1796. In 1798, on account of ill health, he traveled to the North, but in 1800 resumed his labors, and was appointed presiding elder of Potomac district, in the Baltimore Conference. His health failed a second time, and he located, but, in 1803, again resumed the work, and was stationed in Baltimore, Alexandria, Georgetown, and on Baltimore and Georgetown districts. In 1816, after the death of Bishop Asbury, he was elected and ordained bishop, and continued in the active discharge of his duties until his death, which took place at Staunton, Va., Aug. 23, 1828. He was a man of deep piety, of great simplicity of manners, a pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death.

Georgetown, D. C. (pop. 11 384), is situated on the left bank of the Potomac River, immediately west of Washington City, from which it is separated by Rock Creek. It was very early embraced within the bounds of the old Frederick circuit, and was occasionally visited by the pioneers of Methodism. Subsequently, in the division of the work, it was included in Fairfax circuit, and again in Alexandria. In 1801, Thomas Lyle was appointed to Georgetown, which appears for the first time on the minutes, and which included also the city of Washington. At the end of the year it reported for both Georgetown and Washington 111 members. The two places remained connected until 1805, when Seely Bunn was appointed to Georgetown, and reported the following year 202 members. It was visited frequently by Bishop Asbury. His first visit appears to have been in 1772, when he preached to a large number of slaves who were collected to hear him. He always spoke gratefully of his treatment by the citizens. Georgetown has grown but slowly compared with Washington, and the growth of the church has not been rapid. There is, however, a second church now associated with the charge. The African M. E. Church and the African Zion Church have congregations, but a large portion of the colored population adhere to the M. E. Church. It is in the Baltimore Conference, and reported in 1876 as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	310	352	$41,000
Colored M. E. Church	777	225	6,000
African M. E. Church	114	50	3,000

Georgia (pop. 1,184,109) was the last settled of the original thirteen States, and has an area of about 58,000 square miles. In 1732 the country between Savannah and Altamaha Rivers was granted by George II. to General James Oglethorpe and others. They founded Savannah, Feb. 1, 1733. In 1736 they imported Scotch Highlanders and Germans, who built several fortifications. In 1752 the Province was surrendered to King George, by whom governors were afterwards appointed. In 1775 Georgia united with the other Colonies, and sent deputies to Congress. Its first State constitution was adopted in 1777. From 1778 to 1782 it was occupied and controlled by the British army. It adopted the United States Constitution, in 1782, by a unanimous vote. For years it was engaged in bloody wars with the Indians, until they were compelled to sue for peace.

General Oglethorpe, having founded the Colony, returned to England and tried to influence the British Parliament to send out missionaries to the Indians, believing a door was open for their conversion. John Wesley accepted his invitation to go as a missionary, and left England for this purpose in 1735. He returned, however, in 1737, regarding his mission—at least in part—as a failure. The day before Wesley arrived in England Whitefield had sailed for Georgia, but remained only sixteen weeks. In 1740, Whitefield founded a mission orphan house in Savannah, but there was no permanent establishment of Methodism in Georgia until about 1784. In 1785 the minutes show that Beverly Allen was sent as missionary to Georgia, and the following year he reported 78 members. The first Annual Conference in this State was held April 9, 1788, and six members and four probationers attended. "Our little Conference," says one, "was about £61 deficient in their quarterage, nearly one-third of which was made up to them." In 1796 there were in the State 1174 members, which were included in six circuits. In 1806, Bishop Asbury says, "There were in the State 130 Methodist societies and about 5000 members, and Methodist ministers were preaching to about 130,000 of the population." In 1844, prior to the separation of the church, the Georgia Conference reported 37,049 white and

13,994 colored members. At the separation it adhered to the Church South, and, with the exception of some Methodist Protestants, continued to be the only Methodist organization in the State until near the close of the Civil War. The M. E. Church South has two Conferences, which are North Georgia and South Georgia, and which (1875) together reported 279 traveling and 646 local preachers, 82,824 members, and 39,503 Sunday-school scholars. After the close of the war the Methodist Episcopal Church organized a number of societies, and has now two Conferences, the Georgia and the Savannah,—the membership of the former being chiefly white, and of the latter colored. They reported together 15,692 members, 8023 Sunday-school scholars, and church property valued at $130,960.

The African Methodist Episcopal Church has two Conferences, the Georgia and the North Georgia, which reported 31,138 members, 16,122 Sunday-school scholars, and $342,749 church property. The Methodist Protestant Church has a Conference, whose statistics are 30 preachers, 2462 members, 1152 Sunday-school scholars, and $15,899 church property. In addition to these, the African M. E. Zion Church and the Colored M. E. Church of America have a number of churches. The following table, compiled from the United States census of 1870, shows the relative strength of the leading denominations:

Denominations.	Organizations.	Edifices.	Sittings.	Property.
All denominations...	2837	2698	801,148	$3,261,955
Baptist..................	1364	1308	388,265	1,123,950
Christian................	34	33	10,285	60,050
Congregational	10	10	2,800	16,550
Episcopal................	35	27	10,080	307,200
Jewish	6	5	1,400	52,700
Lütheran................	11	10	3,000	57,100
Presbyterian...........	121	114	45,275	545,450
Roman Catholic......	14	11	5,500	294,550
Universalist............	5	3	900	900
Methodist..............	1248	1158	327,343	1,073,030

Georgia Conference, African M. E. Church, was organized May 30, 1867. Its boundaries now include the southern part of the State of Georgia. At its session in December, 1876, it stationed 94 preachers, including 5 presiding elders. There were reported 12,814 members, 173 local preachers, 123 churches and 30 parsonages, valued at $124,414, 155 Sunday-schools, and 6824 Sunday-school scholars.

Georgia Conference, M. E. Church, was organized, under authority given to the bishops, as a Mission Conference by Bishop Clark. Its first session was held at Atlanta, Oct. 10, 1867, J. H. Caldwell acting as secretary. It reported at that time 40 traveling preachers, 66 local preachers, 10,613 members, 63 Sunday-schools, 4778 scholars, and 28 churches, valued at $25,250. The General Conference of 1868 determined that it should include the State of Georgia, and it so continued until, at the General Conference of 1876, the Savannah Conference, embracing the southern part of Georgia, and the principal part of the colored population, was separated from it. A book depository has been established within its bounds, at Atlanta, and *The Methodist Advocate* is issued under the editorship of Dr. E. Q. Fuller. Property has been purchased for the establishment of Clark University, in Atlanta, and a literary institution has also been commenced at Ellijay. Its statistics, reported in 1876, are as follows: 38 traveling and 45 local preachers, 2811 members, 31 Sunday-schools and 955 scholars, 65 churches, valued at $29,275, and 2 parsonages, valued at $1550.

Gere, John A., D.D., a Methodist Episcopal minister, was born in Chester, Mass., April 8, 1799, and died in Shickshinny, Pa., June 3, 1874. Having left his native home, he was received into the M. E. Church, at Harper's Ferry, June 12, 1820. He was received into the Baltimore Conference in 1823. During an active ministry of more than half a century he filled many responsible positions, both in stations and upon districts, in the Baltimore, East Baltimore, and Central Pennsylvania Conferences. He was a delegate to the General Conferences of 1840, 1844, 1852, and 1872. "He was a man of great courage, and yet of equal meekness. These were controlling elements of his character. As a preacher he was sound in doctrine, clear in his statements of truth, earnest in his manner, and fearless in the presentation of practical duty."

German Book Concern, Bremen, Germany.—Rev. L. S. Jacoby preached his first sermon as pioneer missionary to Germany at Bremen, Dec. 23, 1849, and on the 21st day of May, 1850, appeared the first number of *Der Evangelist* as an organ of the M. E. Church, the brothers Charles and Henry Baker, of Baltimore, donating enough to cover all expenses for one year. In Bremen the list opened with 200 subscribers, and many German members in the United States subscribed for their friends in the fatherland. In 1854 *Der Kinderfreund*, a Sunday-school paper, was started, and in 1860 both papers were self-sustaining. The Hymn-Book, 22 tracts, General Rules, Articles of Faith, "Fletcher on the New Birth," "Wesley's Sermons," and "Fletcher's Appeal" were among the first publications of the mission, and 880,000 pages of tracts were distributed the first year. In 1859 the mission sold and distributed 400,000 tracts, 5000 Bibles, 11,000 Testaments, and Sept. 22, 1860, the printing-office and bindery was dedicated at Hastedt, a suburb of Bremen. When the Preachers' Seminary was moved to Frankfort, in 1868, the printing-office and bindery were removed to the former building. Since its commencement about 500,000 bound books and at least 500,000 children's books have been sold. In the eighteen years from 1850 to 1869 the Tract Society at Bremen distributed 9,500,000 tracts, leaflets, pamphlets, and children's tracts. Two steam presses and twelve binders can hardly do the work in the bindery.

The *Evangelist* has now 10,722, the *Kinderfreund* 7765, and the *Quarterly Review* 380 subscribers.

Dr. Doering is book agent and editor, and under his careful management the Book Concern has become more remunerative from year to year. Last year's net profits were 19,831 marks, or about $5000. The property is valued at 72,000 marks, on which there is a debt of 29,700 marks. Dr. Jacoby was forever planning, collecting material, translating, and printing. His large powers as superintendent gave him full scope to act on his judgment. He not only enlisted the Missionary, Tract, and Sunday-School Board in his work, but found in the American Bible Society, New York, and the Religious Tract Society of London, liberal aid to prosecute the work of spreading wholesome literature throughout Germany. Among the original publications of the Concern may be noticed Dr. Warren's "Einlistung zur Sytematischen Theologie" and a little book on "Logic" by the same author; A. Rodemeyer, "Über Biblische Heiligung;" and Dr. A. Sulzberger has written two volumes of "Christian Dogmatics," which have been placed by the bishops in the course of study for the German ministers.

German Mission Conference, M. E. Church South.—A number of German societies had been organized in New Orleans and Texas in connection with the M. E. Church South, and were included within the bounds of their respective Conferences. In 1874 the General Conference organized these into a separate Conference, and its boundaries were so arranged as "to include so much of the State of Texas and Louisiana as is under the supervision of the German ministers of the Church South." It held its first session at Houston, Texas, Dec. 16, 1874, Bishop Keener presiding. There were then reported 19 traveling and 11 local preachers, 910 members, 22 Sunday-schools, and 837 Sunday-school scholars. The latest report (1875) is 22 traveling and 13 local preachers, 981 members, 24 Sunday-schools, and 985 scholars.

German Missions.—The large German population in the United States called the attention of the best minds in the church to the necessity of evangelizing the incoming masses. Bishop Asbury felt a great anxiety for German services, and when accompanied by Henry Boehm, invited him to preach in German whenever hearers could be obtained. Bishop Emory had been solicitous on this subject for several years, and in 1833 the subject of a German mission for Cincinnati was advocated by the book agents, Messrs. Holliday and Wright. March 9, 1835, a letter appeared in *The Western Christian Advocate* on the subject, and Thos. A. Morris, the late Bishop Morris, who was then editor, indorsed it in an editorial. While the church was asking what could be done, God was preparing his chosen instruments for that great work. Dr. William Nast, who had been highly educated in Germany, and who, as a young man, was seeking his fortune in America, was awakened on the banks of the Hudson under the preaching of Rev. Mr. Romer. He was then teaching in West Point, and subsequently became professor in Kenyon College, Ohio. After three years of mental conflict he was converted in January, 1835. Through the agency of Dr. Adam Poe he was led into the pulpit, and sent in the same year as missionary to Cincinnati. The following year he preached in the bounds of the Columbus District. At first but little was accomplished, but Dr. Nast plead for the continuance of the work, and through his efforts German Methodist publications were commenced. The first issues were the General Rules, Articles of Faith, and the Wesleyan Catechism. The *Christian Apologist* was soon issued under his editorial supervision, and he has remained editor for more than *forty years*.

Dr. Nast is extensively known as the "Father of German Methodism." Under his preaching in Cincinnati, John Swahlen was converted, who has been an efficient and successful evangelist. Dr. Jacoby was also among the early converts. After laboring in St. Louis he returned to Germany to plant the Church in that land. He commenced and established the Book and Tract House, over which Dr. Doehring, converted in Wheeling under Swahlen, now (1879) presides. Other laborers previously converted assisted Dr. Nast in his work. Among them were Dr. Adam Miller, who had been converted in 1827, and who was of German ancestry and language; and John C. Lyon, converted in 1826, and who entered the ministry in the American work in 1828. Dr. Nast organized the first German Methodist Society in 1838, and reported to Conference 30 members.

The second mission was commenced in Pittsburgh, Pa., by Martin Hartman, who had been of the Evangelical Association. He had a helper by the name of Dr. Kiel. They were quite powerful revivalists, but both soon ran into such fanaticism that they almost ruined the work, and did great harm to many souls. The third mission was commenced Christmas, 1838, in Wheeling, W. Va., by John Swahlen, with a class of twelve, and here the first German Methodist Episcopal church edifice in the world was built by John Swahlen, and dedicated in 1840. Bishop Soule, who took a great interest in this work, appointed Adam Miller with a roving commission in the bounds of the Cincinnati and Lebanon districts. The Pittsburgh Conference began the Monroe mission with J. Swahlen and a local preacher,

E. Riemenschneider, late missionary to Germany, and had a very successful year, as 165 members were reported by C. C. Best at its close. In 1839, Nast and Hofer reconnoitred in Lawrenceburg, Ind. Rev. J. Kisling was appointed missionary, and formed a number of societies into a circuit.

GERMAN CHURCH, BALTIMORE.

In 1840 missions were established in Alleghany City, and in Marietta, O. The mission in Louisville, Ky., commenced this year by Peter Schmucker, a former Lutheran pastor, by preaching in the streets, afterwards in a little Presbyterian chapel, and this charge has the honor of being first on the list of self-sustaining churches in the German work, not three years after its organization.

In 1841, Lyon built the first German M. E. Church east of the Alleghany Mountains, in Second Street, New York, which was dedicated by Bishops Morris and Hedding, May 4, 1843. This mother church of the East had then a membership of 130, and since then thousands of its converts have been scattered all over the States. Bishop Roberts sent P. Schmucker to New Orleans in 1842, who organized a society, and put Brother Bremer, a local preacher, in charge. In five years there were 19 missions, 20 missionaries, and 1500 members, which were scattered from New York City and Lake Erie to New Orleans.

In 1844 a new epoch in the work began. The scattered missions in the bounds of the different Conferences were formed into presiding elder districts, to facilitate the proper appointments, to examine candidates for the ministry, and to secure a better supervision. This made the work more compact, and the societies developed more healthfully. Two districts in the Ohio Conference, with C. H. Doering and Peter Schmucker as presiding elders, were formed.

The missions of Missouri and Illinois were thrown into the Missouri Conference, but on account of the separation of the Church South they were changed, in 1845, into the Illinois Conference, and formed into two districts, with L. S. Jacoby and William Nast as presiding elders.

In 1846 Detroit, Chicago, Milwaukee, Baltimore, Philadelphia, and Newark, N. J., were the more prominent points where missions had been commenced, and a volume of Wesley's Sermons was published, translated by Dr. Nast. The Discipline had already done good service for several years.

In 1848 the church showed its confidence in this work by electing William Nast and L. S. Jacoby as delegates to the General Conference. In 1849 the Eastern work was formed into a district of the New York Conference, with John C. Lyon as presiding elder. In 1852, Nast, Lyon, and Kuhl were the delegates to the General Conference at Boston. The petition of the German preachers of the Ohio Conference to form German Conferences was not granted by the General Conference, but they divided the German work into five Conferences, viz., Ohio, Southeast Indiana, Illinois, Rock River, and New York. The preaching of the German delegates at Boston resulted in the formation of a German church. In 1856, G. L. Mulfinger, W. Nast, John Kisling, and Ph. Kuhl were the delegates from the West.

At the General Conference of 1860 there were five German delegates, and the members of the Cincinnati Conference again asked for the formation of German Conferences, but the demand being only a local one, the General Conference laid the matter over until the demand should become more general. The publication of a new hymn-book was authorized. During the next quadrennium the Civil War broke out, and the membership was reduced nearly 3000, owing to the large number who fell in the Union cause. In 1864 the Western Germans petitioned the General Conference so unanimously for German Conferences, that without debate three German Conferences were formed, viz., the Central, Northwest, and Southwest German, and the bishops were authorized to form the Eastern work into the East German Conference, which was done by Bishop Janes, April 11, 1866, leaving only the missions on the Pacific coast in the California Conference.

The Conferences very largely use the English language in their sessions out of respect for the bishops; they bring in their reports in both languages, the secretaries keep the minutes in English, and the work is so well done that no adverse criticism has been brought in by the general Conference committee on journals.

Below we give the statistics of the work to date:

Conferences.	Preachers.	Members.	S. S. Scholars.	Ch. Property.
Central German.......	119	12,122	10,710	$747,450
Chicago German.......	64	5,683	5,304	307,482
East German...........	40	3,777	5,256	559,700
Northwest German...	67	5,795	4,275	191,275
Southern German.....	22	912	714	29,650
Southwest German...	130	10,888	7,753	492,675
	442	39,177	34,012	$2,538,232

German Orphan Asylums.—The war for the Union threw a great many orphans upon the attention of the German churches, and hence, in 1864, the Southwest German churches opened an orphan asylum at Warrenton, Mo., which very soon was crowded with about 100 children whose fathers had lost their lives in defense of the Union cause. Rev. Philip Kuhl with his wife have been for many years the "house parents" of the institution, and have managed the farm of 500 acres for the benefit of the orphanage. The orphans receive instruction in the elementary branches in both English and German, and such of them as show the necessary talent for a higher education are graduated into the German College, which is situated on the same grounds. The building is worth $5000. At present the number of orphans is not large.

The German Orphan Asylum at Berea, O., is situated very near the German Wallace College. It has very spacious grounds, and an excellent building of Ohio sandstone. Rev. William Ahrens, of the Central German Conference, has been the moving spirit in this enterprise, and on an average 50 children are sheltered, clothed, and educated here. The churches in the Central Chicago and East German Conferences have by annual collections paid for the property and run the institution by their "thanksgiving-day" collections. Brother Gottfried Lieberherr, who received his education at a Swiss orphanage, has been the "Hausvater" since 1865, and is a most excellent teacher and disciplinarian. It is a treat to hear these German orphans sing. Some of them have graduated to the German Wallace College. The Germans have thus been first in the field to start orphan asylums in the M. E. Church. Value of property, $40,000; debt, $4200; annual running expenses, $4500.

German Publications.—The first attempt to reach the Germans by means of the press was made in 1838, by translating the Wesleyan Catechisms I., II., III., the Articles of Faith, and the General Rules. Feb. 15, 1838, the Rev. Thos. Dunn, of the North Ohio Conference, wrote an article in *The Western Christian Advocate*, by which he aroused the church to the necessity of publishing a German paper, and about $3000 were raised by individuals to commence the enterprise. The bishops at their meeting in New York indorsed it, and, with Wm. Nast as editor, the first number of the *Christliche Apologete* appeared January, 1839, and soon became a power in the land. It is still edited by Dr. Wm. Nast, and has about 14,825 subscribers. During the war many thousand copies followed the soldiers on their march.

In 1856 the General Conference ordered the publication of a Sunday-school paper called the *Sunday-School Glocke*, a semi-monthly, which has a circulation of 25,000. The Berean lessons, *Bibelforscher*, has 21,500, and *Haus und Hurd*, a monthly magazine, 7000 subscribers; all of which are edited by Dr. H. Liebhart.

With the rise and growth of the German mission work the German publications have been increased, until the Western book agents have a larger list of German publications than any other house in the United States, and their sale of books of other houses, especially by import, is also very large. To R. A. W. Brühl, and later to H. Dickhaut, much of the success of that branch of the business is owing. The agents, Hitchcock and Walden, publish now a catalogue of 128 pages of German publications. Nearly all the books are translations from the English or republications of German authors. The early preachers were too busy with missionary work to encourage authorship. Dr. Nast's "Commentary on the First Three Gospels" has been well received in the literary world, his Introduction has been placed by the bishops in the course of study, and his Catechism has been authorized by the General Conference. Dr. Liebhart has written "Das Buch der Gleichnisse," a compendium of illustrations; F. Kopp, a book on Holiness; Wm. Ahrens, a religious novel; J. C. Ryan, a commentary on "Revelation of John," and published some hymns which will never perish; Dr. Lobenstein, a volume of sermons; P. A. Mölling, "Golfblumen," etc. Dr. Liebhart has been untiring in editing German books both for the family and Sunday-school. No book-house produces more beautiful mechanical work than the Western Book Concern. During the last quadrennium the sales of German books were $133,900.70; periodicals, $173,681.01; total, $307,581.71.

German Wallace College, Berea, O., twelve miles west of Cleveland. The Eastern section of the M. E. German Churches accepted from Mr. Baldwin the so-called Baldwin Hall, and from Mr. Wallace considerable land and a brick building, to start a German school for higher education. Baldwin University, founded 1856, an English Methodist institution, is situated in the same town. June 3, 1863, Rev. Jacob Rothweiler, of the Central German Conference, was appointed to inaugurate the movement, and by his energy the success of the institution became assured. June 7, 1864, the college was organized, and has now a real property worth $47,000, an endowment of $40,000, a cabinet worth $1500, and a library of 600 volumes. The debt is $7612.42. The largest number of German students at any time was 125. The two colleges—Baldwin (English) and Wallace (German)—work very harmoniously together, and the students of either college are entitled to all the privileges of the other. Rev. Wm. Nast, D.D., has been for a number of years honorary president of the school, but Revs. J. Rothweiler, Fr. Schuler, and P. F. Schneider have succeeded each other in filling the position of *de facto* presidents.

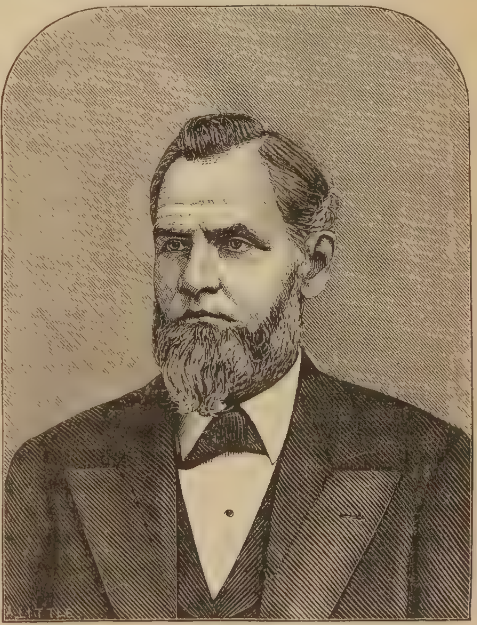
Germany.—The German Empire contained in 1871 a population of 41,060,695, with an area of 210,396 square miles. Prussia, the largest kingdom in this empire, is thoroughly Protestant, while Bavaria and Baden contain a majority of Catholics. Throughout the greater part of the empire there is religious toleration, though in some of the Catholic districts the limitations are very stringent. The Lutheran and German Reformed Churches are recognized as State churches in Prussia and several smaller provinces. Methodism was introduced into Southern Germany by the Wesleyans of England. C. G. Muller, of Winnenden, Wärtemberg, a young man of twenty years, went, in 1805, to London. He was successful in business, and was converted soon after his removal to that country; became a local preacher among the Wesleyans, and, in 1830, revisiting his birthplace, preached to the people and related his personal experience. A revival was the result, and he laid out a circuit of appointments. When he returned to England the converts petitioned the Wesleyan Missionary Society to return him to them as a missionary, and in the following year he consented to return to Germany and preach in his former home. A very remarkable revival followed, in which, as he walked home from late meetings, people would meet him at ten and eleven o'clock at night and urge him to preach for them also. He died in 1853, leaving 67 preaching-places, 20 local preachers, and 1100 members, principally in Würtemberg. After the establishment of German churches in the United States the converts wrote letters to their friends in Germany informing them what Methodism had done for them in America. The Revolution of 1848 advanced religious liberty, and many persons in Germany wrote requesting the M. E. Church to send to them preachers. In May, 1849, a mission was established, and Dr. L. S. Jacoby, then presiding elder of the Quincy district, Illinois Conference, was appointed a missionary to Germany. When he arrived in Bremen, in November of that year, he was discouraged in observing the desecration of the Sabbath, and feared that little good could be done. He succeeded, however, in procuring a hall in the Kramerant-haus, or public building, where he preached his first sermon on Sunday evening, Dec. 23, 1849, to about 400 persons. In April, 1850, he reported 21 converts who had joined the M. E. Church, and the conversion of others who retained their membership in the State church. As soon as the church was regularly organized a German periodical was started, the funds to support which were furnished by Charles and Henry Baker, of Baltimore. Shortly afterwards the hymn-book, Wesley's sermons, and many tracts were printed and scattered among the people. In June, 1850, Rev. H. Doering and Lewis Nippert sailed as missionaries to join Dr. Jacoby. The first Sunday-school on the American plan was organized in Bremen in 1850, and a circuit of nine appointments was formed for the three missionaries. Letters from America oftentimes prepared the way for establishing services. Such letters were often read from the pulpits of various churches, and there were indications of a general awakening. The criticisms of the press, emanating sometimes from the State clergy, and persecutions by the mob, and in a few instances the seizure and imprisonment of the missionaries by the police, and the prosecution by the police of members in the police courts, increased the excitement of the people and their anxiety to understand more about the Methodist Church, so that the wrath of man was made to praise God. In 1851 eight missionaries were employed, who itinerated from Bremen to Hamburg, Hanover, Frankfort, and as far as Saxony and Würtemberg. In 1856 the Conference was organized under the authority of the General Conference, and was visited by one of the bishops in 1857. The Book Concern continued to issue its papers and tracts and exercise an influence upon the public mind. The Martin Mission Institute, which had been established previously at Bremen, was transferred to Frankfort, funds having been furnished by John T. Martin, Esq., of Brooklyn, to purchase a building. The Conference received full powers as an Annual Conference in 1868, and Dr. Jacoby retired from the superintendency, having in less than twenty years penetrated the greater part of Germany, German Switzerland, and reached some of the German settlements in France with the gospel. Sunday-schools, the printing-press, a theological seminary, and a Conference were all organized and had become powers to continue the work among the Germans of Europe. Methodism, under the influence of Dr. Jacoby, not only effected its organization, but it became an element of power in vitalizing the older churches and stimulating them to greater zeal and energy. The statistics of 1876 show that the Wesleyans have 8 chapels, 133 preaching-places, 11 missionaries, 34 local preachers, 2200 members, and 400 scholars in the Sunday-schools. The M. E. Church has 10,224 members, 87 preachers, value of property $411,123, with 13,355 children in the Sunday-schools. The value of the Book Concern building is estimated at $18,000, and the building of the theological school at $60,000. In addition to this work of Methodism proper, the Albright Methodists, or the Evangelical Church, has sent a number of missionaries to Germany, and has performed a work of great value in the awakening and conversion of many souls. They have a large number of organized churches, and are annually extending their borders.

Germany and Switzerland Conference.—The M. E. Church commenced a mission in Germany in December, 1849, and in 1856 the prospects of the work were such that the General Conference constituted the German Mission Conference, embracing also the missions in France and Switzerland wherever the German language was spoken. This Mission Conference had all the rights and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of receiving dividends from the Book Concern and Charter Fund. It was organized in September, 1856, by Dr. Jacoby, the superintendent of the mission, and embraced at that time 9 traveling and 7 local preachers, 428 members, and 99 probationers. The following year it received its first episcopal visitation from Bishop Simpson, and since that time it has been visited by Bishops Janes, Harris, Foster, and Andrews. In 1868 it was constituted a Conference, with full rights and privileges, under its present title. In 1876 it reported 87 traveling and 37 local preachers, 7960 members, and 2264 probationers, and 13,355 Sunday-school scholars, with 61 churches, valued at $1,644,491. It has also a Book Concern at Bremen and a theological school at Frankfort-on-the-Main.

Gerry, Robert, was born in Maryland in 1799. His father, Colonel Gerry, was a man of influential standing. He joined the Methodist Church in 1817, and entered the Philadelphia Conference in April, 1826. For "thirty years he filled some of the most prominent appointments of the Conference with great acceptance and usefulness, with a heart fired with the love of God and souls, with a voice almost incomparable, and with an eloquence and earnestness seldom equaled. He preached the unsearchable riches of Christ and his atonement. God honored his ministry in giving him to see wherever he labored deep evangelical and extensive revivals of religion." He died in great peace May 9, 1856.

Gettysburg, Pa. (pop. 3074), is the capital of Adams County, and is the site of Pennsylvania College. It was the scene of one of the most severe battles during the late Civil War. Methodist services were held near this place as early as 1783 by Bishop Asbury and Freeborn Garrettson. In 1803 regular preaching was established by Joseph Stone and Daniel Fidler. The first class was organized in 1815, and the first church edifice was built of brick, in 1822, costing about $1500. The Gettysburg circuit, which embraced a large scope of the surrounding country, was formed in 1827, and the town did not become a station until 1876. The present church edifice was built in 1871, at a cost of about $1500. The African M. E. Zion Church was introduced about 1831, and erected a small church in 1841, at a cost of about $500. The African M. E. Church resulted from a division, about 1874, in the Zion Church, and an edifice was erected in 1876, costing about $800. It was in this city, while Dr. Nast was professor in the Lutheran seminary, that having been awakened, he attended the M. E. Church, though his conversion did not take place until subsequently in Ohio, where he became so useful and distinguished in the German work. Gettysburg is in the Central Pennsylvania Conference, and reports about 200 members, 200 Sunday-school scholars, and $1200 church property.

Gibson, Otis, D.D., missionary to the Chinese in San Francisco, was born in Moira, N. Y., in 1826; graduated at Dickinson College, Carlisle, Pa., in 1854; and sailed from New York for China in April, 1855. In 1865, after ten years of efficient service in the Foo-Chow mission, he returned to the United States on account of the health of his family, and was two years in charge of Moira station, Black River Conference, his native place. In 1868 he was transferred by Bishop Thomson to the California Conference, and appointed missionary to the Chinese



REV. OTIS GIBSON, D.D.

on the Pacific coast. In 1872 he was a delegate from California Conference to the General Conference, and was elected to serve on the general missionary committee from 1872 to 1876. He was also a regular delegate to the Evangelical Alliance held in New York in 1873. He is the author of "The Chinese in America," a valuable book of some 400 pages on the Chinese question.

In the whole course of his missionary life, both in China and among the Chinese in America, Mrs. Gibson has nobly filled her place as an efficient "helpmeet" of her husband, contributing her full share of toil and counsel in all the labors and responsibilities which he has borne.

Gibson, Tobias, a pioneer Methodist Episcopal minister, was born in Liberty Co., Ga., Nov. 10, 1771, and died in Natchez, Miss., April 5, 1804. He was a man of great wealth, but forsook it all to proclaim the gospel. He was admitted on trial in 1792, in the twenty-second year of his age. He traveled for eight years large circuits, mostly in the far south, or in the Holston Mountains. In 1799 he volunteered for the Mississippi Valley, though already broken in health by excessive labors. With the approval of Asbury he started alone on horseback to the Cumberland River, in Kentucky, traveling hundreds of miles through the vast wilderness. Having reached the river, he sold his horse, bought a canoe, and started down the river, thence six or eight hundred miles down the Mississippi to his destination. He reached Natchez eighteen years before the Mississippi Territory was admitted into the Union. Four times he went from this vast wilderness six hundred miles for the purpose of obtaining additional laborers from the Western Conference. A few additional laborers were given him from time to time, and thus was Methodism planted in that portion of the great valley. He preached his last sermon on New Year's day, 1804. A lingering consumption at last terminated his useful life.

Gilbert, Anthony, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1836, and was elected president in 1854. For twenty-three years he was a member of the connectional committee. He was made a supernumerary in 1872. He resides in Sunderland.

Gilbert, Nathaniel, a prominent citizen of Antigua, West Indies, and descended from Sir William Gilbert, half-brother of Sir Walter Raleigh. He was "a man of sound understanding, sharpened by a collegiate education and an admirable training in a court of law." For some years he was speaker of the House of Assembly in Antigua. His gay and thoughtless brother Francis having failed in business in Antigua, had returned to England. There he was brought to repentance, and became a member of Mr. Wesley's society. He sent to his brother Nathaniel a number of Mr. Wesley's publications; but, believing him to be an enthusiast, for some time he refused to read. At length, his sister reading to him the "Appeal," it so changed his mind that he visited England to make Mr. Wesley's personal acquaintance. He took with him several of his negro servants, two of whom were converted under Mr. Wesley's ministrations, and were baptized by him. Mr. Gilbert felt that he had a mission to accomplish, and, returning to Antigua, fitted up a room for preaching, and "was soon branded as a madman for preaching to his slaves." A society at St. John's was formed, and through his efforts and those of his brother Francis, who labored with him, Methodism was planted in the West India Islands. He died in 1774, eleven years before the appointment of the first Methodist missionary to Antigua, leaving a society of sixty members. As he was near death, a friend said, "On what do you trust?" The answer was, "On Christ crucified." "Have you peace with God?" He answered, "Unspeakable." "Have you no fear, no doubt?" "None," replied the dying saint. "Can you part with your wife and children?" "Yes. God will be their strength and portion." His brother Francis, returning to England, became a member of the class led by Mr. Fletcher. As late as 1864, in the Madeley vicarage, was the great-grandson of Nathaniel Gilbert, who testified "that he had reason to believe that no child or grandchild of the first West Indian Methodist had passed away without being prepared for the better world." The organization which Mr. Gilbert formed was kept up for four years by the labors of two colored women, who held services almost every evening until the arrival of Mr. Baxter.

Giles, Charles, was a distinguished minister in Western New York. He was born in Connecticut in 1783, and died in Syracuse, Aug. 30, 1867. He was successively connected with the Philadelphia, New York, Genesee, Oneida, and Black River Conferences, and filled the most responsible positions, including those of presiding elder and of delegate to the General Conference. "He was a thorough scholar,—rich in facts, brilliant in thought, and intense in love for dying men,—a man of power, intellectually and emotionally. At the name of Jesus, even in extreme superannuation, his eye kindled with life and his face flushed with intelligence, when in other respects he was oblivious to earthly things."

Gillespie, John Jones, was born in Milton, Northumberland Co., Pa., Nov. 13, 1813. At the age of fourteen he was the subject of deep religious impressions. In 1832 he went to Pittsburgh, Pa., and, having been robbed on the way, began with less than a dollar in the world. The lonely boy at first strayed into a Presbyterian church, and, being pleased with the preaching, would probably have become a member if a kind word had been spoken to him. After a time he began to attend the Methodist Protestant church with the friends with whom he boarded, and has ever since been identified with it. Feeling the need of a better education he spent his evenings at a night-school, after serving his employers through the day.

JOHN JONES GILLESPIE.

As a business man he became successful, and has established a substantial trade in Pittsburgh, besides holding honorary connection with a number of banks and public institutions. He has been prominently connected with the church interests, in the capacity of trustee of church and college, representative to the Annual and General Conferences, and president of the Board of Publication of the Methodist denomination, which latter position he still continues to hold. He has helped the Book Concern through many a dark hour by his generosity and business foresight, and has ever been a true friend to the church.

Gillett, Philip Goode, LL.D., was born in Madison, Ind., March 24, 1833, his father being Rev. S. T. Gillett, D.D., for forty years a member of the Indiana Conference. He graduated from the Indiana Asbury University in 1852, and became a member of the faculty of the Indiana Institution for the Deaf and Dumb. In 1856 he was elected principal of the Illinois Institution for the Deaf and Dumb, and which he has superintended for twenty-two years with great success. In this institution are taught not only departments of literature, but articulation and lip reading. It is one of the leading institutions of its kind in the world. Dr. Gillett has also taken a deep interest in the education of the idiotic, and secured the passage of the bill through the legislature for an institution for feeble-minded children, which he organized and superintended for a time gratuitously. Dr. Gillett has been from his youth an earnest member of the M. E. Church, and was one of the early and active advocates of lay representation in the General Conference. He also co-operates with Christians of every name; has been twice honored with the presidency of the Illinois State Sabbath-School Association, and once with that of the United States Sabbath-School Convention, and is now one of the vice-presidents of the American Sunday-School Union.

PHILIP GOODE GILLETT, LL.D.

Glen's Falls, N. Y. (pop. 4500), situated in Warren County, on the Hudson River, and on the Rensselaer and Saratoga Railroad, especially noted for numerous saw-mills and fine marble quarries. Methodism was introduced into Warren County at a place called Thurman's Patent, in 1796, by the lay preachers Richard Jacobs and Henry Ryan. In 1798 a society was organized by Lorenzo Dow on the "Ridge," about six miles from the Glen. The first class was organized by John Lovejoy, and John Clark was the first minister appointed. The first church edifice, a stone structure, was erected in 1829. With the organization of the Troy Conference in 1832, Glen's Falls was united in a circuit with Fort Ann and Sandy Hill, and for several years the work was called Fort Ann circuit. In 1847 a new brick church was erected at a cost of $5000. It was, unfortunately, burned in 1864, but has been replaced by a more beautiful and commodious edifice. In 1849 Glen's Falls became a station and was strengthened by a remarkable revival. A brick chapel was also erected in South Glen's Falls in 1869–71. It was enlarged in 1872; and 90 members of the parent church, in 1876, organized a new society in South Glen's Falls. A union mission was also built on West Street, which is largely supported by the Methodists. Glen's Falls is in the Troy Conference, and reports (1876):

Churches.	Members.	S. S. Scholars.	Ch. Property.
Glen's Falls	800	375	$48,000
South Glen's Falls	90	......	1,500

Gloucester City, N. J. (pop. 3628), is on the Delaware River, a few miles below Philadelphia. It was visited by Captain Webb as early as 1768; and a family by the name of Chew became seriously impressed. Tradition says that the elder Mr. Chew, with eight sons, came from England to America as early as 1740. David Chew became one of the earliest and most useful of the lay preachers in West Jersey. It was at this point that Mr. Asbury landed when he arrived in America, in 1771, and in this neighborhood the third Methodist church, in New Jersey, called Bethel, was erected, perhaps in 1780, through the energy of Jesse Chew. In 1790, in this region occurred one of the most powerful revivals in modern times. Gloucester City was embraced in the adjacent circuits until 1839, in which year services were regularly established, and the first M. E. church in the place was built. Unfortunately, it was burned, but was rebuilt next year. In 1850 the old church was sold and a new one erected, which is still in use. It is in the New Jersey Conference, and reports 422 members, 390 Sunday-school scholars, and $10,590 church property.

Gloversville, N. Y. (pop. 4518), in Fulton County, and on the Fonda and Gloversville Railroad. It has grown rapidly in recent years. The first Methodist society in this vicinity was formed about a mile from the town, in 1790. The first M. E. church was built at that place in 1796. The first class in Gloversville was formed in 1820. The first church was erected in 1839, when it was connected with Johnstown. In 1842 the appointment appears as Gloversville. In 1855 the church was enlarged. The present edifice was not erected until 1870. It is in the Troy Conference, and reports: First church, 794 members, 700 Sunday-school scholars, $70,000 church property. Second church, 186 members, 250 Sunday-school scholars, and $8000 church property.

Goff, Milton B., A.M., was born in Pittsburgh, Pa., Dec. 17, 1831, and was converted and joined the M. E. Church in 1841, at Sewickly. He has held the position of president of the board of trustees, and is a steward, a class-leader, a teacher in the Sunday-school, and treasurer of the stewards. He was educated and graduated at Alleghany College in 1855, and received the degree of A.M., *in cursu*, in 1858. Prof. Goff has spent twenty-two years teaching, during which time he was connected with Madison College, North Illinois University, and for the past twelve years he has been Professor of Mathematics in the Western University of Pennsylvania. He is a member of the board of control of Alleghany College; the author of a series of books on arithmetic, and a book of arithmetical problems, and is now at work on a series of mathematical text-books. For a number of years he has made the mathematical calculations of the noted "Sanford Hill Almanac."

Gold Hill, Nev. (pop. 4311), is situated in Storey County, four miles southwest from Virginia City, and is in the immediate vicinity of a number of rich mines. Methodism was introduced from Virginia City about 1865. Gold Hill and Silver City appear as a separate charge in 1868, and from that time the statistics have fluctuated. It is in the Nevada Conference, and reports 38 members, 154 Sunday-school scholars, and $2200 church property.

Golden Hours is a monthly magazine published by the M. E. Church for boys and girls. The General Conference of 1868 authorized the book agents at Cincinnati, O., to publish "a first-class illustrated monthly magazine for children and youth." Accordingly, the first number appeared January 1, 1869. The present circulation is 6600.

Good, John B., an attorney in Lancaster, Pa., was born June 18, 1823, in Lancaster Co., Pa. He served as justice of the peace from 1847 to 1858, and was admitted to the bar as an attorney in Lancaster, May 25, 1864. He united with the M. E. Church of Lancaster in February, 1865; has held the office of class-leader since 1866, and of exhorter since 1867. He was president of the first Lay Conference held in Philadelphia, in March, 1872.

Goodrich, Hon. Grant.—This distinguished layman of nearly half a century's membership in the Methodist Episcopal Church was born about 1810, and was lay delegate for the Rock River Conference to the General Conference of 1876. He has long been a devoted worker, as a class-leader and Sunday-school teacher, in Chicago, at old Clark Street church. From its beginning he has been president of the board of trustees of the Garrett Biblical Institute, and has attended gratuitously to its legal business. He has also been from its commencement a trustee of the Northwestern University. For many years he was a practicing attorney, and was for some time judge in one of the higher courts.

Goodwin, William H., D.D., LL.D., was born in Tompkins Co., N. Y., June 12, 1812, and died at

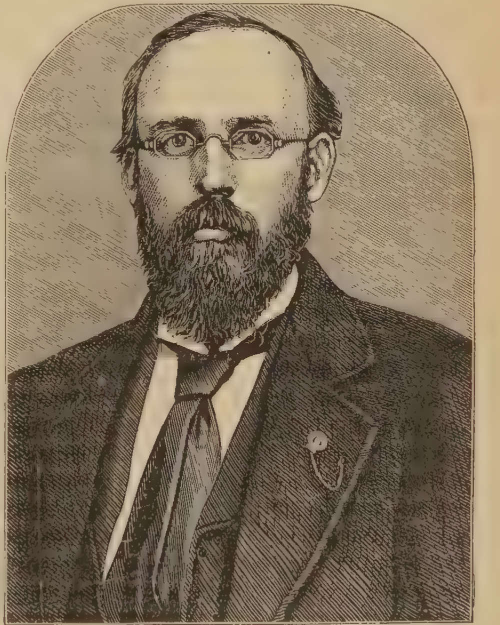
Dryden, Feb. 17, 1876. At nineteen he was converted, and when twenty-two years of age was admitted on trial in the Genesee Conference. He filled a number of the most important appointments in the Genesee and East Genesee Conferences; and was also a number of years presiding elder on different districts. By reason of failing health, in 1875, he was granted a supernumerary relation, and in a few months afterwards was called to his reward. He was a delegate to the General Conferences of 1860 and 1864. In 1865 he was appointed regent of the University of New York, and the same year Hobart College conferred upon him the honorary title of LL.D. In 1854 he was chosen as State senator from Ontario and Livingston Counties. His commanding personal appearance, connected with his acquired ability and genial manner, gave him great influence among his brethren. In the most heated debates in Conference, he was never betrayed into the least discourtesy of word or act. His death was sudden and unexpected. He said to his companion, "Commit it all to God, be happy and cheerful," and in an instant he was gone.

Goshen, Ind. (pop. 3133), is the capital of Elkhart County, on the Lake Shore and Michigan Railroad. It is in the midst of a highly productive agricultural district. It first appears in the minutes of the church as the name of a circuit in 1839, with George M. Boyd as pastor. It has since become a station, and has had a steady growth. It is in the North Indiana Conference, and reports 224 members, 235 Sunday-school scholars, and $16,500 church property.

Gough, Benjamin, Esq., was born at Southborough, in Kent, England, in 1805; has been an extensive contributor to the literature of the age; chiefly in verse for the last forty years. He is a frequent writer in *Good Words*, *The Sunday Magazine*, *The British Workman*, *Band of Hope*, etc., as well as in the Wesleyan magazines and papers. He has published a number of poetical works, most of which have been honored by the patronage of her most gracious majesty the Queen. Among other poetical works may be mentioned, "Lyra Sabbatica," "Kentish Lyrics," "Songs from the Woodlands," etc. Mr. Gough is an active local preacher, and although beyond the allotted threescore years and ten does good service for the Master at Woburn Sands, in Bedfordshire.

Gough, Henry Dorsey, was one of the early Methodists in Maryland. He was a gentleman of a large estate, and was married to a sister of General, afterwards Governor, Ridgely. He had an elegant mansion, called "Perry Hall," twelve miles from Baltimore; one of the most elegant, at that time, in America. In April, 1775, with a number of wild companions, he went to hear Mr. Asbury preach, expecting some amusement; but under the sermon was brought to serious reflection, and after some time experienced the joys of conscious pardon and peace. For a number of years he was an earnest and active Christian. He built a chapel near his house, in which all his family, both white and colored, assembled morning and evening for prayer. It was also occupied as a preaching-place, both on Sabbaths and week-days. For some cause he was separated from the church for several years; but in 1801 he was reclaimed, and reunited with the Light Street church, in Baltimore. He died in May, 1808, during the session of the General Conference.

He was a man of great liberality and benevolence. His wife, Mrs. Prudence Gough, was a devoted and earnest Christian. Though their house was the resort of much company of the highest circles in Maryland, yet, when the bell rung for family devotion, all were called together; and if no gentleman was present to lead, she read a chapter in the Bible, gave out a hymn, and engaged in prayer. Mr. Asbury says, "She has been a true daughter; she has never offended me at any time." She was awakened under the first sermon she heard from Mr. Asbury. A writer says, "She came into the congregation as gay as a butterfly, and left with the great deep of her heart broken up." Their only child, a daughter, was married to James Carroll, a gentleman of wealth, and of one of the leading families in Maryland.



REV. GEORGE THOMAS GOULD, D.D.

Gould, George Thomas, an educator in the Kentucky Conference, was born in Beaufort, N. C., Dec. 17, 1842. He was converted in 1860, and licensed to preach the following year. He was recalled from college on account of his father's illness, and he joined the Kentucky Conference in 1862, when, after having filled important appointments for ten years, he became associate principal and proprietor of the Millersburg Female College. He received the degree of D.D. from the Kentucky Military Institute. In 1874 he was on the editorial staff of the *Central Methodist.*

Grace primarily signifies favor. In the Scriptures it is used to denote the favor of God towards man: his mercy as distinguished from justice; and blessings freely and unmeritedly bestowed. It is also sometimes used to designate the privileges of the Christian dispensation as compared with those of the Mosaic economy: the law being positive, limited, and condemning; while grace is free, boundless, and justifying. It is the source of redemption with all its glorious benefits, and is free in all and for all. It depends on no human merit, good works, or righteousness; but is an expression of God's boundless love to man. This grace is not irresistible, as was taught by Augustine and Calvin. While free for all, it may be accepted or rejected; and the Scriptures teach that men do resist and grieve the Holy Spirit. The conversion of Paul is sometimes referred to as an instance of irresistible grace; but his expression, that he had not been "disobedient to the heavenly vision," clearly indicates the freedom of his will and the independent character of that obedience which he manifested. He was suddenly and irresistibly arrested and impressed; but he obeyed the voice and thus became a son of God. Without grace freely bestowed man would neither repent nor believe; but grace sufficient to enable him to forsake sin and return to God is freely imparted by the Holy Spirit. If he yields to divine teachings and holy impulses he is saved; if he disobeys he works out his own destruction. Men, if lost, will be condemned not for having inherited a depraved nature, but for having rejected grace freely offered, and for having refused to obey the divine command when power was freely offered through the operations of the Holy Spirit. As the apostle speaks of the possibility of himself becoming "a castaway," so there is no state of grace attainable on earth where man does not need to watch and pray and to resist temptations, lest he may ultimately perish. (See PERSEVERANCE.)

Gracey, John Talbot, A.M., was born in Delaware Co., Pa., Sept. 16, 1831; educated in Philadelphia; prosecuted the study of medicine for two and one-half years, and entered the ministry in the Virginia Conference of the M. E. Church South in 1850. In March, 1852, he joined the Philadelphia Conference of the M. E. Church, and served as pastor in various churches until March, 1861, when he was appointed as missionary to India. He commenced the mission at Seetapoor; was subsequently appointed to Bareilly and Nynee Tal; was secretary for two years of the "annual meeting," and first secretary of the India Conference, and also acted as president of that Conference in 1867. In January, 1868, he returned from India on account of his wife's health, and was admitted to the General Conference of 1868 as the first delegate from territory outside of the United States. Since that period he has filled several pastoral terms; has taken a deep interest in the missionary cause, contributing to various papers, and acting as editor of the missionary department of the *Northern Christian Advocate.* He also visited Western Africa in company with Bishop Haven. He is a member of the Amercan Oriental Society, and is (1877) acting as assistant recording secretary of the Missionary Society.

Graham, Hon. James L., born in Pittsburgh, Pa., Nov. 17, 1817, has resided nearly all his life in Alleghany City. He received a good common school education, and was converted and joined Beaver Street church in 1835; two years afterwards he was licensed to preach. In 1839 he was received on trial in the Pittsburgh Annual Conference, but owing to ill health he retired from the itinerancy at the close of the first year and became a local preacher, which relation he has since retained. He has filled the official relations of class-leader, steward, trustee, and Sunday-school superintendent. Among the civil positions filled, he was three years high sheriff of Alleghany County, twelve consecutive years in the Senate of Pennsylvania, during which he was Speaker of the Senate in 1867 and 1868, and was chairman of the finance committee, the highest position in the Senate. He represented Alleghany County in eight State and two National Conventions, but has retired from political life. He has occupied the position of school director twenty years, director of the poor nine years; is now a member of the board of controllers in Alleghany City, trustee of Mount Union College, and Director of the Western Reform School.

Graham, Thomas Butterworth, was born in Coshocton Co., O., Aug. 11, 1826. His father and mother united with the Methodist Protestant Church in 1833, and their house was a preaching-place for several years. He learned early to love the principles of the Methodist Protestant Church, and has lost none of that ardor with his years. He was converted when fourteen, and licensed to preach at nineteen. When twenty years of age he joined the Ohio Conference. Nineteen years of his ministry have been spent in three fields of labor. He is now, for the sixth year, pastor of the church with which he first united. He has once been elected president of the General Conference, and three times president of the Ohio Annual Conference. During the days of the anti-slavery movement he was fearless in his advocacy of the oppressed, and took an active interest in the measures which led to the abolition of slavery in the United States.

Grand Haven, Mich. (pop. 3147), is situated on Lake Michigan, near the mouth of Green River, and is the western terminus of the Detroit and Milwaukee Railroad. It is first mentioned in the minutes of the M. E. Church for 1859 as connected with Muskegon. The following year L. W. Early was pastor, and the circuit was called Muskegon. This remained the name of the charge until 1875, when it was connected with Spring Lake. It is in the Michigan Conference, and reports about 120 members, 200 Sunday-school scholars, and $5000 church property.

Grand Prairie Seminary and Onarga Commercial College is located at Onarga, Iroquois Co., Ill. The town is not cursed with any *drinking-* or *billiard-saloons*, and is a very pleasant and healthful resort for those seeking an education. The school was organized in August, 1863, in the old M. E. church edifice, and was chartered under its present name in February, 1865. The building—centrally located in a fine campus—was erected in 1864, and dedicated in 1865, at the session of the Central Illinois Conference. The institution is under the watch-care and patronage of said Conference.

It is a wooden structure, three stories in height, and contains a commodious chapel, society hall, cabinet, reading-room, a large and well-furnished committee-room, and also suitable rooms for recitations. Value of building, grounds, and apparatus, $17,000. Endowment Fund, regarded *good*, some $16,000. In addition to the preparatory, there are three courses of study,—commercial, scientific, and classical.

The number of scholars enrolled in 1876 was, not including specials in vocal and instrumental music,—females, 67; males, 128; total, 195. The seminary is in a flourishing condition, and the friends of the institution have never manifested greater interest nor more complete satisfaction than at present. John T. Dickinson, A.M., is president, and is assisted by able teachers.

Grand Rapids, Mich. (pop. 16,507), the capital of Kent County, on the rapids of Grand River, 33 miles from Lake Michigan. Methodist services were introduced in 1836, and the city appears on the minutes in 1838. James H. Freese, having been appointed as missionary, the following year reported 55 members. It was regarded as a mission, and embraced the surrounding country until 1843, when the first church edifice was erected. It became a station in 1844. The pastor, Andrew M. Fitch, reported, in 1845, 120 members. The first church was rebuilt in 1869, and the second church was erected in 1872. A large number of Germans having settled in the vicinity, a German church was erected in 1862, and in 1874 a Wesleyan Methodist congregation was organized. A city mission has been established, which has performed a good work. It is in the Michigan Conference, and reported in 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1843	Division Street..........	461	260	$66,000
1872	Second Street............	160	200	33,000
	City Mission..............	117	195	2,200
1862	German M. E. Church	89	76	2,800
1874	Wesleyan Church......	50	60	3,000

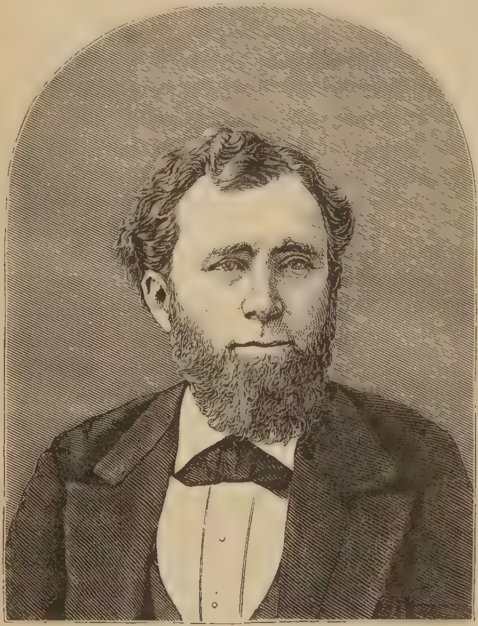
Grant, Jeffrey, a native of Charleston, S. C., born in 1838. Removed from Charleston to Jacksonville, Fla., in 1869. He acquired a fair education, and spent some time in teaching, and for several years has been a local preacher, and acting pastor of the M. E. Church at St. Augustine. He was a lay delegate from the Florida Conference to the General Conference of 1876.

Graves, Albert Schuyler, D.D., was born in Salisbury, Vt., Jan. 17, 1824, and graduated at Wesleyan University in 1846. In 1847 he was admitted into Oneida Conference, and in 1860 became presiding elder of the Cortland district. In 1865 he was elected principal of Cazenovia Seminary, and in 1870 was transferred to the New York East Conference, where, after filling several appointments, he was, in 1876, appointed presiding elder of South Long Island district. He was a delegate to the General Conference in 1864 and 1868.

Graves, W. C., a delegate from the Holston Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in East Tennessee in August, 1815, and joined the Holston Conference in 1834. He was connected with the Methodist Episcopal Church South from 1845 to 1865, when he again joined the Methodist Episcopal Church. He was at one time editor of a monthly publication, was afterwards editor of *The Religious Intelligencer*, and is a corresponding editor of *The Methodist Advocate.*

Graw, Jacob B., D.D., was born in Rahway, N. J., Oct. 24, 1832, and was educated at Rahway and Bloomfield Seminaries, and in New York High School. He was admitted into the New Jersey Annual Conference in 1855. He entered the United States service as chaplain in September, 1861, having taken a prominent part in organizing a company of volunteers. For a few months, while in the service, he had command of a regiment. He has taken a deep interest in the temperance cause, assisting in the State organization in 1867, and occupying one of the highest positions for five years. He represented the State organization in various places in the United States, and was sent to London as a delegate in 1873. He also edited *The New Jersey*

Gazette for several years. He was a delegate to the General Conferences of 1872, 1876, and 1880, and was for five years a member of the book committee.



REV. JACOB B. GRAW, D.D.

He has served as trustee of Pennington Seminary, and as a trustee of Dickinson College. He has also been presiding elder on the Burlington and New Brunswick districts.

Gray, Edward J., A.M., president of Williamsport Dickinson Seminary, is a native of Pennsylvania. His father was for more than forty years a local preacher. He graduated in Dickinson Seminary, under the presidency of Bishop Bowman, June 18, 1858. A year prior to his graduation he united with the church and was licensed to preach. Shortly after his graduation, after filling several appointments, his health failing, he took a supernumerary relation. But his health recovering he resumed the pastorate, and, after filling various appointments, was, in February, 1874, elected to his present position at the head of a prosperous seminary.

Green, A. L. P., D.D., an eminent minister in the M. E. Church South, was born in Sevier Co., Tenn., June 24, 1807, and died at Nashville, Tenn., July 15, 1874, in the sixty-eighth year of his age. He removed in childhood with his parents to Jackson Co., Ala. Here he was converted, and united with the M. E. Church when nine years of age. He was admitted on trial in the Tennessee Conference in 1824. At the age of twenty-five he was elected a delegate to the General Conference, and was re-elected at every session except one until his death. In 1845 he was the chief one of the commission raised by the Church South to secure the interests supposed to be accruing to that church by the division. He was chiefly instrumental in conducting the suit against the M. E. Church to secure a division of the funds of the Book Concern. He was engaged in the ministry about fifty years, and at the session of his Conference before his death was appointed to deliver a semi-centennial sermon at the next session, but he died before the time arrived. The last two years of his life were devoted to the educational interests of his church, and especially was he engaged in contributing to and establishing Vanderbilt University. "In the polity of the church—in its literary, missionary, and educational interests—he was an acknowledged leader of great force. Limited in his early educational advantages, he was nevertheless a thoughtful and diligent student, acquiring by observation, learning from nature, and studying men and books, until he fairly won the honors conferred on him by colleges, and came to the front in all the leading measures of the church and epochs in her history by the force of his own merit." He died in great tranquillity.

Green, Anson, D.D., was born in the United States, but, removing to Canada, united with the Canada Conference at its organization, in 1824. He has remained firm in his attachments to his Conference and church during all the changes and divisions through which it has passed, and has filled all the principal offices of that Conference, from the highest to the lowest. Twice he occupied the chair of the Conference as chief minister, three times he was elected to represent Canadian interests in the British Conference, and three times in the Ameri-

REV. EDWARD J. GRAY, A.M.

can General Conference. He was appointed a member of the first General Conference of the Evangelical Alliance, held in London in 1846, and of the last, held in New York in 1873. For sixty years he has devoted his entire energies to the interests of the church. He has lately written an autobiography, styled the "Life and Times of the Rev. A. Green, D.D.," which is just issued from the connectional press of the Methodist Church of Canada.

Green Bay, Wis. (pop. 4666), is the capital of Brown County, and is situated on Fox River. It is one of the oldest towns in the Northwest, having been settled by the French in 1745. For many years in its early history it made but little progress, but it has become a commercial centre. On the opposite side of the river is Fort Howard. In this place Methodism was first planted in Wisconsin. The Rev. John Clark having come from England in 1832, was sent to Fox River mission, which embraced Green Bay. The mission is first mentioned in the minutes of the church in 1835, and M. Royal was appointed in charge. In 1836 the first church was erected. In 1856–58 the second church was built. In 1867 Fort Howard, which had been included in the Green Bay charge, became a separate work, leaving in Green Bay only 27 members. Since that period the society has been comparatively small. There is also a Norwegian Methodist Episcopal society organized in the place, and a German Methodist Episcopal Church. It is in the Wisconsin Conference, and reports in 1876 the following statistics: First church, 25 members, 50 Sunday-school scholars, $7500 church property. German Church, 58 members, 40 Sunday-school scholars, $4500 church property. Norwegian Church, 25 members, 25 Sunday-school scholars, $1000 church property.

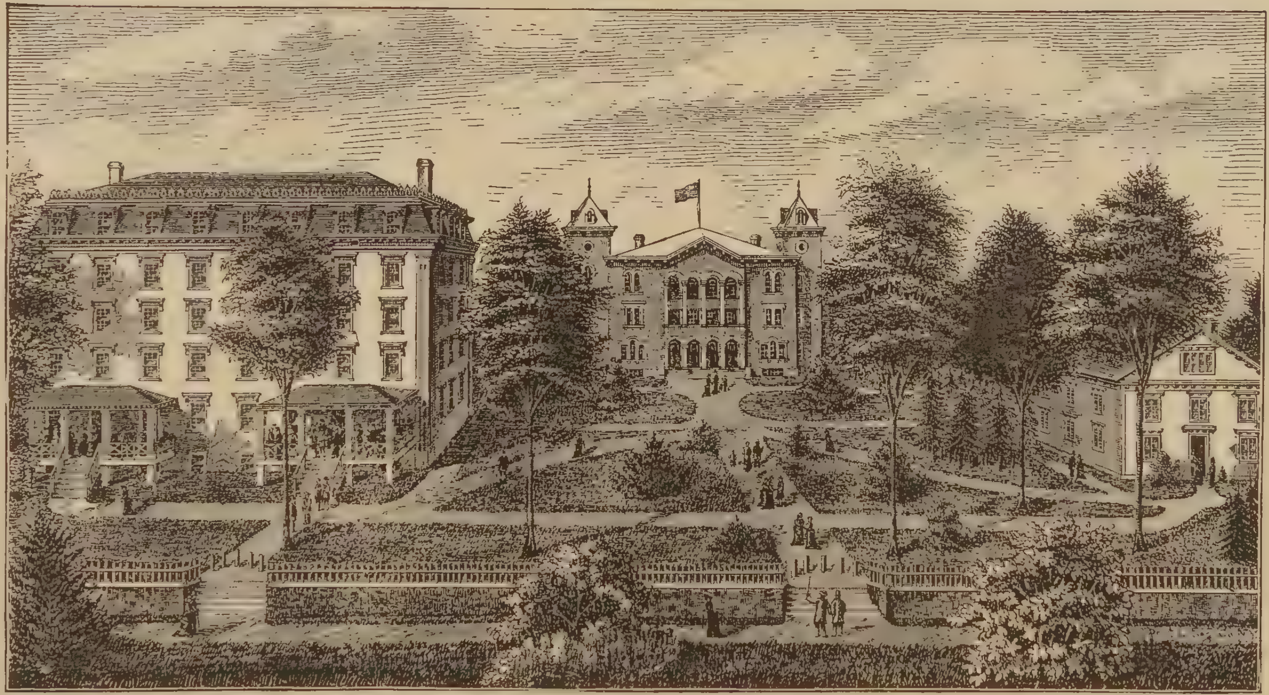
Greencastle, Ind. (pop. 3227), the capital of Putnam County, on the Terre Haute and Indianapolis Railroad. It is the seat of Indiana Asbury University. Methodism was introduced into Greencastle in 1822 by Rev. W. Cravens, the pastor of the Eel River circuit. The first M. E. church was built in 1825, and the second in 1832–34. In 1844 a new church called Roberts chapel was erected, and the former building was changed into a parsonage. A second church was erected shortly afterwards, which was subsequently consolidated with Roberts chapel, the location being too close to the former church. Subsequently a new organization was made, and the Locust Street church was erected in 1875. The African M. E. Church has also a small society. It is in the Northwest Conference, and reports as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Roberts Chapel....................	325	250	$10,000
Locust Street........................	365	250	10,000
African M. E. Church..........	75	70	600

Green Island, N. Y. (pop. 3135), is situated on the east bank of the Hudson River, in Albany County, and on the New York Central and Hudson River Railroad. It was formerly included in the Albany circuit, afterwards in the Troy circuit, and being a small village was not until recently entered on the church records by name. Methodist services were introduced in 1838; in 1853 a church was completed, and in 1875 it was enlarged and improved. It is in the Troy Conference, and reports 268 members, 248 Sunday-school scholars, and $11,000 church property.

Greenwich Seminary and Musical Institute is located at East Greenwich, R. I. It was opened as an academy in 1804, in a building which has since been removed. In 1841 it was conveyed to a board of trustees under the patronage of the Providence Conference, and the institution was opened as such Aug. 18, 1841, under the superintendency of Rev. B. F. Teft, since so well known in the church. Resigning at the end of the year to take pastoral work, he was succeeded by Rev. G. F. Poole, in 1842; by D. G. Allen, in 1843; by G. B. Cone, in 1844. Under his administration, by the advice of the Conference, the boarding-house was erected. In 1847, W. R. Bagnell became principal, and in 1848, Rev. Robert Allyn, now president of South Illinois Normal School. He remained six years, and was succeeded by Rev. W. G. Quereau. In 1858 the old academy building was succeeded by the new and much more convenient edifice. In 1858, Rev. M. J. Talbot became principal, and in 1859, Eben Tourjee, since so distinguished in his profession, became professor of music. In 1862, the legal name of the institution was changed to the "Providence Conference Seminary and Musical Institute." In 1858 the boarding-hall was also enlarged and improved. The institution has been under the charge of Rev. B. D. Ames, Rev. J. T. Edwards, and David H. Ela. In 1873 it was placed for a time under the care of the trustees of the Boston University, and was designed as one of the preparatory schools, and Rev. Francis D. Blakeslee, A.M., was appointed principal. At the end of two years the connection with the University was dissolved by mutual agreement, and Mr. Blakeslee has been retained by the trustees in his position. The institution has on its roll the names of a number of men distinguished in the various departments of professional life, such as Governors Harris and Sprague, Doctors W. F. Warren and C. H. Payne, with many others who are very prominent. For several years the institution has been embarrassed with a debt incurred in the erection of buildings. An effort is now being made, with fair prospects of success, to greatly reduce this burden. Rev. F. D. Blakeslee, A.M., is principal, and is assisted by a corps of able teachers. (*See cut on next page.*)

Gregg, Albert B., a delegate from the Central



GREENWICH ACADEMY, MUSICAL INSTITUTE, AND COMMERCIAL COLLEGE.

New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Oneida Co., N. Y. After reaching manhood he was engaged for eight years in teaching, and afterwards for five years in commercial pursuits, and joined the Oneida Conference in 1855. In 1868 he acted as agent for the removal of Genesee College.

Gregory, Benjamin, commenced his ministry in 1840. In 1868 he became one of the connectional editors in conjunction with the late Rev. B. Frankland, on whose death, in 1876, he was appointed to the sole charge of the English Wesleyan connectional literature, and is winning a wide-spread reputation for culture and taste. Mr. Gregory is a ripe scholar and a good divine.

Gregory, John, was born in Bath, England, in 1831. He removed with his parents to New York in 1850, and joined the Wesleyan Methodist Church in that city. In 1858–59 he was a student at Illinois Institute (now Wheaton College). In 1859 he acted as pastor of the Wesleyan Methodist Church, Wylie Street, Pittsburgh. In 1860 he was ordained elder by the Alleghany Conference of the Wesleyan Methodist Connection. For eight years he served in this branch; then, in 1868, joined the Pittsburgh Conference of the Methodist Church, in which he has since been actively engaged. He has served some important circuits and stations, and is now located at Connellsville, Pa.

Grier, James, a minister in the Methodist Episcopal Church, was born in Stark Co., O., Dec. 16, 1823, and died in Akron, O., June 18, 1874. He united with the church as a seeker of religion in his fourteenth year, and was soon after converted. He was graduated from Alleghany College, Pa., in 1849, and was received the same year on trial in the Erie Conference. Having served different charges, in 1852 he was appointed principal of the Western Reserve Seminary, at West Farmington, O., which position he filled for eight successive years. He returned to the pastoral work in 1861, and spent seven of his remaining years as presiding elder on different districts. He was a man of even temper, as a preacher of more than average ability, and a successful administrator of the Discipline.

Griffin, Thomas A., a delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Hastings, England, in 1823; began preaching when eighteen years old; came to the United States in 1853, and joined the Troy Conference in the next year.

Griffith, William, a minister of the United Methodist Free Churches, England, entered the Wesleyan ministry in 1828, and was identified with it for twenty-one years. In 1849 he was severed from the Wesleyan body in conjunction with Revs. James Everett and Samuel Dunn. Mr. Griffith then fixed his residence at Derby, where he has since remained. He labored for some years in what was known as the Wesleyan Reform movement. In 1855 he became minister of the Derby Circuit, and has continued in that relation. He is a member of the executive board of the Society for the Liberation of Religion from State Patronage and Control, and holds very advanced liberal opinions in politics.

Griffiths, William, a minister of the United Methodist Free Churches, England, entered the itinerant ministry in 1850, and, after laboring one year in Huddersfield, Yorkshire, was appointed to Kingston, in Jamaica. He is (1876) engaged in circuit work, but exercises a general oversight over the missions in Jamaica.

Grindrod, Edmund, was received into the ministry in 1806. His piety was calm, deep, active, and habitual. His judgment was remarkably sound. His "Compendium of the Laws and Regulations of Wesleyan Methodism" remains a monument of his intimate knowledge of its ecclesiastical order and institutions. He was elected president of the English Wesleyan Conference in 1837.

Griswold, E. C., born in Hartford, Conn., May 18, 1827, was converted in Middletown, Conn., in 1842, and subsequently held the position of class-leader, steward, and superintendent of the Sunday-school. He graduated at Wesleyan University in 1847, from which he received, *in cursu*, the degree of A.M. He now resides in Elyria, O., and has been honored by election to local offices, and to the board of education of that city. He is a trustee of Baldwin University. At the General Conference of 1876 he represented the North Ohio Conference.

Gruber, Jacob, a member of the Philadelphia Conference, was born in Lancaster Co., Pa., Feb. 30, 1778, and died in Lewistown, Pa., May 25, 1850. At the age of fifteen he was converted, and united with the Methodist Church. For this act he was driven from home by his parents, who were German Lutherans, but subsequently becoming reconciled, he was permitted to return home. Yet he was so zealous for the spiritual welfare of his neighbors that he was compelled, when about twenty-one years of age, to leave home a second time. He started on foot towards Lancaster, not knowing what to do, and on his way met a Methodist preacher, who informed him of a vacancy on a circuit, and who urged him to commence preaching at once. He immediately spent all his means in purchasing a horse and started for the circuit. The next year he was received by the Philadelphia Conference, and his appointments subsequently extended from New Jersey through Pennsylvania to Western Virginia, and from the lakes to the shores of the Chesapeake Bay. He was circuit preacher thirty-two years, presiding elder eleven years, and though opposed to station work, yet he filled acceptably for seven years stations in Philadelphia, Baltimore, and Washington. He was eccentric both in manner and style, but was an earnest, devoted, and useful minister. He was strongly anti-slavery, and was once arrested in Maryland and tried for exciting insurrection, because he preached against slavery as a national sin, but he was honorably acquitted. Henry Boehm, who was once his colleague, says of him, "A more honest man never lived; a bolder soldier of the cross never wielded the sword of the Spirit. As a preacher he was original and eccentric; his powers of irony, sarcasm, and ridicule were tremendous." By rigid economy and careful investment he acquired some means, which at his death, having no children, he bequeathed to the church, leaving to the Chartered Fund $1400; to Dickinson College, scholarships amounting to $500; to the church in Lewistown $500; and to the Missionary Society, at the death of his wife, $3120.

Guest, Job, was born in 1785, and died Dec. 15, 1857. He was admitted into the Baltimore Conference in 1806, and traveled extensively from the shores of Lake Erie, on the north, to the waters of the Chesapeake Bay, and throughout Western Maryland, Western Pennsylvania, and Northern and Southwestern Virginia. "He was a man of more than ordinary talents, and was instrumental in adding many hundreds, not to say thousands, to the fold of the Redeemer during a ministry of nearly fifty years of effective service."

Gunn, John H., a prominent and influential merchant in Qlney, Ill., and a resident of that place since 1841, was born in Portsmouth, O., June 3, 1826, of parents trained in the Protestant Episcopal Church. His grandfather was a lay-reader in that body, and organized the first Episcopal Church in Portsmouth. His father subsequently became a Methodist, and removed to Illinois. He was converted and became a member of the M. E. Church when he was nineteen. He received a fair education, and since he joined the church he has occupied the offices of class-leader, steward, trustee, and Sunday-school superintendent, the latter for a score of years. Occupying prominence in mercantile life, he has been enabled to exert a strong influence in behalf of Christ and Methodism. At the General Conference of 1876, he was a lay delegate from the Southern Illinois Conference.

Gunn, William, was born in Caswell Co., N. C., March 13, 1797. He embraced religion, and became a member of the church while he was a mere youth. He joined the itinerancy in 1819, filled a number of the most prominent appointments in Kentucky, and was presiding elder upon the Kentucky and Lexington districts. He was the subject of a most remarkable occurrence: "About 1830, while on a visit to his father-in-law, and sitting in his house, he was struck with lightning. The electric fluid having first made rather fearful havoc of the stone chimney, passed in a divided current from his head to his feet, and from his shoulder to the ends of the fingers of his left hand; one part of it penetrated through the floor, the other finding its way out at a broken glass in the window. His clothes were burnt to shreds, his boots rent, his penknife rendered strongly magnetic, and his flesh fearfully lacerated. In his recovery from the effects of this terrible shock, he always recognized most gratefully the hand of Providence, not doubting that he had been spared to labor for the benefit of the church, and with the exception of about two months, in which he was then taken off from his labors, the whole thirty-five years of his ministry was a period of unbroken active service." He died of typhoid fever, in Lexington, Ky., Sept. 3, 1853. He was remarkably studious, was a sweet singer and an able preacher.

Guttridge, John, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1838, and was president of the Annual Assembly in 1863. A physical infirmity which made circuit work difficult to him induced Mr. Guttridge to become supernumerary in 1868, but his services are in great demand for anniversaries and chapel openings. He is popular also as a public lecturer. He is the author of a large volume entitled "Earnest Words," and of some smaller works.

H.

Hackedorn, G. G., M.D., was born in Huntingdon Co., Pa., Sept. 19, 1828, and died at Lima, O., Sept. 1, 1874, where he had resided for many years. He was converted in early manhood, and was active in all the official positions of the church. He was educated at Juniata, Pa., and graduated in medicine at Sterling Medical College in 1850, and practiced medicine for eight years. He was cashier of the Allen County Bank, and subsequently founded the Lima Paper Mills. He was a trustee of the Ohio Wesleyan Female College at the time of his death; and had been lay delegate from the Central Ohio Conference to the General Conference in 1872.

Hagerstown, Md. (pop. 5779), is situated on the Baltimore and Ohio Railroad, near the west bank of Antietam Creek. During the Civil War an important battle was fought near this place, and it was also the scene of several minor engagements. This section of country was early visited by Strawbridge, Owen, King, Asbury, and other pioneer preachers. In 1776, Asbury says, "It seemed as if Satan was the chief ruler there. The people were very busy in drinking, swearing," etc. In 1812 he revisited the place, and says that he "preached in the neat new Methodist chapel to about one thousand hearers." It was for a number of years included in the Chambersburg circuit, and appears as a separate circuit in 1822, with John Emory, subsequently bishop, as pastor. Being on the border between the North and South, it has been subject to the retarding influences connected with questions of slavery. The church, however, has prospered to a good degree. The statistics in 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	243	217	$11,000
Colored M. E. Church	72	60	2,000
African M. E. Church	140	70	10,000

Hagerty, John, of the Baltimore Conference, was born in Prince George's Co., Md., Feb. 18, 1747. In 1771 he was awakened under a sermon preached by Rev. John King, who formed a society of which Mr. Hagerty became the leader. Under an intense desire to benefit others he commenced exhorting, and after a time reluctantly consented to preach. In 1779 he entered the traveling connection, and in 1784, at the organization of the church, he was among the number who were ordained deacons and elders. In 1785 he was stationed in the city of New York, and after occupying prominent positions he located, in 1793, on account of the serious illness of his wife, but continued to preach in and around Baltimore when his health and opportunity permitted. He died in great confidence and triumph, Sept. 24, 1823.

Hall, Edwin W., A.M., Principal of Cazenovia Seminary, was admitted into Genesee Conference in 1866. He was transferred to the Kentucky Conference in 1867, and took charge of the Greenville Collegiate Institute. In 1870 he was elected principal of the institution at Macon, Mo., and was transferred to the Missouri Conference, and admitted into full connection. He remained in charge of the Johnson College, at Macon, Mo., until elected to the charge of Quincy College. In 1878 he was elected Principal at Cazenovia.

EDWIN W. HALL, A.M.

Hall, Samuel Romilly, an English Wesleyan minister, was a man of rare intellect, of cultured piety, of large administrative ability, who took from his first entrance into the ministry a lively interest in all its affairs. As a preacher he lost himself in his message and trusted to the Holy Spirit to imprint the truth on the heart and conscience of his hearers. He "turned many to righteousness." He was at an early period a resolute abstainer from alcoholic drinks. He was elected Conference president in 1868, and aimed in every act to be without rebuke, and carried into it the savor of that holiness which becometh the house of God forever. He fell asleep June 6, 1876.

Halloway, Cornelius James, a lay delegate from the Georgia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charleston, S. C., in 1846, removed to Augusta, Ga., in 1868, and joined the Methodist Episcopal Church in 1869. He has held the positions in his local church of class-leader, Sunday-school superintendent, and recording steward.

Hallowell, Me. (pop. 3007), is situated on the Kennebec River, and also on the Kennebec and Portland Railroad. It was permanently settled soon after the erection of Fort Western, in 1754, but a few traders resided in it perhaps a hundred years earlier. The town was included in the Readfield circuit, the first formed in the State of Maine, in 1793. This circuit extended from Hallowell to Sandy River. The first Methodist sermon preached in this place was delivered by Jesse Lee, Oct. 13, 1793. Philip Wager was appointed to the circuit in 1794, and was followed, in 1795, by Enoch Mudge and Elias Hull. The name first appears on the annals of the M. E. Church for 1802, when the Readfield circuit was divided, and Comfort C. Smith and Aaron Homer were appointed to Hallowell circuit. It is in the Maine Conference, and reports 178 members, 212 Sunday-school scholars, and $10,000 church property.

Hamilton Female College.—The Wesleyan Female College at Hamilton owes its origin to an attempt made in the town of Dundas by the Rev. Samuel Rose and others, in 1859, to establish a school of high character. An opportunity having occurred to purchase a large building at a greatly reduced price led to its transfer to the city of Hamilton, and to the procuring of a charter from the provincial legislature. The institution is proprietary in its character, the proprietors assuming the financial responsibility; but it is under the patronage of the General Conference of the Methodist Church of Canada. The agreement between the proprietors and the Conference is that the governor of the institution is to be appointed by the Conference; that seven of the twenty-one directors shall be ministers appointed by the Conference, and that twelve of the fourteen lay directors must be members of the Methodist Church. The course of study is extensive, and the degrees of Mistress of English Literature and Mistress of Liberal Arts are conferred. Its graduates number 122. The governor of the institution is Rev. Samuel Dwight Rice, D.D., who is assisted by an able corps of teachers. The value of the buildings is estimated at $75,000, and the library and cabinets are estimated at $5000 more.

Hamilton, O. (pop. 11,081), the capital of Butler County, is situated on both sides of the Miami River, twenty-five miles north of Cincinnati. Methodist services were introduced in 1814. In 1820 a house of worship was built; rebuilt in 1833; burned in 1839, and again rebuilt in 1840. In 1866 the church was enlarged and re-furnished at almost the original cost of the edifice. It first appears as a circuit on the minutes of the M. E. Church for 1828, with John A. Baughman as pastor, who reported, in 1829, 407 members. It subsequently became a station.

An African M. E. church was begun in 1873, and finished in July, 1877. The German Methodists have also a fair congregation. It is in the Cincinnati Conference, and has the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	533	600	$30,000
German M. E. Church	80	80	3,000
African M. E. Church	82	93	10,000

Hamilton, Ontario, Canada (pop. 26,716), is a flourishing city, and is a place of great enterprise. It contains six churches belonging to the Canada Methodist Church. The largest is the Centenary, which is built of red brick in modified Italian style, is 150 feet long, with a width of 75 feet. It has neither spire nor tower, but is adorned with small pinnacles with stone finials, and is neatly and beautifully finished. The audience-room will seat comfortably 1600 people. In the aisles are 90 folding-chairs attached to the ends of the pews, and other arrangements are made to seat 2000 people on special occasions. The pulpit is a small desk on a large platform, and the orchestra is in the rear of the pulpit. The Sabbath-school room will accommodate, with its class-rooms, 700. The cost of the building was $65,000. Wesley church, in John Street, was built about 1840, but has since that period been remodeled. Its size is 63 by 101 feet. The architecture is in the Gothic style, and when the improvements are finished will have towers surmounted with steeples. It is intended to seat 1200 people, at a cost of about $14,000. The Zion Tabernacle and King Street churches are also large and beautiful edifices. The Simcoe Street church is not so large, being 54 by 74, and will seat 550 persons; its style is plain Gothic, and cost about $9000. There is also the Hannah Street Mission church, a small edifice, built by the New Connection prior to the union. It is in a fine location, with a probability of growth, though the present edifice is plain and unpretending.

Hamlin, B. B., D.D., was born in Warren Co., Pa., Aug. 28, 1823; was converted Aug. 28, 1842; and was licensed to preach Feb. 10, 1844. He was admitted on trial into the Baltimore Conference in 1848, and remained in connection with it until the formation of the Central Pennsylvania Conference. He has since been a member of the latter, filling its principal appointments, serving three terms in the office of presiding elder, and having been a member of the General Conferences of 1864, 1872, and 1876.

Hamline, Leonidas Lent, D.D., a bishop of the

Methodist Episcopal Church, was born in Burlington, Conn., May 10, 1797, and died in Mount Pleasant, Iowa, Feb. 22, 1865. His early studies were pursued with some thought of the Christian ministry, but arriving at manhood he studied law, and was admitted to the bar in Lancaster, O. The death of a little daughter, in 1828, led him to serious reflection, and he united with the M. E. Church in the autumn of that year. Shortly afterwards he was licensed, first to exhort and then to preach, and in 1832 was received on trial in the Ohio Conference. In 1834 he was stationed at Wesley chapel, Cincinnati, and on the decease of Rev. W. Phillips, in 1836, he was appointed assistant editor of *The Western Christian Advocate*, and was elected to the same position in 1840. When *The Ladies' Repository* was established, in January, 1841, to him was assigned the work of editing that journal, in which office he remained until 1844, when he was elected to the office of bishop. He filled that position with great usefulness until declining health, in 1850, prevented his active work. In 1852 he resigned the episcopal office, and by his request his name was placed among the superannuated preachers of the Ohio Conference. Desiring perfect quiet, he moved to Mount Pleasant, Iowa, where he closed his life. In an account which he wrote for his family, speaking of the years from 1852 to 1860, he says, "For eight years I have been afflicted, and God has 'tried me as silver is tried,' but he has often sweetened those trials by his presence in a marvelous manner. And now, day by day, my fellowship is with the Father and with his Son Jesus Christ. Though almost helpless, and dependent upon my devoted and affectionate wife for personal attentions, who never wearies in bestowing on me her exemplary patience (thanks be to thy holy name, O God, for such a gift), yet I am far more contented and cheerful than in the best days of my youth." In his last illness he prayed for his family, the church, his own Conference, the missions, the country, the world. He then had occasion to drink, and his

REV. LEONIDAS LENT HAMLINE, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

painful thirst reminded him of the exclamation on the cross when the Saviour said, "I thirst!" He burst into tears and broke out again in praise. He spoke of his present state, and of fresh baptism into Christ; into his glorious name, and exclaimed, "*Oh, wondrous, wondrous, wondrous love!*" Dr. Elliott says of him, "As a preacher, he was in the first rank in all respects that regard the finished pulpit orator. His style as a writer would compare favorably with the best writers in the English language. He had no superior for logic, argument, or oratory. He was the subject of much bodily affliction, and when amidst excruciating pains, he retained the full exercise of his intellectual powers to the very last hour of his life." His principal writings, chiefly sermons, are given in the works of L. L. Hamline, D.D., edited by Rev. Dr. Hibbard.

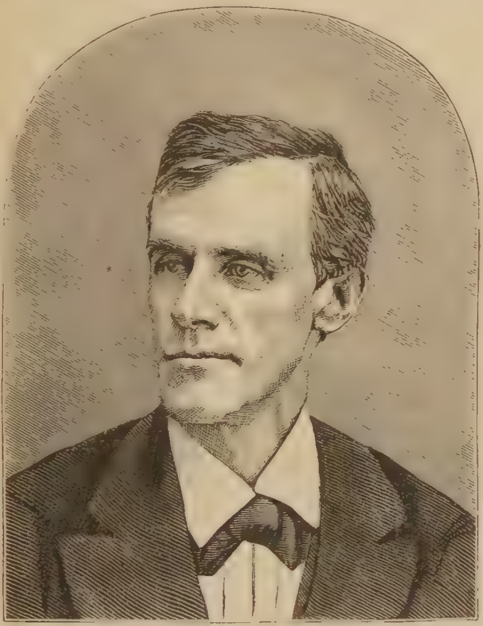
Hamline, Mrs. Melinda, wife of Bishop L. L. Hamline, was born at Hillsdale, Columbia Co., N. Y., Sept. 29, 1801. She was carefully trained by a pious mother, and at a very early age was the subject of deep and abiding religious impressions. When about nine years of age, with a classmate of remarkable piety, she was in the daily habit of retiring for prayer, in one of which seasons she became inexpressibly happy and all fear of death was removed. In 1820 she was married to Mr. Truesdell, a man of brilliant intellect, and who from conscientious scruples chose teaching in preference to law, for which he had been prepared. Unitedly they taught a young ladies' seminary, with an interval of one year, in which Mr. Truesdell was a professor in Augusta College. In 1835 Mr. Truesdell died, and she continued the school for another year. She was subsequently married to Rev. L. L. Hamline, D.D., and while he was editor of *The Ladies' Repository*, she contributed occasionally to the periodical press, and prepared a small volume, a memoir of Mrs. Sears, which was published in 1850. In 1843 she realized the fact of her entire consecration to God, a point which she had been seeking in some measure for a number of years, but which she had not successfully reached until that period. In 1844, when Mr. Hamline was elected to the office of bishop, it became necessary he should have a traveling companion, and Mrs. Hamline cheerfully resigned the comforts of home-life and accompanied him in his journeyings as long as he was able to travel. When he retired from the active ministry they remained East among her relatives until 1857, when, at the advice of physicians and at the request of Dr. Charles Elliott and other friends, they settled at Mount Pleasant, Iowa, where they remained until the death of Bishop Hamline, in 1865. A few months after this event Mrs. Hamline went to Evanston, Ill., having arranged for the removal of her husband's remains to the beautiful cemetery of Rose Hill. Her residence has since been on the shore of Lake Michigan, where her friends meet regularly in her parlors for religious services. Both by her personal entreaty and by her pen she urges those whom she can influence to a perfect consecration to the divine will.

Hamline University was incorporated in 1854, and located at Red Wing, Minn. It owes its foundation to Bishop L. L. Hamline, who gave to it a donation of $25,000, and in honor of whom it was named. A part of this donation was used in the erection of buildings. A part of it was given in real estate, in Chicago, the present value of which is said to be equal to the full amount of the original gift. A preparatory school was organized, of which Jabez Brooks, A.M., was principal. In 1857 college classes were commenced, and B. F. Crary, of Indiana, was elected president. The financial crash of 1857 severely affected the young institution. It had incurred a debt, and its assets were either depreciated or destroyed, and its income diminished. The faculty struggled for a few years amidst difficulties, and in 1861 Dr. Crary resigned. He was succeeded in the presidency by Jabez Brooks, D.D., who resigned in 1869, and soon thereafter the school was suspended and has not been reopened. Notwithstanding its temporary failure its students and graduates are to be found in almost every walk of life, and it has paid the church all it cost. It was the first in the field in Minnesota, and its friends expect to see it resuscitated. In 1871, Rev. J. F. Chaffee was appointed agent, and the location of the institution was changed from Red Wing to about midway between St. Paul and Minneapolis, and near the line of the St. Paul and Pacific Railroad. Seventy-seven acres of land were secured, sixty of which are set aside for the purposes of endowment, the remaining seventeen acres being the campus. A building 122 by 50 feet, five stories high, of stone and brick, was put under contract and the walls partially erected. Under the labors of Rev. J. R. Creighton, Mr. Chaffee's successor, the building has been put under roof and in a safe condition. It is an imposing edifice, and will be visible from distant parts of the surrounding country. From its roof can be seen the homes of nearly 80,000 people. A second time it suffered from financial depression, which has been long continued and disastrous, and which was aggravated in Minnesota by the locust plague. There is some debt remaining on the building and on the adjoining land, but the property is not in peril, and it is hoped that with the return of prosperity the building will be finished, and the university will be in successful operation.

Hammer, Isaac A., M.D., is a native of Tennessee, born in 1827. While an infant his parents removed to Indiana, and in 1850 he became a resident of Iowa, and shortly afterwards became a member of the M. E. Church. He has occupied official positions for a quarter of a century, and since 1863 has held license as a local preacher. He is a member of the medical profession, and resides at Newton. He was first lay delegate from the Iowa Conference to the General Conference of 1872.

Hamnett, Jonathan, D.D., a native of Pittsburgh, born January 10, 1816, was converted, and joined the M. E. Church in 1834. He was licensed to preach in 1837, and was admitted into the Pittsburgh Conference the same year. He was educated at Alleghany College, and graduated with honor, and in 1869 he received the degree of D.D. from Missouri University. He has been a member of the faculty of Alleghany College for thirty-one years, and for many years has been vice-president, and at one time acting president of that institution.

Hanlon, Thomas, D.D., was born of Irish Roman Catholic parents, in the city of New York, March 23, 1832. Removing to New Jersey, he was brought up on a farm until he was sixteen, when he learned the carpenter's trade. He was converted on Freehold circuit at the age of fifteen, and entered the New Jersey Conference in 1852. He pursued his studies carefully in connection with the active ministry, and graduated at Princeton, N. J., in 1863. In 1867 he was appointed president of Pennington Seminary, and after having served six years he re-entered the pastoral work, and was appointed to Green Street, Trenton, and subsequently presiding elder of the Trenton district; but the necessities of Pennington Seminary seemed to the Conference to require his re-appointment, and in 1876 he again became president. The number of students has largely increased during the year, and vigorous efforts have secured its financial relief.



REV. THOMAS HANLON, D.D.

Hannah, John, D.D., an English Wesleyan minister, was born at Lincoln in 1792, and entered the ministry in 1814. He was distinguished by fervent piety, theological knowledge, ripe judgment, and pulpit eloquence. In 1834 he was appointed divinity tutor of the then newly-established Theological Institution. In 1842 and 1851 he was elected president of the Conference. The last twenty-five years of his life were devoted to his educational work at Didsbury, and during this period he likewise sustained the office of chairman of the Manchester and Bolton district, and held not a few of those great trusts which Methodism confides to its leading ministers. He discharged every duty with purity, dignity, and courtesy. It was as a preacher and teacher of divinity that Dr. Hannah was most useful. He was mighty in the Scriptures and in the power of God; his whole being was ruled by a living and practical Christianity, and his theological lectures were not only models of careful thought, of perspicuous arrangement, and of chaste and forcible diction, but they were means of grace as well as of mental improvement to the hearers. At the Conference of 1867 Dr. Hannah became a supernumerary, and a few months afterwards a sudden collapse of his physical powers brought his earthly life to a close.

Hannibal, Mo. (pop. 10,125), is situated on the Mississippi River, and the Hannibal and St. Joseph Railroad. Occasional Methodist services were introduced in 1820, but the first regular services were not held until 1832. The name first appears in the minutes of the church for 1837, with Nelson Henry as preacher in charge. It was then an extensive circuit, and reported 377 members. The first church edifice was erected in 1842, and was enlarged in 1850. At the separation of the church, in 1845, a part of the membership remained with the M. E. Church. These erected a new church in 1850, which was replaced by a very creditable structure in 1870. The M. E. Church South soon added another church. The African M. E. Church was organized in 1865, and a church was built in 1869. Hannibal is in the Missouri Conference, and reports as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1850	M. E. Ch., Broadway.	225	289	$20,000
1873	" " Hope Street	100	120	2,500
1842	M. E. Ch. Sth., Teft St.	300	275	10,000
1872	" " Arch Street	85	70	3,000
1869	African M. E. Church	329	150	13,000

Harbin, Nathaniel Parks, was born in South Carolina in 1816, but removed to Georgia in childhood, and was converted in his fifteenth year. When the M. E. Church was re-established in

Georgia he gave it his hearty support, and, being a representative man among the whites, he exerted much influence. He represented the Georgia Conference at the General Conference of 1876.

Harden, William, a minister of the M. E. Church, was born in Baltimore, Md., Aug. 27, 1828, and died in the same city Nov. 9, 1873. Converted in his childhood, he united with the church in 1845. In 1856 he was admitted on trial in the East Baltimore Conference. He filled various prominent appointments, and was presiding elder of Frederick district. He was a member of the General Conference in 1864, and for several years was secretary of the East Baltimore Conference. He was a man of intense working power, especially in revivals and camp-meetings. "As a preacher he was clear, forcible, instructive, and often his public efforts were attended with marked power. He was well read in general literature, and in Wesleyan theology a thoughful student, endowed with more than ordinary strength of mind, careful in preparation, fluent and precise in expression, and of commanding presence."

Hardy, Robert S., an English Wesleyan minister, was born in 1803, and died in Leeds in 1868. He had a godly training; in 1825 was ordained, and sailed for Ceylon. At intervals he spent twenty-three years in that mission. In his labors to turn men from sin to God he was earnest and faithful, often undertaking long journeys on foot in order to reach portions of the population not otherwise accessible, and his work was greatly owned of God. He was learned in all the wisdom of the East. His publications on "Buddhism" and "Eastern Monachism" gained him great celebrity among the learned. He was elected a member of the Royal Asiatic Society. He read Latin, Greek, Hebrew, French, Portuguese, Singhalese, Pali, and Sanskrit. His last illness was short, and his death sudden, but he was ready, full of thankful joy.

Harlan, Hon. James, was born in Clarke Co., Ill., Aug. 25, 1820, and in his youth removed to Indiana. He graduated with distinction at Indiana Asbury University in 1845, and then studied law. Having removed to Iowa in 1847, he was elected Superintendent of Public Instruction in that State. He was received on trial at the Iowa Conference, held October, 1854, and was appointed president of the Iowa Wesleyan University. In 1855 he was elected United States Senator from Iowa, and remained in that body until 1865, when he was appointed by President Lincoln, Secretary of the Interior. He was again elected to the Senate in 1866 for a full term of six years, retiring in March, 1873. He was lay delegate from the Iowa Conference to the General Conference of 1872. His residence is in Mount Pleasant, Iowa.

Harlow, William Thompson, a minister and teacher of the Methodist Episcopal Church, was born at Duxbury, Mass., April 18, 1815. He was graduated from Wesleyan University in 1837, and in the same year became principal of the seminary at South New Market, N. H. In 1839 he was elected Professor of Philosophy and Mathematics in Emory and Henry College, Virginia. He joined the Providence Conference of the Methodist Episcopal Church in 1842, and continued to labor in the traveling connection till 1856, when he was appointed principal of the Rock River Conference Seminary, Mount Morris, Ill. In 1869 he returned to pastoral work in the Providence Conference.

Harman, Henry M., D.D., professor in Dickinson College, was born in Anne Arundel Co., Md., March 22, 1822; was converted when about seventeen years of age, and united with the M. E. Church. In his twenty-second year he was licensed to preach, but after teaching for a short time entered Dickinson College, in 1845, and graduated in 1848. He was for two years professor in the Baltimore Female College, and for about ten years was associated with Dr. Morgan in conducting a mathematical and classical school in Baltimore. One year he was professor in West Virginia University. Resigning his chair, he visited Europe, Egypt, and Palestine in 1869–70, on his return publishing "A Journey to Egypt and the Holy Land." Shortly afterwards he was elected Professor of Ancient Languages and Literature in Dickinson College, which chair he now holds. He united with the Central Pennsylvania Conference in 1872. He received the degree of D.D. in 1866. He has contributed various articles to the *Methodist Quarterly Review*, and is now publishing an "Introduction to the Study of the Holy Scriptures."

Harper & Brothers is the title of one of the largest publishing houses in New York, or in the world. For nearly sixty years their publications have been extensively read, and are now found wherever the English language is spoken; their magazines and weeklies being unrivaled in circulation. The house was founded in 1817 by the two elder brothers, James and John Harper, and was known as J. & J. Harper. In 1823 and in 1825 the two younger brothers, Joseph Wesley and Fletcher, were admitted as partners, and the name of the firm was, in 1833, changed to Harper & Brothers. Their grandfather, an Englishman, was one of the earliest Methodists, and his son Joseph was a farmer upon Long Island, where, in the midst of diligent labor and strict integrity and frugality, his sons, the members of the firm, were educated.

JAMES HARPER, the eldest, was born in Newtown, April 3, 1795. At the age of sixteen he was apprenticed to the printing business in New York.

On arriving in the city, he adhered to strictly temperate habits, resisting all the temptations which the city offered. He united with the John Street Methodist church, and opened a prayer-meeting in the house of an old colored woman near Ann Street.

JAMES HARPER.

In 1817, associated with a junior brother, he commenced printing for publishers, and in the following year the imprint of J. & J. Harper appeared on an edition of Locke's "Essay upon the Human Understanding." While attentive to business and blessed with prosperity, he remained a devoted member of the Methodist Episcopal Church; was long a class-leader and a trustee in John Street church, and when he removed to the upper part of the city he joined St. Paul's church, on Fourth Avenue. He was attentive to his religious duties and regular in his family devotions. In 1844 he was elected mayor of New York, but declined all invitations to enter further into political life. On Thursday, the 25th of March, 1869, he was in his office in usual health. In the afternoon, riding with his daughter in the Central Park, the pole of the carriage broke, the horses were frightened, he was thrown from the carriage, taken up insensible, and carried to St. Luke's Hospital, where he died on the next Saturday evening, March 27.

JOHN HARPER.

JOSEPH WESLEY HARPER.

FLETCHER HARPER.

John Harper was born at Newtown, Jan. 22, 1797; was educated under religious influences; apprenticed to the printing business, and united with his older brother in opening a printing establishment. He was the general financial manager of the house that has become so universally known.

In the midst of all his business he was a devoted and consistent member of the Methodist Episcopal Church; quiet, careful, devoted to his denomination, but liberal towards all. He was deeply affected by the sudden death of his elder brother, James, and from that period ceased to take much interest in the business. He suffered from a severe paralytic stroke about three years before his death, and, gradually declining, he died April 22, 1875.

JOSEPH WESLEY HARPER was born at Newtown, Dec. 25, 1801; was delicate in his youth, and was apprenticed to his older brothers. He became a member of the firm in 1823, and directed and superintended the correspondence with authors and writers and those connected with the business of the house. His letters were marked with urbanity of manner and intelligent clearness of statement. He was a member of the Methodist Episcopal Church, deeply devoted to all its interests; was a class-leader and a trustee. His residence was in Brooklyn, and he was connected with the Sands Street church. For some time before his death he was confined to the house and to his room, but he was cheerful and confident, exhibiting a filial trust in God. He calmly passed away on Monday morning, Feb. 14, 1870.

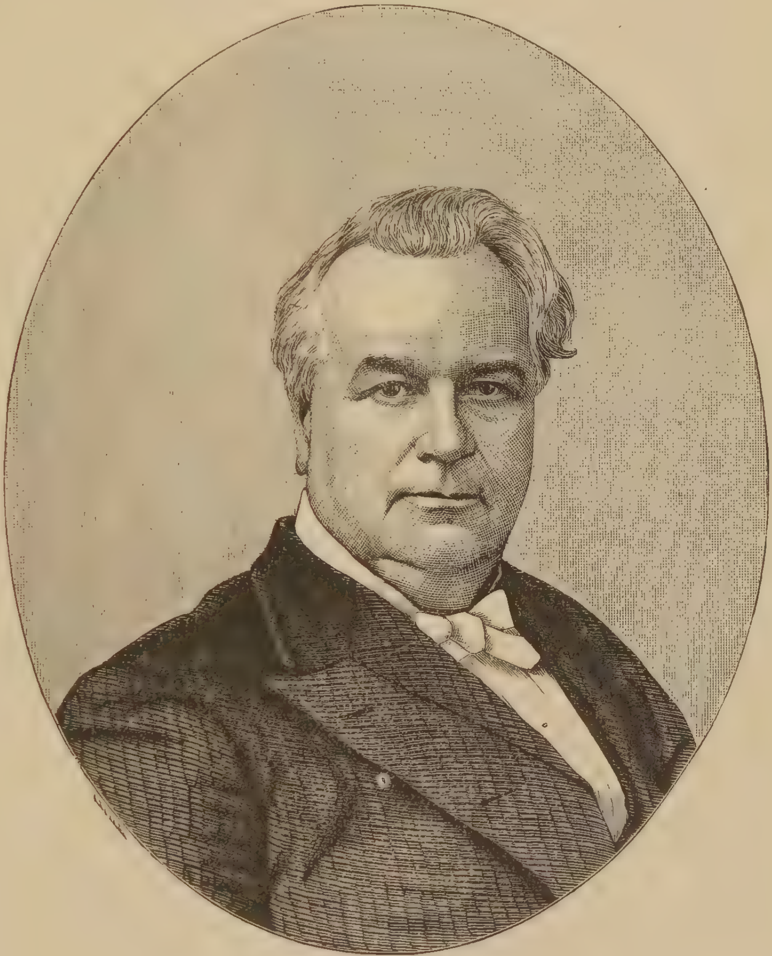
FLETCHER HARPER, the youngest of the four brothers, was born in Newtown, Jan. 31, 1806, and learned the printing and publishing business in the office of his brothers, and was admitted into the firm in 1825. He superintended chiefly the literary department of their work. He was kind and gentle in his association with men, and diligent and remarkably sagacious in the management of business. He was a member of the Methodist Episcopal Church from his youth up, and was to the close of his life a member of the Methodist Episcopal church at Fourth Avenue and Twenty-second Street. Until within a year of his death his step was elastic and firm, and his eye bright and sparkling. A long illness which he suffered prevented him from taking any active part in business for the last few months of his life. He died May 29, 1877.

The four brothers were remarkable for their harmony in all their relations. "So close was the intimacy and so unbounded the common confidence, that for many years no accounts were kept between the brothers. Each one took what he needed for himself, and the others neither knew, nor cared to know, how much each one drew out for his own use. This state of affairs continued until within ten years of the death of James Harper." The success in business attained in such a manner by men of religious principle and of avowed religious profession, is a lesson worthy of study by the young men of the land.

Harrington, Calvin S., D.D., professor in Wesleyan University, was born at St. Johnsbury, Vt., May 17, 1826. He was graduated from Wesleyan University in 1852, and was in the same year engaged as teacher of Latin in the New Hampshire Conference Seminary and Female College, at Sanbornton Bridge. He was appointed principal of that seminary in 1855; was elected Professor of the Greek Language and Literature in Wesleyan University in 1861, and Professor of the Latin Language and Literature in the same institution in 1869. He joined the New Hampshire Conference of the Methodist Episcopal Church in 1854. He was a member of the General Conference of the Methodist Episcopal Church in 1872. He has edited an edition of the "Captivi," "Trinummus," and "Rudens" of Plautus, which was published in 1869.

Harris, Howell, the real founder of the Welsh Calvinistic Church, was born at Trevecca, Wales, in 1714, and died at the same place July 21, 1773. He was converted in 1735. He went to Oxford University the same year, but because of the immoralities of the institution remained only one term, and returned to Wales, and immediately began his evangelistic labors by establishing schools and organizing societies, although only twenty-two years of age. At that time there were only six dissenting chapels in all the north of Wales. Whitefield first met him in 1739. At that time he had visited seven of the twelve counties of Wales, and established about thirty societies. In 1743, Whitefield, Harris, Jones, and others organized these societies into the Welsh Calvinistic Methodist Church. Wesley first met him in 1739, and their friendship continued through life. He was rudely persecuted, but continued to travel and preach, sometimes as often as six times a day. Under a threatened invasion of England he took a commission in the army, which he held for three years, preaching wherever his regiment went. He never was ordained. Wales is much indebted to him for his evangelistic labors.

Harris, William L., D.D., LL.D., one of the bishops of the M. E. Church, was born near Mansfield, O., Nov. 4, 1817. He was converted, and joined the church at a camp-meeting in Ohio, June 10, 1834. After having received an elementary education, he entered Norwalk Seminary, where, under the instruction of Dr. Chaplain, he remained for two years, studying the ancient languages and mathematics. He was licensed to preach in 1836, and was employed by the presiding elder on Wellington's circuit. In 1837 he was admitted into the Michigan Conference, which at that time embraced the northern part of Ohio, and was successively appointed to Dover and Worcester circuits, and to Mansfield. In 1840, the Northern Ohio Conference having been formed, he became a member of it, and was appointed to Belleville, Amity, Chesterville, and in 1844 to Delaware. Having served in that station one year, he accepted a tutorship in the Ohio Wesleyan University, but returned in 1846 to the pastoral work. But being stationed in Toledo he suffered from malarial fever, and was removed the following year to Norwalk. In 1848, at the unanimous request of his Conference, he very reluctantly accepted the principalship of Baldwin Institute, now Baldwin University, where he remained for three years, witnessing the growth of that institution; and in 1851 returned to Delaware, and took charge of the academical department of the university. In 1852 he was elected to the chair of Chemistry and Natural History, which he held for eight years, teaching also classes in the Hebrew language and literature. In 1860 he was elected by the General Conference as assistant corresponding secretary of the Missionary Society, which position he held, having been twice re-elected, until 1872, when he was elected bishop. In this office he has traveled extensively in the United States, and has, also, circumnavigated the globe, visiting the missions in Japan, China, India, Turkey, Italy, Switzerland, Germany, and Scandinavia. This journey occupied about eighteen months. He was a member of every General Conference from 1856 to 1872, and served as secretary of every session, having been re-elected without opposition. In 1874 he was sent as a delegate to the British Wesleyan Conference, and was at the same time accredited by the American Bible Society to attend the British and Foreign Bible Society, in London. He received the degree of "Doctor of Divinity" in 1856, and that of "Doctor of Laws" in 1870. Some years since Bishop Harris published a small work on the powers of the General Conference, and in 1879, with W. J. Henry, a volume on Ecclesiastical Law.



REV. WILLIAM L. HARRIS, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Harrisburg, Pa. (pop. 23,104), the capital of the State, was founded on the site of an old Indian village called Paxton. The first white settlement was made by John Harris, in 1785, who obtained from the proprietor three hundred acres in 1753. The first Methodist society was organized in 1810, and in 1819 the class consisted of about 20 members. In 1820 the first church was erected, being located on Second Street. A lot was purchased on Locust Street, and a church was dedicated in 1838, which was remodeled and improved in 1852. In 1871 this congregation undertook the building of a new church, on State Street, now called Grace church, and a very large and beautiful church has been erected. As the city increased in numbers other congregations were organized, as follows: St. Paul's, in 1860; Ridge Avenue, 1861; Mount Pleasant, 1869; Fifth Street, 1871, and in the same year Baldwin church was organized. The African M. E. Church has also a flourishing congregation. The city was in the Philadelphia Conference until it was placed by the General Conference of 1872 in Central Pennsylvania Conference. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Grace Church	615	699	$110,000
Ridge Avenue	325	517	14,000
St. Paul's	221	300	11,000
Fifth Street	152	166	5,000
Mount Pleasant	73	116	8,700
African M. E. Church	232	80	5,000

Harrison, Gessner, M.D., LL.D., Professor of Ancient Languages in the University of Virginia, was a scholar of very considerable eminence, and was for a number of years chairman of the faculty. He was a native of Harrisonburg, Va.; became a member of the M. E. Church in 1833; at the separation remained in the Church South, and acquired high rank as a teacher and author. He died during the Civil War.

Harrison, N. J. (pop. 4129), is in Gloucester County, and was within the bounds of the old Gloucester circuit. It is in the New Jersey Conference, and reports (1876) 185 members, 250 Sunday-school scholars, and $7000 church property.

Harrod, John Jolly, of the Methodist Protestant Church, was a native of Harford Co., Md. He carried on the book business in Baltimore as early as 1806. His store was the headquarters of Methodist preachers in that early day. He was one of the first reformers, and those questions were often discussed by the traveling preachers and others in his place of business. He became the publisher of *The Mutual Rights*, and was subsequently for a number of years the agent of the Book Concern and Periodicals of the Methodist Protestant Church. He compiled the first hymnbook used by the church, and was prominently associated with its early history. Of an honest and trusting disposition, his business ventures profited the church, but never himself. He is held in Christian veneration by those who knew him. He died in Baltimore, Md., Jan. 6, 1854, in the sixty-ninth year of his age.

Hart, Virgil C., a missionary of the Methodist Episcopal Church in China, was graduated from the Garrett Biblical Institute; served in the Christian Commission during the Civil War; joined the Erie Conference in 1865, was transferred to the Black River Conference, and appointed a missionary to China. In 1867 he was selected to open the new mission in Kiu Kiang, and in 1869 was appointed superintendent of the same.

Hartford, Conn. (pop. 37.180), is a flourishing city, situated on the west bank of the Connecticut River, and on the railroad from New Haven to Springfield. It was settled as early as 1635, by Americans from Newtown, Mass. The first Methodist sermon was preached in this city by Jesse Lee, Dec. 9, 1789, and on Nov. 8, 1790, a class was formed, which was, in consequence of removals, afterwards abandoned. In 1790, Jesse Lee formed the Hartford circuit, which embraced the territory on both sides of the Connecticut River, and preaching was commenced at Toland, East Windsor, Windsor, Suffield, Granby, and Enfield. Wilbraham, Mass., was also connected with this circuit at that time. The first pastor regularly appointed to Hartford circuit was Nathaniel B. Mills, in 1790. The following year the entire circuit reported only 28 members. The boundaries of the circuit were changed from time to time until Hartford became a station. It is in the New York East Conference, and the statistics are reported for 1876 as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	262	260	$65,500
South Park	205	300	40,000
North Church	168	196	40,000
German M. E. Church	58	80	....

Hartman, Andrew, M.D., a lay delegate from the Baltimore Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Greencastle, Pa.; was graduated at Pennsylvania College, and afterwards completed a course in medicine at Washington University, Baltimore. He began the practice of medicine in Northern Ohio, but removed in 1846 to Baltimore, where he is a class-leader and steward in the Madison Square Methodist Episcopal church.

Hartman, Louis, an extensive merchant in New Albany, Ind., was born in Worfelden, grand duchy of Hesse-Darmstadt, in 1838, and came to America in 1854. The next year he was converted and joined the M. E. Church. He is an active official member, and makes the Sunday-school a specialty. He was lay delegate for the Central German Conference to the General Conference of 1876.

Hartshorn, O. N., LL. D., a native of Ohio, born about 1822. He was educated and graduated at Alleghany College, in 1845, and shortly afterwards opened a school, comprising six pupils, at Mount Union, Ohio, near Alliance. This was the nucleus of Mount Union College; the school grew rapidly without prestige or means, and in a few years received collegiate powers. Its property is now estimated at nearly half a million of dollars. Dr. Hartshorn has been at its head from the beginning to the present. He was a member of the Pittsburgh Conference, and represented it as a delegate to the General Conference of 1868. He is now a member of the East Ohio Conference.

Hartzell, Joseph C., B.D., born of pious parentage, in Moline, Ill., in 1842. Left home at sixteen to educate himself for the ministry, to which work he felt called from childhood. Supported entirely by his own exertions, he completed, in 1868, a classical college course in the Illinois Wesleyan University, and a theological course in the Garrett Biblical Institute. In same year he joined the Central Illinois Conference of the Methodist Episcopal Church, and was stationed at Pekin, Ill. In January, 1870, he was transferred to Louisiana, and for three years was pastor of Ames M. E. church in New Orleans, and during the four years following was presiding elder of the New Orleans district. He was a member of the General Conference of 1876 and 1880. In 1873 he established, and became editor of, *The Southwestern Christian Advocate*, a paper published in New Orleans, in the interest of the Methodist Episcopal Church in the Southern States. This paper was made an official journal in 1876.

REV. JOSEPH C. HARTZELL, B.D.

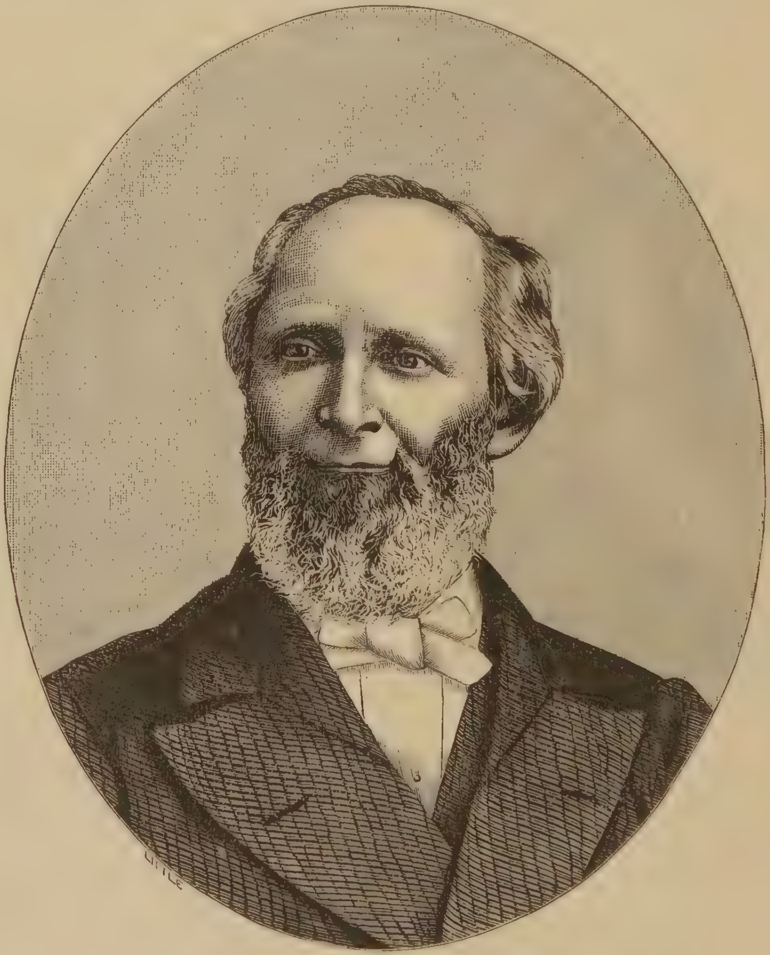
Harwood, Thomas, missionary to New Mexico, was admitted into the Northwest Wisconsin Conference in 1865, and after graduating to elder's orders was, in 1869, transferred to Colorado Conference, which at that time embraced New Mexico. He was stationed at La Junta, where he has since remained. He, with the assistance of Mrs. Harwood, opened a mission institute for the education of the children—especially the girls—in New Mexico. When that Territory was separated, in 1872, from the Colorado Conference, he was appointed superintendent of the missions in New Mexico, which position he still holds.

Hastings, Minn. (pop. 3458), the capital of Dakota County, and an important railroad town on the Mississippi River and the Chicago, Milwaukee and St. Paul Railroad. Methodist services were introduced into this town some time previous to 1855, as in that year it first appears on the annals of the M. E. Church as a mission, with J. G. Johnston in charge. In 1856 he reported 41 members. It is in the Minnesota Conference, and reports 152 members, 130 Sunday-school scholars, and $3500 church property.

Hatfield, Robert M., D.D., is a native of New England, and for a number of years filled prominent appointments in the New York East Conference, and was delegate from it to the General Conference of 1864. He subsequently transferred to Chicago, filling two prominent stations in that city, also serving a term in Cincinnati and one in Arch Street church, Philadelphia. He was a delegate from Philadelphia to the General Conference of 1876, and from Black River in 1880.

Haughey, Theodore P., was born in Smyrna, Del., Nov. 26, 1826. In 1848 he removed to Indianapolis, where he now resides, and is identified with commercial and financial interests, and is now president of the Indianapolis National Bank. Shortly after attaining his majority he was converted, and now being blessed with large means, he dispenses liberally in church enterprises. He is a successful class-leader and a model Sunday-school superintendent. He is a trustee of Indiana Asbury University, and one of the supervisory loan committee of its funds. He was delegate from the Indiana Conference to the General Conference of 1876.

Haven, Erastus Otis, D.D., LL.D., was born at Boston, Mass., Nov. 1, 1820. He graduated at the Wesleyan University in 1842, and was soon appointed instructor in Amenia Seminary. He occupied a professorship of that institution from 1846 to 1848; from 1848 to 1852 he was engaged in the pastoral work in Twenty-fourth Street church, New York, Red Hook mission, and Mulberry Street, N. Y., now St. Paul's. In 1853 he accepted the professorship of Latin in the University of Michigan, and in the following year was transferred to the chair of Rhetoric and English Literature. In 1856 he was elected editor of *Zion's Herald*, where he remained until 1863. During this time he was elected as State senator, and was chairman of the joint committee on education, and was also a member of the State board of overseers of Harvard University. In 1863 he was elected to the presidency of the Michigan University, where he remained until 1869, when he accepted the presidency of the Northwestern University, at Evanston, Ill. In 1872 he was elected by the General Conference secretary of the Board of Education, to which office he devoted his time until 1874, when he accepted the chancellorship of the Syracuse University. Since he has been chancellor the University has received additional contributions to the amount of $150,000. Dr. Haven was a member of the General Conferences of 1860, 1868, 1872, 1876, and 1880, at the latter of which he was elected to the office of bishop. He has been appointed as one of the delegates to bear the greetings of the church to the English and Irish Wesleyans. Among his published works are "Young Man Advised," by the Methodist Book Concern, and "Pillars of Truth" and "Rhetoric," by Harper & Brothers.



REV. ERASTUS OTIS HAVEN, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Haven, Gilbert, one of the bishops of the Methodist Episcopal Church, was born in Malden, Mass., Sept. 19, 1821. His parents were members of the church which was organized in the centre of that town the year of his birth. He was converted at Wilbraham Academy in 1839, and graduated at Middletown in 1846. He was Professor of Ancient Languages at Amenia Seminary from 1846 to 1848, and the following three years was principal of the same seminary. In 1851 he joined the New England Conference, and was stationed two years each at Northampton, Wilbraham, Westfield, Roxbury, and Cambridge. In 1861 he was granted a supernumerary relation, his intention being to visit Europe; but the war breaking out, he was commissioned as chaplain of the 8th Massachusetts Regiment, which, under the command of General Butler, opened the way to Washington, via Annapolis. His commission dated the 18th of April, and was the first issued after the war began.

Subsequently he was pastor of the Clinton Street church, in Newark, and in 1862 visited Western Europe, Egypt, Palestine, and Greece. On his return he was appointed to North Russell Street, to what is now the First M. E. church, in Boston. During his pastorate in 1867 he was elected to the editorship of *Zion's Herald*, where he remained until he was elected to the office of bishop, in 1872. After his return from Africa his health was impaired, but he continued to labor diligently until December, 1879. He died triumphantly Jan. 3, 1880. In his episcopal duties he not only attended the Conferences of the United States, but visited Mexico, in 1873, and in 1876 and 1877 visited Africa, presiding over the Liberia Conference. The colored men in the South found in him a warm and helpful friend. He was intensely interested in the educational work of the church, and largely instrumental in founding and endowing its schools. He was remarkably generous of his own means. He raised nearly $12,000 to purchase 350 acres for farms, and a site for Clark University in Atlanta. He pledged himself to raise one-third of the $30,000 necessary to erect the buildings of the University. A brilliant conversationalist, a radical reformer, and a versatile writer, he devoted all his powers to the help of the lowliest.

He published several works, among which are "Pilgrim's Wallet, or Sketches of Travel in England, France, and Germany," "National Sermons," "Life of Father Taylor, the Sailor's Preacher," and "Our Next-door Neighbor, or a Winter in Mexico."

REV. GILBERT HAVEN, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Haverhill, Mass. (pop. 13,092), is in Essex County, on the Boston and Maine Railroad, and is a manufacturing place of considerable enterprise. Methodism was introduced into this section by Jesse Lee, in the summer of 1790. He organized the Oxford circuit, with which this place became connected. It appears by name in the minutes of the M. E. Church in 1826, with Ebenezer Ireson and

Nathan Howe in charge, who reported the following year on the whole circuit 261 members. The charge was divided, and the next year 142 members were reported, but in 1830 it was re-attached to the Oxford circuit. It subsequently became a station, and with the growth of the city a second charge was established. It is in the New Hampshire Conference, and reports as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Wesley Chapel	303	251	$14,000
Grace Church	325	320	60,000

Hawley, Bostwick, D.D., was born of Presbyterian parentage, in Camillus, N. Y., in 1814; converted in 1831, while a pupil at Cazenovia Seminary; baptized and received into the M. E. Church in Syracuse in 1832; began preparation for college at Genesee Wesleyan Seminary, Lima, N. Y., in 1833; was licensed to exhort by Rev. Thomas Carlton, at Lyons, in March, 1834; resumed academic course at Cazenovia the following summer; was licensed to preach, and entered Wesleyan University in 1835; graduated in 1838, and was immediately elected to the chair of Ancient Languages in Cazenovia Seminary, where he remained until 1842. He was ordained deacon, and received on probation in Oneida Conference, in 1839. In 1842 he entered upon the Christian pastorate in Utica, N. Y. On invitation of proper authorities was transferred to Troy Conference in 1850, of which he continues a member. During his entire ministry, though declining many invitations to high positions in educational institutions, he has been closely identified with the work of education as lecturer, examiner, visitor, and trustee. From his Alma Mater he received, in 1863, the degree of D.D., and was member of the General Conference in 1864. During his pastorate of three years in Bennington, Vt., he was town superintendent of public schools and secretary of the Sunday-School Union of the county. Has been corresponding secretary of Troy Conference Board of Church Extension since its organization. Since the decease of Rev. Dr. Lore, has by invitation served on the editorial page of *The Northern Christian Advocate.* Besides writing many articles for church periodicals, he has often contributed to quarterly reviews, written several standard tracts, and is the author of "Manual of Methodism," "Manual of Instruction for Baptized Children," "Dancing as an Amusement," and "Beauties of Herbert." By designation of his Conference is trustee of Wesleyan University, and delivered the Centennial discourse, in 1876, before that body.

Hayes, Mrs. Rutherford B. (*née* Lucy Webb), is a native of Ohio, and was educated at the Ohio Female College, Delaware, and at the Wesleyan Female College, Cincinnati, at the latter of which she graduated. Since her marriage with Mr. Hayes, who was then a young attorney, she has been associated with many phases of public life. As the wife of the Governor of Ohio and of the President of the United States, she has combined with rare excellence the dignity of refined culture with unaffected simplicity and gentleness of manner. She has manifested a special sympathy, both as a visitor and a contributor, for the soldiers' homes and for the asylums for soldiers' orphans, and for the deaf, dumb, blind, and insane, and her presence has been hailed with delight by the poor and suffering inmates. Early in life she united with the Methodist Episcopal Church, of which her mother had been for many years a devout member. In every position which she has filled she has maintained a high Christian character in her purity of life, her attendance on divine worship, her interest in moral and reformatory enterprises, and in using her influence in behalf of the highest morality and virtue.

MRS. RUTHERFORD B. HAYES.

Haygood, Atticus G., D.D., president of Emory College, Georgia, was born in Clark Co., Ga., Nov. 19, 1839; converted in early childhood, he united with the M. E. Church South in 1854; was licensed to preach in 1858, and graduated at Emory College in 1859. The same year he was received on trial in the Georgia Annual Conference, and served on various stations and circuits, and as chaplain in the Confederate army until 1867, when he became presiding elder of the Rome district, and subsequently of the Atlanta. In May, 1870, he was elected by the General Conference Sunday-school secretary of the M. E. Church South, and was re-elected in 1874, but resigned to accept, in December, 1875, the presidency of the college which he now fills. Dr. Haygood has written many articles for the press, and is the author of "Go or Send," a prize essay on missions, and of a work entitled "Our Children." He was a member of the General Conference of the M. E. Church South in 1870 and 1874.

Hays, Hayden, was born in 1812; was converted in 1834, and entered the ministry of the M. E. Church in 1839. He was fourteen years in charge of stations, and nearly eleven years in charge of districts in the Indiana Conference. He was a member of the General Conference of 1876, leading his delegation.

Hayti (pop. 850,000), next to Cuba, is the largest of the West India Islands, having an area of 28,930 square miles. The whole island is sometimes called San Domingo. The western part of the island is generally called Hayti, and is an independent republic. The eastern part is called San Domingo. The religious prosperity of the island has been greatly retarded by internal strife and political revolution. The Wesleyan Methodists were the first Protestant denomination to establish a mission here. In 1868 they had 6 chapels and 4 other preaching-places, 210 members, and 890 regular attendants on public worship. Their headquarters are at the capital town, Port au Prince, a city having about 30,000 inhabitants. Rev. Mark B. Bird has been a missionary there for twenty-eight years. There are now 209 members. Recently the African M. E. Church has commenced a mission.

Hayward, Ebenezer, a colored minister in the Methodist Episcopal Church, died in New Orleans, July 3, 1873, aged fifty years. He was born in Maryland, and converted about 1838 in Washington City. About thirteen years afterwards he was brought to New Orleans, and at once united with the M. E. Church. He aided largely in building Wesley chapel. In 1852 he was removed by his owner to Bayou Lafourche, where he suffered many persecutions. In 1854 his brother James was shot by the same owner for his devotion to Christ. In 1866 he joined the Mississippi Mission Conference of the M. E. Church, was ordained by Bishop Simpson, and subsequently filled appointments in that Conference. Because of failing health he was not permitted to preach there long. His last hours were full of peace. "He was a man of strength among the people." At the last he said, "I am in Christ. They will ask, Is Ebenezer dead? Tell them, no."

Haywood, Benjamin, a distinguished iron manufacturer of Pottsville, Pa., was a native of England, and emigrated to this country in early life. He established the Palo Alto Iron Works, in Pottsville, and has been prosperous and successful in business. He has long been a member of the Methodist Episcopal Church, and an active and efficient local preacher, and is devoted to all the interests of the church, which he liberally supports.

Hazlehurst, Thomas, Esq., of Runcorn, England, has left behind him a name full of fragrant memories. He was converted at the age of sixteen; became a class-leader and local preacher; was diligent in visiting the sick and afflicted poor. He inherited wealth and increased it; and then his great delight was in spending the same for the extension of Methodism and the glory of God. He built St. Paul's chapel, Runcorn, at a cost of £8000, another at Hulton Road costing a similar sum; a third at Frodsham, costing £7500; a fourth at Halton, £4500; besides several others in the neighbouring villages, all free gifts to the connection. At the time of his death he had nearly one hundred silver trowels, artistically arranged, which had been presented to him on laying "memorial stones" of chapels and schools, each representing a gift varying from £20 to £8000. His motto was, "All things come of thee, and of thine own have we given thee." He died July 12, 1876, in the sixty-first year of his age.

Hazleton, Pa. (pop. 4317), in Luzerne County, on the Hazleton division of the Lehigh Valley Railroad. In 1837 the Hazleton region was a new field for anthracite coal mining. The boundaries of the borough then included only a few miners' homes. An English local preacher, Robert Moister, formed, in 1837, the first Methodist class, which met in a school-house. In the same year Beaver Meadow mission was established, and Joseph S. Lee was appointed pastor. Hazleton was included in the mission, but services were rarely held in the town. In 1839 the mission was connected with Berwick circuit, a six weeks' circuit, and services were still held here but occasionally. In 1840, George Guyer, having been appointed to Berwick, resided in Hazleton, and services became more regular and frequent. In 1860 the first church was built. In 1867 it was made a station. In 1873 a new and more costly church was erected. It is in the Central Pennsylvania Conference, and reports 275 members, 450 Sunday-school scholars, and $25,000 church property.

Hazzard, John T., was born in Delaware in 1799. In early life he united with the M. E. Church, and having served as local preacher for a number of years, entered the Conference in 1834. His labors were chiefly confined to the peninsula. He was twice presiding elder, and was a delegate to the General Conference in 1848. He died Oct. 7, 1857, of paralysis.

Heald, James, Esq., of Parr's Wood, near Manchester, England, was born in 1796, and became one of the most influential and wealthy men in

Methodism. He was a local preacher, taking his appointments punctually. His broad statesmanlike mode of setting forth any object he undertook to represent led the body to repose in the wisdom of his counsels, while his liberality was almost unbounded. The foreign missions drew forth his largest sympathies; for several years he was lay treasurer for the Wesleyan Missionary Society. At one time he represented the borough of Stockport in Parliament. He was deputy-lieutenant of the county of Lancaster. He died joyfully, trusting in his Almighty Saviour, aged seventy-seven.

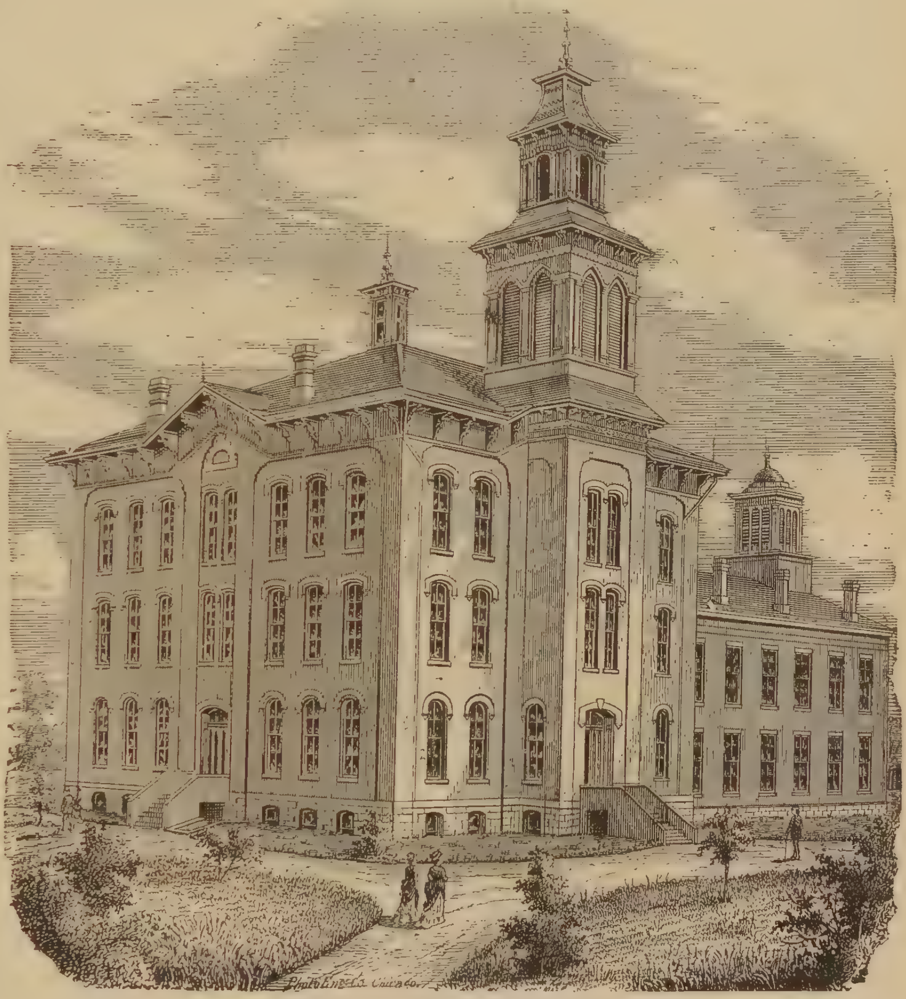
Heath, Edward, a merchant in New Orleans, of Revolutionary ancestry, was born in Lisbon, Me., January, 1819. He went to New Orleans in 1842, and was made inspector of customs, which position he held for two years, and since then has been in commercial business. During the late war he resided in New Orleans, and was an outspoken Union man. In March, 1867, he was appointed mayor of New Orleans by General Sheridan, in which position he served with distinction for two years. In 1870, Mr. Heath and his wife became members of Ames M. E. church, New Orleans. He is an official member of the church, and a prominent business man.

BARBARA HECK.

Heazelton, Edward, long a prominent merchant of Pittsburgh, where he was born about the year 1816, and died in March, 1871. From early childhood he gave indications of rare business talents, and through his long mercantile career he stood among the foremost in commercial circles. Just as he was entering his majority he was converted, and became a member of Liberty Street church, and almost at once was placed in official position, holding all the official relations until his death. He acquired more than a local fame as a theologian and biblical scholar, and few laymen were better read in theological lore. For over a quarter of a century he was superintendent of the Sunday-school of that charge, being peculiarly gifted for the work. He was noted for his liberal benefactions to the church, and for exerting a beneficial influence upon others in this respect.

Hebard, Elijah, was born in Coxsackie, N. Y., in 1788, and died at Geneva, N. Y., Jan. 25, 1858. He joined the New York Conference in 1811, and for thirty-five years was an active and zealous minister. In 1846 he superannuated. He was a man of sound judgment, was studious, read his Hebrew and Greek Testaments, and was thoroughly devoted to his work.

Heck, Barbara, was a descendant of the Palatines who settled in Ireland. With her family she emigrated to New York in 1765. She was an earnest and deeply devoted Christian, and enjoys the honor of having urged Mr. Embury to commence the first Methodist service of which we have any record in the United States. She collected his first congregation; was a member of his first class; and, though possessing little means, was exceedingly active in the erection of the first church. She felt so much the necessity, and thought so much upon it, that she proposed a plan for the edifice of old John Street church, which she believed had been suggested to her by some spiritual influence. She trained a pious family, and died in great peace. Her name has been perpetuated in the erection of "Heck Hall" by the "Garrett Biblical Institute." By some she has been called the "Mother of American Methodism."



HEDDING COLLEGE, ABINGDON, ILL.

Hedding College is located at Abingdon, Ill., and is the centre of a rich, enterprising, intelligent community. The town has a population of 2500, and is remarkable for its moral and religious influence, having a prohibitory charter, so that no liquor-saloons can be licensed. A seminary was organized in 1856, Rev. N. C. Lewis, A.M., being principal. He was succeeded, in 1858, by J. T. Dickinson, A.M. In 1868, Rev. N. C. Springer, A.M., was elected president, and the institution took the rank of a female college and seminary. He was succeeded, in 1872, by Rev. J. G. Evans, A.M., who is now (1877) president of the institution. The first edifice for the college was erected in 1857, and was a substantial two-story brick edifice 45 by 70 feet. In 1873 a new building 62 by 70 feet, three stories high, with good basement-rooms, was added. The grounds and building are valued at $50,000. In 1875 the special charter under which the college had acted was abandoned, and it was organized under the general corporation law of the State with full collegiate powers. It has an excellent course of study, comparing favorably with other colleges. Three hundred and twenty-five students were in attendance the past year. Over fifty of these were in college classes, and twenty-five were preparing for the ministry. An excellent religious influence has prevailed in the institution, and in the last five years over two hundred students have been converted while attending the college. It is under the control and patronage of the Central Illinois Conference of the M. E. Church, and young women as well as young men are admitted to its halls and receive the same degrees.

REV. ELIJAH HEDDING, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Hedding, Elijah, one of the bishops of the Methodist Episcopal Church, was born in Dutchess Co., N. Y., June 7, 1780. When about three years old, his mother taught him the first principles of religion, and he felt the fear of God. For several years he practiced secret prayer. In 1789, Rev. Benjamin Abbott preached in the neighborhood. His ministry was blessed in the conversion of Bishop Hedding's mother, grandmother, and other relatives, who joined the M. E. Church. He was in the practice of attending public worship with his mother and remaining with her in class-meeting after preaching. On one occasion, after Mr. Abbott had spoken to the class, he went to little Elijah and said, "Well, my boy, do you think you are a sinner?" He replied, "Yes, sir." Mr. Abbott then, with vehemence and loud voice, said, "There's many a boy in hell not as old as you are," and most impressively exhorted him to seek religion. Bishop Hedding says of this event, "It not only frightened me but produced real religious concern, as I doubt not it was accompanied by the operation of God's Holy Spirit." When he was about ten years old his parents removed to Vermont. When he was about fifteen or sixteen years of age, a Methodist with his family, from Connecticut, moving into the neighborhood, held meetings at his house, at which he sung and prayed, and young Hedding, being a good reader, was appointed to read one of Wesley's sermons or a portion of Baxter's Call. These meetings were kept up regularly until 1798, when the house became a preaching-place. The lady of the house used frequently to talk with young Hedding privately on the subject of religion. He says, "Her conversation, more than anything else, was the means of my seeking religion. After one of these conversations, on my way home I turned into a grove and kneeled by the side of a great tree and covenanted with God to part with all my idols and seek salvation with all my heart." About six weeks after this he remained in class-meeting after preaching, when the preacher and brethren seeing his distress, kneeled in intercession for him. During the meeting he received spiritual comfort and gave his name as a probationer in the M. E. Church. This was Dec. 27, 1798. Though at that time he received some comfort, he had not clear consciousness of his acceptance and conversion. He says, "About six weeks after this, while conversing with a brother about the Witness of the Spirit, the light of the Spirit broke in upon my mind as clear and perceptible as the sun when it comes from behind a cloud, testifying that I was born of God, and that it was done at the time before named, when my guilt was removed and I found peace in believing." In 1799, though only an exhorter, he supplied the place of Lorenzo Dow, who had left his circuit. In 1801 he was admitted on probation in the Newark Conference. He filled various appointments until 1807, when he became presiding elder on New Hampshire district. In 1811 he was stationed in Boston, and in 1817 was presiding elder on the Portland district. He was subsequently appointed to Lynn Common, to Boston, and Boston district. At the General Conference held in Baltimore in May, 1824, he was elected and ordained a bishop in the M. E. Church. For nearly twenty-eight years he performed the duties of his office with great ability. He was remarkable for promptness in duty, wisdom in council, strict integrity, and deep piety. Anxious days and sleepless nights and strong intercessions with God showed his deep solicitude for the prosperity of the churches. His pulpit power, his excellence as an officer, his administrative ability, gave him prominence in the affections and confidence of the M. E. Church. His last illness was protracted and severe. His mental powers were preserved clear and vigorous to the last. About ten days before his death he said, "With the stroke God gave me wonderful grace, and it has been with me ever since. Not a day, not an hour, not a moment have I had any doubt or tormenting fear of death. I have been times so that it was doubtful whether I would live five minutes, but all was bright and glorious. But to-day I have been *wonderfully blessed.* I was reflecting upon the wonder of God's mercy,—how a just and infinite and holy God could take such vile creatures to dwell with him in so holy a place; so unworthy, so sinful, so polluted. I thought of his great mercy to me,—how much he had done for me,—and I had such glorious views of the atonement of Christ,—his sufferings and the glory that should follow,—that my soul was filled in a wonderful manner. I have served God more than fifty years. I have generally had peace, but *I never saw such glory before, such light, and such gloriousness, such beauty!* Oh, I want to tell it to all the world! Oh, had I a trumpet voice,

'Then would I tell to sinners round
What a DEAR SAVIOUR I have found!'"

Here emotion overcame him and choked his utterance for a moment. "But I cannot. I never shall preach again; never shall go over the mountains, the valleys, the woods, and the swamps, to tell of Jesus any more. But oh, what glory I feel! It shines and burns all through me, and it came upon me like the rushing of the mighty wind upon the day of Pentecost."

At 3 o'clock on the 9th of April, 1852, his dying struggles commenced. After speaking of his experience confidently in answer to several questions, it was remarked to him that he was almost over Jordan. He answered, "Yes." Then, raising both hands, he shouted,—scarcely above a whisper,—"Glory! glory! glory to God! glory to God! glory to God! glory!" When asked if death had any terrors he replied, "No, none whatever; my peace is made with God. I do not expect to live until sunset; but I have no choice; I leave it all with God." Then placing his hand upon his breast, he said, "I am happy—filled." For clear and strong intellect, broad and commanding views, administrative ability, and deep devotion, combined with amiability and gentleness, Bishop Hedding has had few equals, and possibly no superiors, in the church.

Hedstrom, J. J., was born in Sweden in 1813. At the age of nineteen he arrived in America, and through the instrumentality of his brother, O. G. Hedstrom, was converted. Removing West, he was licensed as a local preacher, and when the Swedes began to emigrate in great numbers to this country he commenced preaching among them. In 1848 he entered the Rock River Conference of the M. E. Church, and was appointed missionary. Though the work was simple in its commencement, before his departure he saw not only its enlargement in America, but its entrance into the fatherland. He was a man of strong faith, large sympathies, and tender heart. He died May 11, 1859, his last words being, "Come, Jesus! come, sweet Jesus!"

Hedstrom, O. G., a pioneer Swedish missionary, was born in 1803, in Kalmer, Sweden, and died in New York, May 5, 1877. His father was a corporal in the Swedish army, and gave to his son a fair elementary education. At the age of twenty-two he embarked in an enterprise for South America, but, after a tempestuous voyage, was landed in New York. His money being stolen, he sought employment; became foreman in a clothing establishment, and in a few years started business for himself. He was led to visit a Methodist church from noticing "a lady in the primitive attire of the early Methodist stamp." In a short time he was awakened and converted, and immediately felt it his duty to engage in the ministry. Returning to Sweden temporarily, he was instrumental in the conversion of his father and of two brothers, both of whom became missionaries among the Swedish and Norwegian population of the West. After his return to America, he was admitted into the New York Conference. For ten years he preached in the English language; but his heart yearning to be of service to his countrymen, he was appointed to the famous Bethel ship for Scandinavian seamen in New York, without any society or a single member. He began by boarding, whenever it was possible, every ship from Sweden, Denmark, or Norway before it touched the shore, distributing Bibles and tracts and informing the emigrants where they might find good temporary homes, and inviting them to visit his ship. His congregation was composed of transient material, but the Bethel ship became known over the world. Converted Scandinavians settled in the West, and societies sprung up through the Northwestern States. He was a man of large frame, good natural ability, fervent, eloquent, of undoubted piety and undaunted courage. His religion was a religion of joy, and he lived to see a large Scandinavian work developed, not only in America, but missionaries having returned, planted young and growing churches through different parts of Scandinavia. Few men have accomplished more according to their opportunities than did Pastor Hedstrom.

Heffner, Edward, was born on Governor's Island, N. Y., Nov. 2, 1809, but removed to Baltimore in his youth, where he has since resided. Converted in his nineteenth year, he has filled all the official relations possible to a layman. In 1839 he was licensed to preach, and subsequently ordained deacon and elder. He was president of the National Association of Local Preachers for one term. Since 1868 he has been president of the Baltimore Local Preachers' Association, perhaps the most efficient local organization in the church. He held an important civil position in Baltimore in 1851–52, and for about a quarter of a century he has been superintendent of Greenmount Cemetery, Baltimore.

Helena, Ark. (pop. 3106), the capital of Phillips County, situated on the Mississippi River, and on the Arkansas Central Railroad. Methodist services were held here for the first time in 1828, by Rev. Fountain Brown. A union church was built in 1841 and used until 1843, when it was blown down. In 1845 the Methodists erected a house of their own, which, having burned down, was replaced by the present one in 1859. This society being on the border, at the division of the M. E. Church, in 1845, adhered to the Church South, and reports (1875) 100 members, 105 Sunday-school scholars, and $7500 church property. The African M. E. Church reports 171 members, 100 Sunday-school scholars, and $1500 church property.

Helpers.—In the early days of Methodism all the members of the Annual Conference, except those who are termed assistants, were called helpers. The assistants had charge of the circuits and administered discipline; the helpers occupied the position of junior preachers. In the Wesleyan minutes the duties of a helper were: "In the absence of a minister to feed and guide the flock; in particular, to meet the society and the bands weekly; to visit the sick, to meet the elders weekly," etc. In the United States the term was employed for a number of years, but was finally merged into the word preacher, and the title of assistant was changed to that of preacher in charge. The section in the Discipline which now speaks of the duty of the preacher was originally applied to the helper.

Hemenway, Francis Dana, D.D., was born in Vermont, Nov. 10, 1830, and converted at the age of twelve. He was for many years a student and teacher in Newbury, Vt. He graduated from the Biblical Institute, Concord, and joined the Vermont Conference in 1854; thence he was transferred to the Michigan Conference, and became a teacher and professor in the Garrett Biblical Institute, filling the chair of Hebrew and Biblical Literature. He was a delegate to the General Conference of 1876.

Henderson, F. H. M., D.D., of the Methodist Protestant Church, was born in Anderson District, S. C., Nov. 27, 1831; converted in August, 1860, and licensed to preach in 1861. He was stationed on Carroll circuit, Georgia Conference, in 1863. In 1865 he was appointed chaplain of the 56th Georgia Regiment, Confederate service, and continued to the close of the war. He returned to the active itinerancy, until, in 1868, he was appointed professor of Ancient Languages in Bowdon College, Bowdon, Ga. Subsequently he was called to the presidency, and filled the position until 1874, when he resigned on account of ill health. He returned to the itinerancy, and is now residing at Bowdon, Ga. He was president of the Georgia Annual Conference three years; a delegate to the General Convention at Montgomery, Ala., in 1867; also to the General Conferences of May, 1870, and 1874. Delegate elect to the General Convention of 1877. Received the degree of A.B. at Bowdon College, and of D.D., in July, 1875.

Henderson, Ky. (pop. 4171), the capital of Henderson County, is situated on the Ohio River, and on the Henderson and Nashville Railroad. This city appears on the minutes of the M. E. Church for 1809 as part of a circuit, with William Lewis as pastor, who, in 1810, reported 184 members. It adhered to the M. E. Church South in 1845, and reports (1875) 100 members connected with the station.

Henry, Hon. Wm. J.—Judge Henry was born in Ohio about 1822, and was converted in 1849. In 1860 became a citizen of Illinois, and resides at Danville, Ill. He is a lawyer of high standing, and was an honor to the bench. He has long made the polity of the M. E. Church a special study, and has prepared a work upon the subject of church law, which has attracted considerable attention. He represented the Electoral Illinois Conference at the General Conference of 1876.

Herrick, M., born near Medina, N. Y., Nov. 19, 1834, was converted at eighteen years of age, and has occupied the positions of steward, trustee, and Sunday-school superintendent. He was educated in part at Genesee Wesleyan Seminary, Lima, N. Y., and was superintendent of public schools for ten successive years. Removing to Wisconsin in 1857, he has occupied many civil positions since his residence in that State. He is now engaged in lumber manufacturing. He represented the West Wisconsin Conference at the General Conference of 1876.

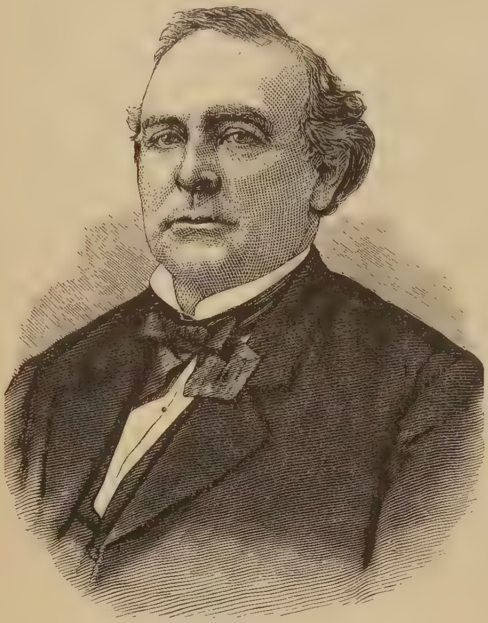
Hiett, Prof. John W., was born in Jefferson Co., Va., Nov. 11, 1824; converted and became a member of the church at the age of sixteen, and for many years has been a class-leader, steward, trustee, and superintendent in the Sunday-school. He was educated at Oberlin College and Ohio Wesleyan University without graduating, but received the honorary degree of A.M. from the Baldwin University in 1861. Engaged for many years in teaching, he was Superintendent of Public Schools in Fremont and Delaware, O., and three years principal of the Central Ohio Conference Seminary, and also was one of the publishers of the *Daily Commercial*, of Toledo, O., his present residence. He was reserve delegate from the Central Ohio Conference part of the session of the General Conference of 1872.

Hill, Hon. Benjamin Harvey, was born in Jasper Co., Ga., Sept. 14, 1823; graduated at the State University with high honor in 1844, and entered the profession of law in 1845. He was elected to the State legislature in 1851, and as a member of the State Senate in 1859. He was also a trustee of the State University. He was an earnest advocate of the Union until the convention of his State passed an ordinance of secession, when he identified himself with its interests. He was a member of the Provisional Confederate Congress that met at Montgomery in 1861, and in the fall of the same year was elected to the Confederate Senate, where he served during the war. He took a very active part in political discussions, and has been recognized as a leader. He was elected a member of the United States Senate in 1877. He has been for many years a member of the Methodist Episcopal Church South.

REV. JOHN B. HILL.

Hill, John B., was born in Newark, N. J., in 1828; converted at eleven years of age; a student for some time of the Wesleyan Institute at Newark; licensed to preach when twenty-one years old. He was admitted on probation in New Jersey Conference in 1850, and in 1852 was transferred by Bishop Janes to the work in California. He has filled various stations; traveled five years as presiding elder of Sacramento and Marysville district; served ten years as Conference secretary, and was a member of the General Conference in 1868 in Chicago. In 1872 he was chosen by the publishing committee, with the approval of Nelson and Phillips, of New York, agent of the Methodist Book Depository in San Francisco. In 1876 he was re-appointed to the same office.

Hill, Moses, D. D., was born in Bergen, Genesee Co., N. Y., Dec. 6, 1817. His parents early removed to Chautauqua County, where he was converted and joined the M. E. Church at the age of seventeen. In 1837 he was admitted into the Erie Annual Conference, and filled a number of its most important appointments. He graduated at Alleghany College in 1849. He has filled the office of presiding elder for twelve years, was four times elected to the General Conference, attending its sessions in 1856, 1860, 1864, and 1872. He was a member of the general mission committee from 1860 to 1864, and was appointed as a delegate from the General Conference to the Methodist Episcopal Church in Canada. Residing in Cleveland at the division of the Erie Conference, he became a member of the East Ohio Conference.



REV. MOSES HILL, D.D.

Hilliard, Hon. Henry Washington, LL.D., was born in Cumberland, N. C., Aug. 8, 1808, and graduated at the South Carolina College in 1826. Removing to Georgia, he was admitted to the bar in 1829, and in 1831 became professor in the Alabama University. In 1842 he was appointed as Minister to Belgium, and was afterwards for eight years a member of Congress from Alabama. He opposed secession in 1861, but after the ordinance was passed he identified himself with the interests of his State. He was a brigadier-general in the provisional army of the Confederate States. At the close of the war he resumed his practice of law, and has recently (1877) been appointed Minister to Brazil. Mr. Hilliard early united with the Methodist Episcopal Church, and has been a preacher in the Methodist Episcopal Church South for a number of years. He has displayed fine literary taste, and a volume of his speeches has been published, and also a work entitled "De Vane: a Story of Plebeians and Patricians."

Hillman, Joseph, Esq., was born in Schoharie Co., N. Y., in 1823. His mother dying when he was an infant, took him in her arms and earnestly commended him to God in prayer. At the age of thirteen he was converted, and united with the M. E. Church in Troy, and at eighteen commenced commercial business, in which he has continued for about thirty years. At the organization and building of the Congress Street M. E. church in Troy, he identified himself with that enterprise, the special features of which were free sittings and congregational singing. For fifteen years he was a Sunday-school superintendent; for twenty years has held the office of exhorter, and for over thirty years has been leader, steward, and trustee, having been trustee of three several churches at the same time. In 1858 he originated the Troy praying band, which has since that time been exceedingly zealous and successful, and of which he still remains the head. In 1867, in connection with several earnest laymen and ministers of the Troy Conference, he planned the Round Lake Camp-Meeting Association, which is now so widely known. Mr. Hillman has been director in the "Manufacturers' National Bank" since its organization, was a member of the Electoral Conference in 1876, and has been prominent in the various benevolent societies of the day. He is the author of "Sunday-School Hymns," "Social Hymns," and "The Revivalist," a book of six hundred hymns and tunes, which had a sale in the first few years of over 120,000 copies. He has also pub-

JOSEPH HILLMAN, ESQ.

lished *The Round Lake Journal*, an eight-page illustrated paper in the interests of the association.

Hillsdale, Mich. (pop. 3618), is the capital of Hillsdale County. The first settlement was in 1834, and in 1836 the first Methodist sermon was preached by Thomas Jackson. In 1842 the first class was organized by Adam Shirtliff, consisting of 14 members, and formed part of Bian Creek circuit, then traveled by Mr. Shirtliff. In 1845 the first church was begun, but not finished until 1848. It was burned down in 1861, and rebuilt in 1863. It is in the Michigan Conference, and reports 200 members, 250 Sunday-school scholars, and $10,000 church property.

Himes, Charles F., Ph.D., Professor of Natural Science in Dickinson College, was born in Lancaster Co., Pa., in 1838, graduated at Dickinson College in 1855, and engaged subsequently in teaching until 1860; a portion of the time in the Wyoming Conference Seminary, at Bethany, Pa., and in the Baltimore Female College. From 1860 to 1863 he filled the chair of Mathematics in Troy University; from 1863 to 1865 he engaged in scientific studies at the University at Giessen, Germany, and in the latter year entered upon the position occupied at present. He has made frequent contributions of a scientific and educational character, among them "Leaf-Prints, a Manual of Photographic Printing," "The Stereoscope, with Contributions to the Subject of Binocular Vision," "Will's Tables for Qualitative Chemical Analysis, Translated and Enlarged," "Bunsen's Flame Reactions," "Methods and Results of the Observations of the Total Solar Eclipse of 1869, made at Ottumwa, Iowa," "Photographic Investigations, including Improved Photographic Toning Process," "Preparation of Photographic Plates by Daylight," and articles in the *Annual Record of Science and Industry*, from 1873 to 1877.

Hines, Gustavus, was born in Herkimer Co., N. Y., in 1809. Removing to Western New York in 1832, he entered the itinerant ministry in the Genesee Conference, in which he continued, filling important appointments, until the spring of 1839, when he was appointed by Bishop Hedding missionary to Oregon, and sailed from New York, in company with Rev. Jason Lee, in the ship Lausanne in October of that year, reaching Oregon June 1, 1840. His labors in the mission were of the most responsible character, and he also actively participated in the formation of "the provisional government" of Oregon. In 1845 he returned to New York by the way of the Sandwich Islands and China, and resumed his labors in the Genesee Conference until 1853, when he again returned to Oregon, being transferred to that Conference by Bishop Waugh. He served the most important stations and districts of the Conference, and represented his Conference in the General Conference of Buffalo, in 1868. In 1871, while stationed at Oregon City, he was stricken down by hemorrhage of the lungs. For two years he sustained a superannuated relation, and died aged sixty-four. Mr. Hines was the author of two works, one entitled "Missionary Expedition to Oregon," published in 1848, and having a very large sale, and the other, "Oregon and its Institutions," published in 1868. He was a man of great purity of motive and character, an able preacher, a vigorous writer, and has left an enduring mark on the history of Oregon and the church.

Hines, H. K., was born in Herkimer Co., N. Y., in 1828. His early life was spent in Oswego County of the same State, where he was converted in 1843 and became a member of the M. E. Church. At nineteen years of age he was licensed to preach, and at twenty began to travel as an itinerant on Eden circuit, Genesee Conference, into which he was admitted in September of 1849. He traveled in that Conference until March of 1853, filling some of its most important appointments, when he was transferred to the Oregon Conference, and at the first session of that body appointed to the city of Portland. In 1859 was made presiding elder of Salem district, afterwards of Puget Sound district. During this time he served one term of two years as a member and president of the upper house of Washington Territory legislature, and one year as chaplain of the House of Representatives. In 1873 he led the movement for the formation of a new Conference east of the Cascade Mountains, in Oregon and Washington, and was appointed presiding elder of its chief district. The next year he founded the Blue Mountain University, was elected its agent, at the same time serving as presiding elder of one of the largest districts of the Conference, both of which positions he still fills. At the General Conference of 1876 he was elected a member of the general missionary and church extension committees.

Hinman, Clark Titus, D.D., founder and first president of Northwestern University, was born in 1820, and died in Troy, N. Y., in October, 1854. He was graduated from Wesleyan University in 1839, and engaged in teaching at the Newbury Seminary, Vermont. In 1844 he became principal of that institution; in 1846 he was appointed principal of Albion Seminary, Michigan. He opened the classes of the Northwestern University at Evanston, Ill., in 1853, a little more than a year before his death.

Hitchcock, Luke, D. D., recently book agent, was born in Central New York in 1806, and joined the Oneida Conference in 1834. He spent several years in that Conference, filling some of the best appointments. His health failing, he emigrated to

Illinois, and in 1841 was transferred to the Rock River Conference. There he was active in the cause of education, taking a deep interest in Mount Morris Seminary, and served for a number of years as presiding elder. In 1860 he was elected assistant agent of the Western Book Concern, and after filling that place for eight years, was, in 1868, elected principal agent. He was elected as a delegate to the General Conference of 1852, and has served in every subsequent session in that body.

Hitt, Daniel, an eminent minister, was born in Fauquier, Va. He entered the itinerant ministry in 1790, and traveled extensively over Western Pennsylvania, presiding in 1795 over a district embracing nearly the entire work west of the Alleghanies. In 1807 he became the traveling companion of Bishop Asbury. In 1808 he was appointed one of the book agents, and discharged the duties of this office with great fidelity for eight years. Subsequently he was presiding elder of the Schuylkill, Monongahela, Potomac, and Carlisle districts. Some of these districts embrace more territory than do some of the Annual Conferences at present. He had excellent business habits, and was regarded as a safe counselor in Conference and in times of difficulty. He died in Washington Co., Pa., in 1825.

Hitt, Washington Willis, M.D., was born in 1801, in Maryland, and died in Vincennes, Ind., Aug. 19, 1876. By the assistance of his uncle, Daniel Hitt, one of the early book agents, he graduated M.D. in the University of Maryland. He removed to Vincennes in 1829, and devoted his time closely to professional duties. He was early a member of the M. E. Church, his parents also being active members; and from youth to old age he was deeply interested in all its enterprises. He was among the first to give $500 for the endowment of Indiana Asbury University, and for a number of years was an active trustee. He held prominent official situations in the church where he resided.

Hoboken, N. J. (pop. 20,297), is opposite the city of New York, and two miles above Jersey City. In 1846, David Graves was appointed pastor for Hoboken, and this is the first notice of the city in the annals of the M. E. Church. In 1847 he reported 45 members. The church has made rapid progress in this city. There is also a small German Methodist congregation. It is in the Newark Conference, and the following are the statistics for 1876.

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church......................	297	350	$75,000
Free Tabernacle................	97	240	12,000
German M. E. Church.......	25	50	....

Hodgson, Francis, D.D., was born in England in 1804; he removed to the United States in early life, settling in West Chester, Pa. In 1828 he joined the Philadelphia Conference, and during a long ministry he filled a number of the most important appointments in Philadelphia, Harrisburg, New York, Middletown, Hartford, and New Haven, Conn., and was presiding elder on the South Philadelphia district. In 1868 he was transferred to the Central Pennsylvania Conference, and filled appointments in Danville, Lewisburg, and Chambersburg, when, his health failing, he was placed in the supernumerary relation, and at the earnest request of the Philadelphia Conference was retransferred. He died April 16, 1877. Dr. Hodgson had great mental strength, fair culture, unusual logical force, was a man of deep piety and of unwavering devotion to the interests of the church.

Holcombe, Wm. J., M.D., of the Methodist Protestant Church, was born in Prince Edward Co., Va., March 1, 1798. He was graduated in medicine by the University of Pennsylvania at an early age, and after three years' practice in Powhatan Co., Va., removed to Lynchburg, Va., where he successfully pursued his profession for twenty years. About 1822 he embraced religion, and united with the M. E. Church. Soon thereafter he was licensed as a local preacher, and continued in the work to the period of his death. Practicing his profession, he joined with it regular Sabbath preaching, and had great popularity in both callings. He was a man of extensive literary attainments, and a volume of poems from his pen exhibits very respectable gifts. He was an early advocate of reform in the M. E. Church, and was refused ordination as a supporter of the "Mutual Rights" and lay representation. He was very serviceable with his pen in the organization of the Methodist Protestant Church. Having emancipated his slaves, and subsequently coming into the possession of about one hundred, he removed to Indiana, that by residing in a free State they might also be emancipated, under provision of the will of a relative through whom he received them, which declared them free unless he continued to reside in a Slave State. He remained in the West some fifteen years, and returned to Virginia in 1855. He died February 21, 1867.

Holden, Isaac, Esq., J. P. E., and M. P. for Knaresborough, of Oakworth, Yorkshire, England, is an active and energetic Methodist of the old school, kind-hearted and generous, bestows, ungrudgingly, time, influence, and wealth to the promotion of the interests of religion in general, and to the good of the church of his choice in particular. He has contributed handsomely to chapel extension schemes, and attends the Conference committees on various branches of church progress. Mr. Holden is in politics an advanced radical, and a stanch supporter of the Liberation Society's platform. He has extensive works at Rheims, where he employs a very large number of hands, and is one of the Wesleyan laymen who stands on a par with Samuel Morley, Esq., M.P., and the late Sir Titus Salt.

Holdich, Joseph, D.D., corresponding secretary of the American Bible Society, was born April 20, 1804, at Thomey, Cambridgeshire, England. He studied in a private classical school in England, came to the United States in 1818, and studied law. He joined the Philadelphia Conference in 1822, and labored in pastoral duties till 1835, when he was appointed Assistant Professor of Moral Science and Belles-Lettres in the Wesleyan University. The next year he was chosen professor in the same department. In 1849 he was elected corresponding secretary of the American Bible Society. He visited Europe in behalf of the Society in 1859, traveling in England, France, Germany, and Switzerland. He was a member of the General Conference of the Methodist Episcopal Church in 1840, 1848, 1852, and 1860. He is the author of a "Life of Wilbur Fisk," which was published in 1842.

Holiness.—"Holiness, considered as an attribute of God, is his perfect moral purity. It is that perfection of his nature by which he is infinitely averse to all moral evil, and inclined to love all that is good and right. The holiness of God, then, implies the absence of all moral impurity and imperfection, and the possession, in an infinite degree, of all that is morally pure, lovely, and excellent." Holiness, as an attribute of God, expressing his perfect absolute purity, is also indicative of his general character, and as such comprehends all his attributes. The evidence of his nature is found in the Holy Scriptures; in the moral nature with which man was endowed at his creation; and in the law—its nature and design—which was originally given him. It is evidenced also in Providence; in the uniform treatment of all moral beings; in the checks which God has placed upon sin, and the natural rewards held out to the practice of virtue; in the exercise of his primitive justice, as seen in the punishment of angels; in our first parents expelled from Paradise; in the cities of the plain, destroyed for their impurity; and is most clearly revealed in the work of redemption; unfolding unto man God's infinite abhorrence of sin, and his design of restoring men to that state of holiness from which they had fallen, by the substitution and sufferings of Christ, and by his humiliation and perfect obedience. Holiness in man is his triumph over sin in every form, and his likeness to the moral image of God. It is promised as a privilege of the most exalted character, and is enjoined as a duty on the conscience of every true believer. (See Sanctification and Perfection.)

Holland, J. M.—This active Methodist was lay delegate for the West Texas Conference to the General Conference of 1876.

Holland, John M., of the Memphis Conference, M. E. Church South, was born in Williamson Co., Tenn., about the year 1803, and in 1822 was admitted on trial into the Tennessee Conference. For twenty years he filled some of the most prominent places in Tennessee, Mississippi, and Memphis Conferences; was several times presiding elder, and was also agent for the Holly Springs University. He died Aug. 13, 1851.

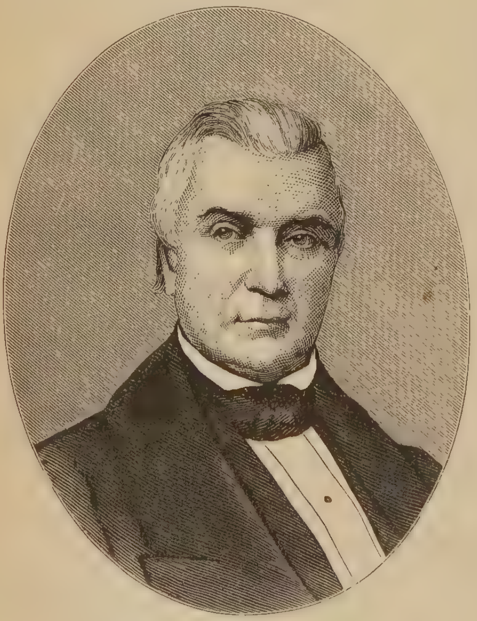
Holliday, Anthony, a minister of the United Methodist Free Churches, England, entered the ministry in 1857, and at the last Annual Assembly he was chosen for the presidency. He has been for five years minister of the large and influential congregation worshiping in Brunswick chapel, Huddersfield. He is one of the youngest men ever raised to the chair.

Holloway, Charles H., a lay delegate from the South Carolina Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Charleston, S. C., of a family who have been for a long time associated with the history of Methodism in that city. He is a local preacher, and has done service as steward and treasurer of his church.

Holmes, Charles Avery, D.D., was born in Middletown, Washington Co., Pa., June 2, 1827; was converted and joined the church in Steubenville, O., in 1838; graduated at the Western University, in Pittsburgh, in 1843, and entered the Pittsburgh Conference in 1847. After having filled a number of the largest appointments in the Pittsburgh Conference, among which were Steubenville, Washington, and Smithfield and Christ churches, Pittsburgh, he was elected, in 1867, president of the Iowa Wesleyan University, and also served as pastor of Mount Pleasant church. He resigned the presidency and returned to the Pittsburgh Conference in 1869, where, after laboring successfully until 1874, he was transferred to the Central Pennsylvania Conference, and has been stationed in Harrisburg and Williamsport. He was a member of the General Conferences of 1860, 1864, 1868, and 1872, and was a member of the general missionary committee from 1864 to 1868. He was also elected by the General Conference as a member of the Board of Education in 1872.

Holmes, David, D.D., was born in Newburgh, N. Y., March 16, 1810, and died at Battle Ground, Mich., Nov. 14, 1873. Converted in his youth, he was admitted on trial in the Oneida Conference in 1834. He filled a number of appointments, such as Owego, Wilkesbarre, Cazenovia, Auburn, and was also presiding elder of the Susquehanna and Cayuga districts. He was, in 1855, transferred to the Southern Illinois Conference. After effective service of five years he was transferred to the Northwestern Indiana Conference, and from this time to 1866 was principal of Battle Ground Collegiate Institute, and in 1867 was principal of Northwestern Indiana College. In 1868 he returned to the pastoral work. After serving other appointments he was, in 1872, appointed to Battle Ground station, where he died, having been stricken down suddenly by paralysis. "He was a ripe scholar, an excellent logician, a thorough educator, an able preacher, and an author of merited repute. His death was peaceful and happy."

Holmes, George S., of the Pittsburgh Conference, was born in Ireland, March 22, 1795, and died in Elizabeth, Pa., July 8, 1853. He entered the Pittsburgh Conference at its first session, in 1825, and maintained an effective relation until 1852, when failing health compelled him to ask to be made supernumerary. During the twenty-seven years of his active ministry he filled the principal churches of his Conference,—Beaver, Uniontown, Morgantown, Steubenville, Wheeling, Monongahela City, Washington, and Smithfield and Liberty Streets, in Pittsburgh. In many of these places signal revivals attended his labors. He was a member of the General Conference in 1836, and of that in 1840. He was a preacher of the highest order,—scriptural, logical, and emotional.



NATHANIEL HOLMES, ESQ.

Holmes, Nathaniel, Esq., a banker of Pittsburgh, Pa., was born in March, 1782, in Ireland, and in 1807 removed to the United States and settled in Pittsburgh. Shortly before leaving Ireland he was converted, and being industrious and frugal, he gradually increased his property until he established a banking-house, in 1822, which has been continued by his sons and grandsons without interruption, and without having suffered in its credit in any of the financial revulsions through which the country has passed. He was devoted to the interests of the Methodist Episcopal Church, and during the controversy which arose in 1829, when the Reformers seceded from the church, he was one of its firmest pillars and most liberal supporters. He took a prominent part in founding the Liberty Street church, of which he was a steward and trustee, and in the communion of which he died, Aug. 29, 1849. He was a man of pleasant address, clear intellect, and of unwavering integrity.

Holston Conference, M. E. Church.—The Holston Conference, which had been formed in 1824, adhered to the Church South in 1845. During the Civil War, as the armies of the Union took possession of East Tennessee, many of the Methodists desired to have the services of the Methodist Episcopal Church, and under authority given by the General Conference of 1864, a Holston Conference was organized. Its first session was held at Athens, Tenn., June 1, 1865. Prior to the organization of this Conference, and as early as the winter of 1863–64, a number of societies had been organized, but they were not united together in Conference relation. The numbers reported to this Conference at its first session were 48 traveling and 55 local preachers, 6107 members, 2425 Sunday-school scholars, and churches valued at $31,250. According to the Discipline of 1876, it is bounded on the east by Virginia, on the north by Virginia and Kentucky, on the west by the western summit of the Cumberland Mountains, on the south by Georgia and the Blue Ridge, including that portion of North Carolina not within the North Carolina Conference. It reported, in 1876, 105 traveling and 237 local preachers, 23,465 members and 10,413 Sunday-school scholars, 190 churches, valued at $173,485, with 11 parsonages, valued at $7077.

Holston Conference, M. E. Church South, was the first organized in the M. E. Church west of the Alleghany Mountains. At the division (1845) it adhered to the Church South, and reported the following year 95 traveling, 327 local preachers, 34,414 white, 4083 colored, and 108 Indian members.

The General Conference of 1874 fixed the boundaries of this Conference so as to "include East Tennessee and that part of Middle Tennessee now embraced in the Pikeville District; that part of Virginia and West Virginia which is now embraced in the Rogersville, Abingdon, Jeffersonville, and Wytheville Districts, south of the line of the Baltimore Conference, and including Jacksonville circuit; the line between the Baltimore and the Holston Conferences running straight from Jacksonville, in Floyd County, to Central Depot, in Montgomery County, so as to embrace in the Holston Conference the territory known as the New Hope circuit; that part of the State of North Carolina which lies west of the Blue Ridge; a small part lying east of said ridge, embracing the Catawba circuit and that part now in the Wytheville district; and so much of the State of Georgia as is included in the following boundary: Beginning on the State line of Tennessee at the eastern part of Lookout Mountain; thence to the Alabama State line; thence north with said State line to Island Creek, and with said creek and the Tennessee River to the State line of Tennessee; and thence to the beginning, including the town of Graysville, Georgia."

The report from this Conference (1875) is 171 traveling and 294 local preachers, 38,087 white, 140 colored, and 176 Indian members, 488 Sunday-schools, and 23,226 scholars. The Conference lies principally in the State of Tennessee, in which the Church South has also the Memphis and Tennessee Conferences.

Home Mission and Contingent Fund (English Wesleyan).—This is one of the oldest institutions of Methodism, dating from Mr. Wesley's days; it has borne several designations, and occupies a very conspicuous financial position in the economy of Methodism. It was known first in 1749 as "The Yearly Collection"; in 1795 as "The Contingent Fund"; and at the Conference of 1856 as "The Home Mission and Contingent Fund" for the spread of the gospel in Great Britain and Ireland. Before the Conference of 1756 it was supported by some of the more wealthy members of society, but then it became a connectional institution. At first it was applied to remove chapel debts, to increase the numbers of ministers, to meet the more pressing needs in impoverished circuits, and to meet expenses at law incurred by prosecuting lawless mobs. Its chief design now is to promote more effectually the salvation of the spiritually destitute wherever they may be found.

1st. *The Contingent Fund.*—There are four special sources from which its funds are derived, viz.: "*The Yearly Collection*"; "The July Collection" (so called); the subscriptions of benevolent friends; with the proceeds of juvenile associations, etc. At first the collection was made at the usual quarterly visitation of classes. It originated (as we have stated) in 1749. The subscriptions were solicited at Christmas and the sums collected in March. In 1856 it was resolved that a collection should be made in every congregation in the month of July, just preceding the meeting of Conference; that it should be called "The Home Mission and Contingent Fund Collection," and that papers, showing the need and design of the fund, should be sent into every circuit for the use of the preacher, who should make the collection,—the design being "to make the Contingent Fund more equal to the average amount of the demands upon it." This does not supersede but supplement the yearly collection in the classes, which still, as in former times, is expected to average sixpence per member in every circuit. Formerly, in times of serious deficiency, the Book Room made grants out of its profits towards the needed sum; *now* annual grants are made. Such sources of aid, with occasional bequests and some hundreds of annual subscriptions, together with the results of the public meetings, complete its means of support. The apportionment of the aggregate income is divided under several heads, viz.: ordinary deficiencies, extraordinary deficiencies, and miscellaneous expenditure. Under the first of these are grants to needy circuits; under the second are included grants for traveling expenses in circuit work, for affliction, and for furniture for ministers' houses; the third is devoted especially to carrying on the executive work, as directed by Conference, and the due administration of discipline. The applications for these grants, of which by far the larger proportion belongs to the first division, are made by the several circuits in each district, and are examined and adjusted at the financial meeting in September, and the district meeting in May. In the disposal of these grants all the circuit stewards of the district are invited to attend, and have equal rights with the ministers to speak and vote. For the extraordinary deficiency department there is a mixed committee of management, but every claim must pass through the quarterly meeting and be signed by the circuit stewards before it can be proposed to the district meeting or to Conference. In 1848 it was decided that for the future all grants for furniture for ministers becoming supernumeraries, and for widows, should be paid by the Contingent Fund, instead of the Worn-out Ministers' Fund. The grants for ordinary deficiencies, sanctioned by the financial meetings to circuits requiring such assistance, are to be paid, in all cases, in *three equal installments*,—one-third to be paid at Christmas, one-third at the May district meeting, and the remaining third at the ensuing Conference. Up to 1835 the Contingent Fund was managed by a committee of traveling preachers only; it was then transferred to a mixed committee of preachers and laymen, by whom its affairs are still conducted. This committee is elected annually at the Conference; the general committee comprising the president and secretary of the Conference, the ex-president, treasurers, secretaries, and assistant secretary of the Home Mission, with fifteen ministers and fifteen laymen. The committee of management is distinct from the above, yet composed of nearly the same, with the addition of one of the treasurers and secretary of the Children's Fund. The lay members of the general committee are chosen by ballot of the circuit stewards at the May meeting; and at the same time one gentleman, being a member of society, is chosen to represent this committee at the Conference by the *lay* members of the meeting exclusively, and he becomes *ex officio* a member of the "missionary committee of review," the "education committee," and of those of the "Kingswood and Woodhouse Grove Schools," and "theological institutions."

A week before the Conference the committee of management meet to consider the various claims on the fund, to apportion in the most impartial manner the probable sums that will be needed in the several districts in the ensuing year. When the stations of the preachers are finally revised and fixed the whole is confirmed by the Conference, and the grants to the respective districts published in the minutes; it is then left to the financial meetings in September to divide the sum among the several claimant circuits. At this final meeting, also, the remainder of extraordinary claims is disposed of.

2d. *Home Missions.*—This establishment also has an ancient origin. Dr. Coke appears to have presented the outline of a plan, which was under the consideration of the Conference of 1805, and adopted in 1806. At that Conference eight districts were supplied with eight ministers, but it was not until 1857 that it became a matter of paramount interest, and laid the foundation of its present position. A warm tribute of grateful respect is due to the memory of its first secretary, the Rev. Charles Prest, who for many years was the main-spring and director of its various movements, and has only, in a ripe old age of usefulness and honor, passed from toil to triumph. In successive Conferences the scheme was gradually developed and matured,—in 1859 it directed "specific attention to the neglected and careless portion of the population of our large towns and the rural districts." Its work may be more fully designated as a going "forth into the highways and hedges;" to the homes of our large cities, towns, and villages; and by house to house visitation, by reading the word of God and prayer, and by personal and heart-searching inquiries after their salvation, to lead the unnumbered thousands of home-heathens to give up their sins, to attend the house of God, to seek salvation through faith in Christ, and a blessed preparation for eternity by living holy lives. This is the work of our Home Missions.

As authorized agents, none but ministers or probationers can be employed,—each must keep a journal to record the number of visits paid and religious services held. All the various work must be set down in detail. Every three months a copy of this, signed by the superintendent, must be sent to the secretary for the inspection of the committee. An annual report must also be made and transmitted. With the exception of an occasional interchange the Home Missionary must devote himself entirely to his own work. Local aid must be obtained in each circuit requesting such agency, towards defraying part of the expense, and grants are made from the fund to supplement and encourage such efforts. All requests must be sanctioned by the quarterly and district meetings, and inquiries are always made at the latter as to whether the regulations of this department have been duly observed. To prevent the recurrence of the pecuniary embarrassments of ministers in times past, an annual reserve from the "Home Mission and Contingent Fund" has been formed, contemplating a provision for furnishing a suitable house for a family at the end of four years at latest; and which constitutes a guarantee fund, to secure all other funds, under an increased number of ministers, from the result of inadequate circuit aid during the infancy of operations. Public meetings are to be held wherever practicable, in all the circuits, for the advocacy of these important claims; and it is strongly recommended that these meetings be connected with preparatory sermons, preached on the Lord's Day; every means being used to make these services thoroughly efficient and productive. For this purpose deputations are annually appointed by Conference to visit the different circuits in each district.

The returns last tabulated give the following gratifying results: Chapels built, 65, at a cost of £109,970, to seat 28,147 persons; besides which 344 regular services have been originated. Increase of members in Home Mission circuits, 11,699, and formation by the same agency of 428 class-meetings. Existing Sabbath-schools have been revived, and 84 new ones opened, with an average attendance of 7435 children. Thirteen day-schools have been formed, and are now connected with the Mission. Grants to the amount of £3700 in the last ten years have been made towards furnishing ninety-three ministers' houses, and thirty-six have been provided. Former stations, numbering thirty-five, have been incorporated with circuits. Ninety-seven Home Missionary ministers have been allocated, besides those engaged as district missionaries, and others specially appointed for army and navy work; and yet in the expenditure thus incurred, and the assistance given to necessitous circuits, we cannot estimate the cost of Home Mission work, but only that part of it which has passed through the hands of this committee. One of the most recent enterprises in connection with the fund is the appointment of a number of ministers, who, as district missionaries, visit the various circuits under the direction of the chairman, with a view to the revival and extension of the work of God. There are at present eight ministers so employed, and it is evident from the records given in the annual report, that thus far the work has been faithfully done and an encouraging measure of success attained. The income of the fund for the year 1876 was £36,919.1.6, being £234.7.1 more than the expenditure, and yet leaving a debt of more than £8000.

The Juvenile Home and Foreign Missionary Association is inseparably connected with the section under review. In 1862 there was a Conference arrangement made, which received subsequent modifications in 1869, which passed these regulations for the future,—that where sums were collected by juvenile associations for Home and Foreign Missions, instead of being divided into two parts (and always on condition that the sum received for Christmas offerings was undiminished), one-third shall be paid to the Foreign Missionary Society, another third to the Home Mission and Contingent Fund, and one-third to the circuit itself, to be expended in local movements of a directly Home Missionary character, under the direction of the superintendent and a committee, duly appointed at the December quarterly meeting.

3d. *Metropolitan Auxiliary Home Mission Fund.*—This is another branch of the same agency, but having especial reference to the wants of the metropolis, and to the need of furnishing some means which, apart from the usual work of preaching the gospel in places of worship, should be able to reach the *lower strata* of the destitute thousands of the great city. In 1871 the report of the committee previously appointed was received and adopted. A separate fund was to be raised for the purpose; and, under the usual judicious oversight of official meetings, should be used in the employment of lay agents, including Bible-women, whose efforts were imperatively required to meet the spiritual necessities of this vast population of nearly four millions. The arrangements for the effectual working of the scheme are very extensive, and, with the divine blessing, have already been made exceedingly useful. A similar institution has been established in Manchester; and in both cases, by services held in Mission Rooms, by domiciliary visits, by the distribution of religious tracts, and by open-air preaching, large masses of the population, inaccessible to the ordinary instrumentality, have been cared for and reached. The result of these efforts cannot be tabulated.

4th. *The Thames, or Wesleyan Seamen's Mission.*—This Mission has been upwards of thirty years in successful operation. During part of that period it was carried on as a local enterprise, without any direct connectional recognition, till at the Conference of 1869 the committee and officers, as well as its ministers, were duly appointed. Its main centre of operations is in the Commercial Road, in a chapel made over on lease from the Mercer's Company to trustees duly appointed, and is in connection with the St. George's circuit, in close proximity to the London Docks. There is a reading-room, appropriated solely to the use of seamen, open to them every evening from six to nine o'clock, and on Sunday afternoons from half-past two to half-past six. A library is also kept open, particularly on Sunday afternoons; a free tea is provided at four o'clock, after which what is termed "The Sailor's Meeting," specially designed for religious conversation and prayer, is held. Two ministers, two lay agents, and a Bible-woman compose the present staff; the latter visits the lodging-houses and Sailor's Homes, to read to the inmates either the Bible or religious tracts. Much unostentatious and effective—though sometimes painful—work is thus performed to secure the spiritual benefit of the seafaring class. The lay agents chiefly board the vessels in the river, but also take their turns in the docks. The ministers attend mainly to the docks, visiting them in succession. Thousands of vessels, representing tens of thousands of seamen, with their captains and officers, are visited from year to year, pastorally, by the band of Christian workers which this Mission employs. In addition to the work done at the reading-room and in the general visitation of ships, valedictory services are held on board vessels which are about starting on long voyages, or which contain emigrants. This Mission is entirely supported by voluntary contributions. During the year 1876 an expense of £1126.1.2 was incurred.

Home Missions (United Methodist Free Churches, England).—Among the Home Missions of the body dependent circuits may be classed. Annual grants are made to these circuits prospectively by the Annual Assembly. It is only over the expenditure of these circuits that any rigid supervision is exercised. Installments of the grant are paid quarterly from the Mission Fund on a schedule of income and expenditure being sent to the missionary secretary. The ministers in these circuits, except in special cases, are paid only the minimum salary. The exempt cases are important stations, such as watering-places, where men of special gifts are required. These circuits are thus helped till they can help themselves. About £3000 were voted prospectively to dependent circuits by the Annual Assembly of 1876. A number of Home Mission stations proper are also supplied with ministers, and wholly or largely supported from the

Mission Funds. This is a branch of effort which is encouraged and fostered in every way by the connection. To promote further efforts in breaking fresh ground, a scheme was recently set on foot to assist in the erection of chapels in places where Free Methodism had not previously been planted. This scheme is aided by annual grants of £1000 from the Mission Funds, to be continued for five years. Home Mission stations are worked under special regulations. They may or may not be connected with regular circuits. The connectional committee has control over them, so as to secure the observance of connectional rules. There were twenty Home Mission stations recognized by the Annual Assembly of 1876. Prospective grants, amounting to about £850, were made by that Assembly on behalf of these stations, which are worked chiefly by probationers. Some years ago a scheme was set on foot by London men for aggressive work in the metropolis. In this scheme the London circuits united, but its operations were on a limited scale. These operations were aided by annual grants from the Mission Funds. With a view to make the effort more connectional, and to improve its efficiency, the Assembly of 1876 adopted a series of resolutions. It determined on the continuance of efforts for raising a special fund for missions in the metropolis, and resolved to make an annual grant out of the Mission Fund not exceeding in amount the sum raised by voluntary contributions. It defined the constitution of the managing committee, and determined on the appointment of a minister in full connection to one of the mission stations, who should act as secretary to the mission in general. The duties of the secretary were detailed, and his emoluments fixed. Since the close of the Assembly, Rev. George Lowndes has been chosen as secretary by the connectional committee, and will commence his duties at the Assembly of 1877, when the new regulations come into force. The entire home expenditure in 1876 for purely mission purposes was upwards of £5000. This includes £193.10.7 for Wales, where three brethren labored among the Welsh-speaking population.

Homer College.—Homer College is situated in the town of Homer, Claiborne Parish, La. It was chartered by the legislature of the State of Louisiana in 1855, and in 1856 substantial and sufficiently commodious buildings were erected. It is under the joint control of the Louisiana Annual Conference of the Methodist Episcopal Church South and a local board of trustees, the powers of each being clearly set forth in the charter. Its patronage, owing to the lack of railroad facilities, has not been as large as was expected or desired,—its students not exceeding 125 at any time. Its graduates adorn the professions; some of whom are itinerant ministers, some lawyers, some politicians, and some engaged in literary pursuits.

Its present president, Dr. Thos. B. Gordon, A.M., is well qualified for the position which he occupies, and has associated with him competent teachers. The healthfulness of the location, the salubrity of the climate, the thoroughness of its curriculum, the ability of its president and faculty, and the superior inducements offered to young men desiring a collegiate education, entitle it to the respect and patronage of the people, especially in North Louisiana and South Arkansas.

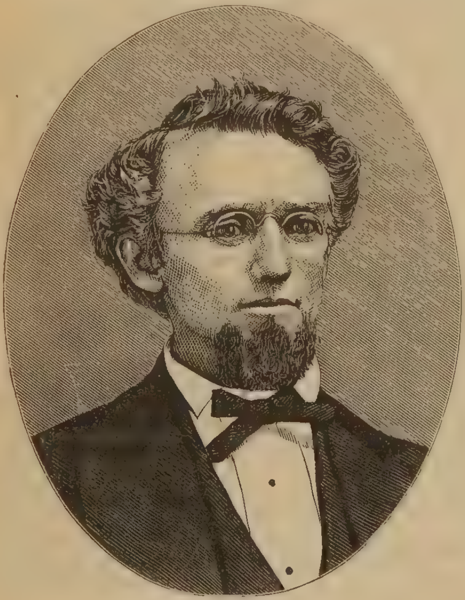
Homes for the Aged, The.—The ladies of the Methodist Episcopal Church in several of the Eastern cities have established homes to accommodate such of the aged and infirm members as are destitute of means and of friends who can care for them. The first movement in this direction took place in the city of New York, on the 26th of March, 1850. On the 8th of the following June, the Ladies' Union Aid Society, having the above object in view, was organized, with a board of direction, of which Mrs. M. W. Mason was First Directress; Mrs. Wm. B. Thompson, Treasurer; Mrs. John Kennedy, Recording Secretary, assisted by Mrs. John Adams; Corresponding Secretary, Miss Mary Bangs. A house in Horatio Street was hired, and, upon the 19th of November, 1850, was opened for the reception of inmates; the one qualification for admission required by the board being that the applicant, after establishing her need of care, shall have been a member of the Methodist Church in good standing for ten years, the last five years having been passed in New York City. For six and a half years the house in Horatio Street was occupied, but would no longer accommodate the aged ones that applied for "a home." By the persevering efforts of the lady managers of the society a new building was erected in Forty-second Street, near Eighth Avenue, which was dedicated April 27, 1857. It is a brick edifice, 82 feet in length, 62 feet in width, and four stories high, including the basement, with a front of brownstone. The style of building is of Gothic order, and contains a chapel and infirmary, built over the main entrance. On the basement-floor, which is entirely above-ground, are the kitchen, dining-room, laundry, drying-room, store-rooms, etc. Other portions of the edifice are devoted to sleeping-rooms, parlors, and corridors used by the inmates. Large rooms well adapted to the use of aged married couples are provided in the house. One hundred persons can be accommodated comfortably in this building. During the first twenty-five years of the society's existence it has had under its care 242 persons. No other home was erected until after the close of the Civil War. The ladies in Philadelphia who had been active in the Christian and Sanitary Commissions, when the war ceased, desired to enter upon some other form of benevolent work. Accordingly, a Ladies' United Aid Society was formed. It was organized June 27, 1866; Mrs. Bishop Simpson was elected President; Mrs. Jane Henry, First Directress; Mrs. Mary E. Clark, Second Directress; Mrs. J. Long, Secretary; Mrs. A. W. Rand, Treasurer; and Mrs. J. E. Walker, Corresponding Secretary. A lot of about seven acres, on which there was a large stone building, was purchased, on Lehigh Avenue, and a temporary home was opened until possession could be secured. On June 9, 1867, the ladies took possession of the new premises, removing the inmates which had been collected to their new home. A larger and more commodious building being required, the corner-stone was laid on the 18th of July, 1868, and on June 11, 1870, it was dedicated, and during the year furnished. The entire cost of the edifice was about $85,000, which with the furnishing amounted to nearly $100,000. The expenses were met by collections made by the ladies, and especially by a series of fairs which were held in the city, in which the ladies of the various Methodist churches united. The first one, held in Concert Hall, in 1867, produced nearly $23,000; a second, $21,000; a third, $16,000; and a fourth, $14,000. The last two having been held in the midst of great financial depression. There was also money subscribed by different individuals: Mr. Amos Phillips, since deceased, gave $5000 to the building, and subsequently $5000 for an endowment, and several gentlemen gave $1000 each. Jubilee concerts were held by the Sunday-schools, which also netted a handsome amount, so that the entire cost has been fully paid. The current expenses are met by donations from individuals and by the results of festivals held on the anniversary, and collections made from time to time by committees of ladies in the various churches. There are 96 inmates in the home, which is capable of accommodating about 100. Since the new building was opened the old building has been used for a boarding-house to accommodate aged persons of the church, who have small means without proper home surroundings, and who desire to live at a small expense. That department is designed to be self-sustaining. The accompanying engraving, furnished by J. H. Bryson, Esq., one of the founders of Arch Street church, represents the institution.

HOME FOR THE AGED, PHILADELPHIA, PA.

A movement somewhat similar was subsequently commenced in the city of Baltimore, and through the enterprise of the ladies, of whom Miss Eliza Berry has been one of the most active, a large building was erected, and a company of aged women of the church have been blessed with the comforts of home. In these institutions religious services are regularly held, embracing preaching, social prayer-meetings, and class-meetings, for the accommodation of the inmates, many of whom are wholly unable to attend the various churches.

Hoole, Elijah, D.D.—His entire course of fifty-three years was identified with the Wesleyan Missionary Society of England. He went to Madras in 1819, served in the South of India nine years, and was a good Tamil scholar. In 1836 he became one of the general secretaries of the Society, and held that office for thirty-six years. He took the liveliest interest in every department of the work, and died in 1872, in the seventy-fifth year of his age. He possessed the meekness of wisdom and the wisdom of meekness.

Hooper, Wesley W., A.M., president of Shaw University, was born in Licking Co., O., Oct. 18, 1843. At the age of fourteen he was converted and joined the M. E. Church. In 1861 he entered the army as a volunteer, and served three years, and on his discharge resumed his studies, and graduated at the Ohio Wesleyan University, June, 1872. He was elected, in 1873, Professor of Ancient Languages and Natural Science in Shaw University, and in 1876 was advanced to the position which he now holds. He was licensed as a local preacher in 1870, and joined the Mississippi Conference of the M. E. Church in 1874.


WESLEY W. HOOPER, A.M.

Hopkins, Robert, was born April 6, 1798, in Bourbon Co., Ky., and in 1823 joined the Ohio Conference. In 1825, by division he became a member of the Pittsburgh Conference, where he has filled important charges. For nineteen years he was presiding elder, and for three years book agent at Pittsburgh. He was a member of the General Conferences of 1832, 1836, 1840, 1848, and 1852. In times of church controversy he was remarkable for firmness and loyalty to the church.

Hopkinsville, Ky. (pop. 3136), the capital of Christian County, is one of the oldest towns in the State, and was early visited by the Methodist pioneers, but is not mentioned in the minutes until 1820. It is in the Kentucky Conference, and reports for the M. E. Church 100 members, 50 Sunday-school scholars, and $1000 church property. The Church South reports 55 members, 146 Sunday-school scholars, and $11,000 church property.

Hopper, Hon. P. B., of the Methodist Protestant Church, was born in Queen Anne's Co., Md., Jan. 23, 1791, and was converted at a camp-meeting when about nineteen years of age. He studied law and was admitted to the bar. Subsequently he was elected to the Maryland legislature, but holding his religion above political preferment, he soon began preaching in the local ranks. He was eminently successful in winning souls to Christ. In 1826, by appointment of the governor, he was made judge of the second judicial district. He held the position until the office was made elective, in 1850, when he stood for the suffrages of the district and was elected. He continued to hold the position until his death, March 28, 1858. At the instance of Rev. Ezekiel Cooper, of the Philadelphia Conference, M. E. Church, he became a subscriber to *The Wesleyan Repository*, the first Reform paper. He embraced the principles of lay representation, and subsequently wrote extensively in defense of them. He was one of the founders of the Methodist Protestant Church. He was a member of its first Convention, and frequently delegate to the Annual Conference and General Conference. He wrote voluminously for the *Methodist Protestant* under his initials, "P. B. H." He was very active in all the camp and protracted meetings of his vicinage. His hospitality was proverbial, not to ministers only, of whom he was very fond, but no passing traveler asked in vain for the protection of his roof. As attorney and judge, he was intelligent, honest, and true to his convictions of law and right. He took a lively interest in the temperance cause, and was its foremost promoter.

Horne, Daniel H., was born in York Co., Pa., Nov. 26, 1788, and settled in Cincinnati in 1809. He was not only a pillar of strength, but an ornament to the Sixth Street Methodist church, with which he was identified to the end of his life. He was a man of integrity and sincere piety. His benefactions to the church and to the needy were generous, and made without the least ostentation. In 1816 he was a member of what was then known as the "Old Stone Church," since called "Wesley Chapel," and in that year he joined the class led by Father Whetstone. He helped organize the Methodist Church on the "mutual rights" basis, and continued an unwavering friend of the denomination during his whole life. His gifts to the educational and other enterprises of the church were proof of his devotion to it. On Sabbath morning, March 27, 1870, this truly good man passed away, after a long period of affliction.

Horne, James Wesley, late principal of the Monrovia Academy, Liberia, was born on the island of Jamaica, W. I., March 24, 1823. He was graduated from Wesleyan University in 1852, and was appointed, in 1853, principal of the Monrovia Academy, Liberia, Africa, an institution under the charge of the Missionary Society of the Methodist Episcopal Church. He returned to the United States in 1858, and engaged in pastoral work in the New York East Conference of the Methodist Episcopal Church.

Horne, Joseph, Esq., a merchant in Pittsburgh, is a native of Bedford Co., Pa., born Jan. 11, 1826. His ancestry were thoroughly Methodistic, his grandfather, who served in the Revolutionary War, being an active Methodist and a licensed exhorter. Mr. Horne was educated at the Bedford Classical Academy; studied medicine, but, because of ill health, abandoned the profession, and entered mercantile life. He located in Pittsburgh in 1847, and became a member of the Liberty Street church. He was one of the founders of Christ church in that city, and has been connected with all its interests, as class-leader, Sunday-school superintendent, and trustee. He is also a trustee of Alleghany College, of the Western University, and was for many years of the Pittsburgh Female College. He is at the head of one of the largest dry-goods and trimming houses west of the Alleghany Mountains, and has been a liberal donor to educational and other enterprises.

Hornellsville, N. Y. (pop. 4552), situated in Steuben County, on the northwest division of the Erie Railroad. Methodist services were held here previous to 1830. In that year Asa Story conducted a series of meetings in the town, and in 1832 Glezen Filmore and William W. Gage organized a society. In 1834 the first M. E. Church was erected, and in 1860 the present one. In the winter of 1876–77 there was a revival of religion, in which 300 persons joined the M. E. church. It is in the Genesee Conference, and reports 450 members, 350 Sunday-school scholars, and $10,000 church property.

Horner, Joseph, D.D., was born in Boroughbridge, England, March 23, 1824, being the son of a Methodist local preacher. Removing to Pittsburgh, he was converted and united with the church in 1842; graduated with honor at the Western University of Pennsylvania, and in 1869 received from Alleghany College the degree of Doctor of Divinity. He was received into the Pittsburgh Conference in 1850, and in 1854 became principal of the Green Academy. He was appointed agent of the Methodist Book Depository in October, 1868, and has continued in that position to the present time. He was a delegate from the Pittsburgh Conference to the General Conferences of 1872 and 1876, in 1876 being secretary of the committee on the state of the church. He has contributed many articles to the press, especially to *The Quarterly Review* and *The Ladies' Repository*, and is now preparing a commentary on the minor prophets, being part of the Whedon series on the Bible.

REV. JOSEPH HORNER, D.D.

Horton, Jotham, a distinguished member of the New England Conference,—twice elected a member of the General Conference, 1836 and 1840,—who filled important city stations in Maine, Massachusetts, and Rhode Island. He was an associate with Orange Scott and La Roy Sunderland in the first "withdrawal," in 1842, from the M. E. Church on account of slavery. He, however, returned to the old church in 1850, and ended his days among his old, early friends, in and around Boston, a few years afterwards.

Hosmer, William, of the Genesee Conference, was for many years prominent in editorial labor. He was elected editor of the *Northern Christian Advocate* in 1848, and served until 1856. He was very active in the anti-slavery movement, and in 1856 became the editor of an independent paper. He was a member of General Conference from 1848 to 1856.

Hough, A. M., a native of the State of New York, was admitted in the New York Conference of the M. E. Church in 1851. By division he became a member of the New York East Conference. He was sent as superintendent of missions to Montana Territory. Going to California in 1865, he was stationed in Los Angeles, San Francisco, and Sacramento. In 1875, by division, he became a member of the Southern California Conference, and was appointed presiding elder of the Los Angeles district. The same year he visited Europe and the Holy Land.

Houghtaling, J. B., was born in October, 1797. In 1813 he commenced the study of law, at which he remained five years, and subsequently, for a time, was employed as teacher. He was received into the New York Conference in 1828, and filled a number of the most prominent appointments. He had remarkable talent for business, and was employed as secretary of the Troy Conference from the time of its organization until his health failed. He attended the General Conference twice, and was at each chosen assistant secretary. He died in 1857, his last words being, "I am going home to heaven."

House, Erwin, A.M., was born in Worthington, O., Feb. 17, 1824, and died suddenly in Cincinnati, May 20, 1875. He was converted when thirteen years of age, and graduated from Woodward College in 1846. In 1847 he was appointed assistant editor of *The Ladies' Repository.* From March, 1851, to December, 1852, he had sole editorial charge of this magazine, and was for several years assistant editor of *The Western Christian Advocate.* He published a number of valuable works, such as "Sketches for the Young," "The Missionary in Many Lands," "The Homilist," "Scripture Cabinet," and "Sunday-School Handbook." He was especially successful as a Sunday-school worker. In an editorial capacity he faithfully and successfully served the church for more than twenty-five years. "He was earnest in his devotion to the church, systematic and generous in his benefactions, and catholic-hearted towards the whole world."

Houston, Tex. (pop. 9382), the capital of Harris County, is situated on Galveston Bay, about 80 miles north of Galveston. Dr. Martin Ruter, who had been president of Alleghany College, Pennsylvania, was, early in 1837, appointed as missionary to Texas, and arrived at Houston December 13 of the same year. He spent a week becoming acquainted with the people and members of the legislature, which was at that time in session in this place, and as the result a small society was organized. In 1838, Rev. Abel Stevens was appointed to Houston and Galveston. In 1839, Edward Fountaine was appointed to Houston station. The Texas Conference was organized in the following year, and Rev. Thomas O. Summers, now editor of *The Advocate,* at Nashville, the official organ of the M. E. Church South, was appointed to Galveston and Houston, and in 1842 was appointed to Houston alone. A local authority says that Dr. Summers organized the first permanent class in 1841. Mr. Fowler had secured a site for a church in 1837. The corner-stone of the edifice was laid the 2d of March, 1843, which was the seventh anniversary of Texas independence. In 1845, in common with the churches of Texas, it adhered to the Church South, and is now strong in numbers and influence. In 1874 the Washington Street church South was erected, being its second organization. A German church in connection with the Church South has also been organized, and has enjoyed considerable prosperity. At the close of the Civil War the ministers of the M. E. Church were invited into Texas, and a colored congregation was organized in Houston. Since that period a second church has been built, and a German congregation has also been organized. There is also an African M. E. church. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Shearn Church South..........	213	200	$20,000
Washington Street Church...	50	100	5,000
German Church South..........	100	100	....
First M. E. Church..............	466	260	5,500
Second M. E. Church...........	359	185	1,200
German M. E. Church.........	16	35	2,000

Howe, John M., M.D., born in New York City in 1806, was converted in his fourteenth year. He became a local preacher in 1834, and was ordained an elder. In his early ministry he performed a great amount of pulpit work, and for three years was chaplain of the New York Hospital. In 1836–37 his health failed because of pulmonary troubles, and he was providentially led to use an inhaling-tube, and was finally restored to health. Since he graduated in medicine, in 1844, he has made this a specialty. He was one of the founders of the National Local Preachers' Association. For the past eleven years he has been trustee of the State Normal School, of Trenton, and a member of the State Board of Education of New Jersey. He now resides in Passaic, N. J.

Howe, William, a leading layman of the United Methodist Free Churches, England. He is a merchant, and resides in Manchester. He held the office of connectional treasurer for seven years. Advancing years have made it necessary for him to retire from the prominent position he once held in the councils of the body, but he is still an active member of the Theological Institute committee, having served in that capacity ever since its establishment.

Hoyt, Francis S., D.D., editor of *The Western Christian Advocate,* was born in Vermont in 1823, and was the son of Rev. B. R. Hoyt, many years a presiding elder in the New England, Vermont, and New Hampshire Conferences. Dr. Hoyt was converted in his fourteenth year, fitted for college at Newbury, and graduated with credit at the Wesleyan University in 1844. Two years after his graduation he entered the New Hampshire Conference, but owing to enfeebled health was transferred to New Jersey. Soon after he went to Oregon, under the direction of the Missionary Society, to take charge of an institution known as the Oregon Institute, which afterwards became the Willamette University. After serving in that position for ten years, he was elected by the trustees of the Ohio University to fill the chair vacated by the election of Dr. Harris to the position of missionary secretary. He remained in the Ohio Wesleyan University until the General Conference of 1872, when he was elected editor of *The Western Christian Advocate*, in which office he still remains, having been re-elected by the General Conference of 1876.

Hoyt, Oliver, a lay delegate from the New York East Conference to the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in Stamford, Conn., in 1823. He went into business in 1844 in the city of New York, where he laid the foundation of the present leather house of Hoyt Brothers. He has made several large gifts to the purposes of the church, among which may be named his contributions to the building of the church at Stamford, Conn., a gift of $25,000 to Wesleyan University, and one of $2000 to the Wesley Memorial church, of Savannah, Ga. He has been for more than twenty years an active member of the Board of Managers of the General Missionary Society of the Methodist Episcopal Church, and has also served as treasurer of the Church Board of Education. He was one of the founders of *The Methodist* newspaper, and takes an active part in all church work. He has also been a member of the State Senate of Connecticut.

OLIVER HOYT.

Hubbard, Hon. Chester Dorman, a lay delegate from the West Virginia Conference in the General Conference of the Methodist Episcopal Church of 1872, was born Nov. 25, 1817, at Hamden, Conn. He was graduated from the Wesleyan University in 1840, and engaged in business at Wheeling, Va. In 1851 he was elected a member of the House of Delegates of Virginia. In 1853 he was made president of the Bank of Wheeling. He was a member of the Richmond Convention of 1861, and voted in that body against the ordinance of secession. He was afterwards a member of the convention which sat at Wheeling and instituted the State and government of West Virginia. He served in 1863 and 1864 as a member of the State Senate of West Virginia, and from 1865 to 1869 as a member of the House of Representatives in the Thirty-ninth and Fortieth Congresses. He has been engaged in the manufacture of iron and nails at Wheeling, W. Va., and is secretary of the Wheeling Iron and Nail Company.

Hudson, N. Y. (pop. 8615), the capital of Columbia County, is situated on the Hudson River, 115 miles above New York. It was settled in 1783, and was made a port of entry in 1795. The first M. E. church was built in 1790, on the corner of Diamond and North Third Streets. It was replaced by another, in 1825, which in turn gave way, in 1853, to the present commodious edifice. The society belonged to Chatham circuit until 1822, when Hudson circuit was formed, which comprised at that time a large scope of country, but for many years past has been a station. There is also a German M. E. society. The African M. E. Zion Church was organized in 1855, and purchased its present church in 1860. There is also an African M. E. society, which built its church in 1874. Hudson is in the New York Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church......................	457	260	$29,500
German M. E. Church.........	44	60	6,000
African M. E. Church..........	36	31	2,500
African M. E. Zion Church..	......	......	8,000

Hudson, Thomas M., was born in Huntingdon Co., Pa., Nov. 20, 1799. His parents were Presbyterians. He was converted and joined the M. E. Church in 1816, and was admitted on trial into the Baltimore Conference in 1821. He became a member of the Pittsburgh Conference at its organization, in 1825, and still retains his connection with it. Through a long and honored ministry he has been true to his Conference, his church, and his God. He has been thirteen years a presiding elder, four times a member of the General Conference, and has been preacher in charge of the best appointments in the region of his labors. "And now, well on to eighty years of age, few men know so well how to be old. None wears a sunnier face, extends a warmer hand, or carries a greener heart. None seems fitter for earth, or riper for heaven."

Hull, Hope, a pioneer Methodist preacher, was born in Worcester Co., Md., March 13, 1763. He was received on trial at the Baltimore Conference of June, 1785, and was appointed to Salisbury, N. C. Subsequently he was appointed to South Carolina and Georgia, and was a pioneer preacher in that region. He attempted to form a society in the city of Savannah, but encountered such opposition and peril that he left the place; but it was chiefly through his exertions that the first respectable brick building was erected in Washington, Ga., designed to be used as an academy. In 1794 he traveled with Bishop Asbury, and in 1795 took a location. His early education had been limited, but during the ten years of his traveling ministry, besides making himself a good English scholar, he had acquired a respectable knowledge of the Latin language, and after his location he commenced a school in Wilkes County, dividing his time between teaching and preaching. He removed to Athens, and became a member of the board of trustees of the University of Georgia, and was on the prudential committee, which had the more immediate supervision of the affairs of the institution. His whole life was emphatically spent in doing good. He died Oct. 4, 1818.

Hunt, Aaron, a member of the New York Conference, M. E. Church, was born March 28, 1766. When a young man, casually passing old John Street church, he was attracted by the earnest tones of the preacher, and entering, was influenced to become a regular attendant. In 1791 he entered the New York Conference. He was strongly attached to the Discipline of the church and faithful in its administration; was plain and neat in his appearance; always ready for duty, and his whole aim was to exalt Christ. He was an intimate friend of Asbury, Lee, and Garrettson. He died April 25, 1858, at the age of ninety.

Hunt, Albert Sanford, D.D., was born at Amenia, N. Y., July 3, 1827. He received his preparatory education at Amenia Seminary; was graduated from Wesleyan University in 1851; was afterwards a tutor in that institution till 1853, when he was chosen Adjunct Professor of Moral Science in the same. He resigned this position on account of failing health in 1855. Having recovered his health, he entered the New York East Conference of the Methodist Episcopal Church in 1859, and has since labored continuously in the itinerant work. Dr. Hunt was a member of the General Conferences of 1872 and 1876. He was appointed by the former body chairman of the committee on the reception of fraternal delegates, and was also made chairman of the committee on fraternal relations which was appointed by the same body to visit the General Conference of the Methodist Episcopal Church South in 1874, with a view to establishing fraternal intercourse between the two churches. Dr. Hunt has been for many years an active member of the General Missionary Board. He was tendered by President Grant the chaplaincy at West Point, but declined. In 1878 he was appointed a Secretary of the American Bible Society.

Hunt, Andrew, formerly principal of Amenia Seminary, was born in Amenia, N. Y., Oct. 27, 1824. He was graduated from Wesleyan University in 1849; joined the New York Conference of the Methodist Episcopal Church in 1850; was elected classical teacher in Amenia Seminary in 1852, and was afterwards elected principal of the the same. He preferred pastoral work in 1856 and 1857, went abroad, and again served as principal of Amenia Seminary from 1861 to 1864. He returned to pastoral work in the New York Conference in 1868.

Hunt, John, was one of the pioneers of the Wesleyan mission to Fiji, where he speedily acquired the language,—translated the New and portions of the Old Testaments. He issued a course of Christian theology, and his translations and other works have been extensively useful. He was a man of amazing energy and zeal. Holiness unto the Lord was impressed on all he said and did. He died at Viwa, 1848, aged thirty-seven years.

Hunt, Sanford, D.D., a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Erie Co., N. Y., and was graduated from Alleghany College in 1847. He joined the Genesee Conference in the same year and has since labored in pastoral work within the territory of that and the Western New York Conference. He is the author of a work on "Laws relating to Religious Corporations. A compilation of the statutes of the several States of the United States in relation to the incorporation and maintenance of religious societies, and the disturbance of religious meetings," which is published with an additional article by the Hon. E. L. Fancher, on the "Laws affecting Religious Corporations in the State of New York." He has also written a "Handbook for Trustees."

Hunter, James, a manufacturer of Philadelphia, has been an active member of the Methodist Episcopal Church since his youth. He has been connected with a number of church enterprises, among which is the erection of Fletcher chapel, in Hestonville, which is admirably arranged for Sunday-school work, and the special arrangements of which are due to his architectural taste and skill.

In connection with his brother he has been largely engaged in the printing of calico and cotton goods, and is also connected with improvements at Spring Lake, on the Atlantic coast. He is also much interested in microscopy and in the application of chemistry to the mechanical arts.

Hunter, John, is a member of the M. E. Church in Hestonville, Philadelphia. He has held various official positions, and is deeply interested in all church enterprises. He is associated with his brother in a large manufacturing establishment, and was also actively engaged with him, and a most liberal contributor, in building the handsome chapel at Hestonville. Both brothers and their wives have been deeply interested in the Methodist Home for the Aged, to which they have been regular contributors.

Hunter, William, D.D., of East Ohio Conference, was born in Ireland, May 26, 1811. The family emigrated in 1817, and settled near York, Pa. He was converted, and united with the church in 1828, and in 1830 entered Madison College, Uniontown, having been induced so to do by Rev. Dr. Charles Elliott. In pursuing his studies he was dependent on his own labor, and after leaving New York he engaged in teaching. In 1832 he was licensed to preach, and in 1833, having served as a supply on Blairsville circuit, he was admitted on trial into the Pittsburgh Conference, and appointed to Beaver and Brighton, and the following year to Pittsburgh. In 1836 he was elected editor of the *Pittsburgh Conference Journal*, and being re-elected successively, spent four years in this service. From 1840 to 1844 he was presiding elder on the Clarksburg and Beaver districts, the latter extending from Alleghany City to Massillon. In 1844 he was elected by the General Conference editor of the *Pittsburgh Christian Advocate*, the name of the paper having been changed, and was re-elected in 1848. From 1852 to 1855 he filled pastoral charges in West Virginia Conferences, and in the latter year was elected Professor of Hebrew and Biblical Literature in Alleghany College, where he remained for about fifteen years. In 1872 he returned to the Pittsburgh Conference, and in 1872 was again elected editor of the *Pittsburgh Christian Advocate*. In 1876 he fell by residence into the East Ohio Conference, and was appointed, in 1877, presiding elder of Cleveland district. He died suddenly Oct. 18, 1877.

He was a member of the General Conferences of 1844, 1852, 1860, and 1870. He published a few books, chiefly of devotional lyrics. The principal one of these is the "Select Melodies," partly selected and partly original, which has gone through many editions. Probably 150,000 copies have been sold. He is the author also of some hymns which have found their way into a number of the standard church hymn-books, and which are sung in various parts of the world, having been translated into several languages. Among them may be mentioned those beginning "Joyfully, joyfully, onward I move," "The heavenly home is bright and fair," "We are bound for the land of the pure and the holy," etc. He was a member of the present committee for the revision of the Hymn-Book, and was also a co-laborer on the Whedon "Commentary," having the book of Proverbs allotted to him.

Huntingdon, Lady Selina, Countess of.—Her family was one of the noblest in England. Her father was Washington Shirley, Earl of Ferrers, and she was born at Chartley, Aug. 24, 1707. She had great love of knowledge, and cultivated her mind to the extent of her opportunity. She was possessed of great dignity of manner, though she lacked personal beauty. She married Lord Huntingdon, a young nobleman of cultured mind, whose attitude towards her religious convictions was liberal and generous. His sisters had attended the meetings of the first Methodists and had been converted. One of them, Lady Margaret Hastings, was the means, under God, of her conversion. In a serious illness she found happiness in Christ, who became from this time the portion of her soul. Recovering, she sent a message to Messrs. John and Charles Wesley, then preaching in the neighborhood, announcing her purpose "to live for him who died for her," and assuring them she was "one with them in heart." In 1738 she attended the meetings of the first Methodist society formed that year in the Moravian chapel, Fetter Lane, London, where the preaching of the Wesleys and Whitefield attracted the multitude. When they and nineteen others withdrew from the society in Fetter Lane, she went with them and made one of the society that met at the Old Foundry. When Whitefield was refused the use of the London churches, she was often present at his field-meetings. At his suggestion she aided in establishing schools among the poor. Five years of Christian usefulness passed, terminating in a period of great affliction. The smallpox appeared at Donnington Park and took away two sons, one eleven and one thirteen years of age. Two years later followed her husband's death, and there came upon her the cares of a large estate, which she kept until her eldest son was of age. Her own health declined, and for a long period she was a great sufferer. Subsequently she buried her third son and her beautiful and pious daughter Selina, who died in the bloom of early womanhood. These children had shared her own religious views, but her eldest son, the young Lord Huntingdon, over whom Lord Chesterfield had assumed fatherly care, was an avowed infidel. Her influence reached people of highest rank, as Lord and Lady Buchan, Lady Chesterfield, the

Marquis of Lothian, Lord and Lady Dartmouth, and the Prince of Wales. Among her friends were Dr. Watts and Philip Doddridge, Wm. Grimshaw, Berridge, and Fletcher. She organized, as early as 1775, meetings of preachers at her house for worship and consultation. At these conferences a regular exchange of preachers, by her sole appointment, was adopted. The connection so formed was called "Lady Huntingdon's Connection." She conceived the plan of canvassing England, dividing the kingdom into six circuits, and appointing six eminent revivalists, directing them to preach in every city, town, and village. She founded also the "School of the Prophets," for the instruction of men devoted to the ministry. Her benevolent efforts amounted to an expenditure of $500,000. Her interest extended to Scotland and Ireland, to which she sent her ministers in 1771. She penetrated nearly every part of Wales, raising up flourishing churches at many points. Thus, in efforts unremitting both at home and abroad, involving great simplicity of life, renunciation of many luxuries of her rank, her years passed, till at the age of eighty-four she came to the gate of heaven, whispering as she entered, "My work is done; I have nothing to do but go to my Father." She is buried in the church at Ashby, beside her husband. Her grave bears date of her death, June 17, 1791. She embraced the views of Whitefield and Toplady, and was a decided Calvinist. This led to Mr. Fletcher's retirement from her seminary and her alienation from Mr. Wesley. The churches founded by her are either known as Calvinistic Methodists or have been merged into the Independents or Congregationalists.

LADY SELINA, COUNTESS OF HUNTINGDON.

Huntingdon, Pa. (pop. 3034), the capital of Huntingdon County, on the Pennsylvania Railroad. The first Methodist services were held in this place about 1788, when it was connected with a large circuit on which Samuel Breeze and Daniel Combs were preachers, who, in 1789, reported for that territory 189 members. The first class was formed in 1793, consisting of eight persons. In 1802 the first church was built, and was rebuilt in 1832. The present edifice was not erected until 1856. A second church was built in West Huntingdon in 1876. It is in the Central Pennsylvania Conference, and reports 681 members, 589 Sunday-school scholars, and $22,000 church property.

Huntsville, Ala. (pop. 4907), is the capital of Madison County, and is on the Memphis and Charleston Railroad. Methodism was introduced about 1820, and in 1821 the name appears on the minutes, with Thomas Madden as pastor, who reported, in 1822, 61 white and 213 colored members. This place was connected with a circuit for a number of years, but subsequently became a station. It adhered to the Church South at the separation in 1845. Since the close of the war the M. E. Church has been organized, and has established the Rust Biblical and Normal Institute, which was founded in 1870, under the direction of the Freedman's Aid Society. It is doing a good work in educating young ministers and young people of both sexes for teachers. The African M. E. Church has also an organized society. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	637	500	$2400
M. E. Church South	344	.....	....
African M. E. Church	59	24	300

Hurd, Zenas, late principal of the Genesee Wesleyan Seminary, was born Oct. 21, 1821. He was graduated from the Wesleyan University in 1846, and in the same year joined the Genesee Conference of the Methodist Episcopal Church. He was elected principal of the Genesee Conference Seminary, Pike, N. Y., in 1856, teacher of Mathematics in the Genesee Wesleyan Seminary, Lima, N. Y., in 1859, and principal of that institution in 1860. He returned to the itinerant pastoral work in 1862. In 1864 he served in the Christian Commission at White House Landing and City Point, Va.

Hurlburt, Jesse Lyman, author of works for Sunday-schools, was born in New York City, Feb. 15, 1843; was graduated from Wesleyan University in 1869, and was appointed in the same year teacher of Languages in Pennington Seminary and Female Collegiate Institute, New Jersey. He joined the Newark Conference of the Methodist Episcopal Church in 1865. He has prepared "The Lesson Compend" on the Berean Sunday-school lessons for several years, and has made other contributions to the literature of the Sunday-school department of the M. E. Church.

Hurlburt, R. H., A.M., is a native of Connecticut. He entered the Erie Conference in the year 1851. He has filled a number of the most important appointments, and has served as presiding elder. He has been four times a member of the General Conference, and has been a contributor of a number of articles to the church papers.

Hurst, Catherine Elizabeth, wife of the Rev. John F. Hurst, was born at Charlotteville, Schoharie Co., N. Y., Oct. 28, 1835. She was graduated at the New York Conference Seminary in 1856, and was married in 1859. She has published the following works: "Anna Lavater: a Picture of Swiss Pastoral Life in the Last Century," "Renata of Este: a Chapter from the History of the Reformation in France," and "Queen Louisa of Prussia, or Goodness in a Palace." An edition of this last work appeared in London in 1876, under the title of "The Royal Disciple." These works, in connection with "Elizabeth Christine, Wife of Frederick the Great," now in preparation, constitute a series under the general title of "Good Women of History."

Hurst, John, Esq., of Baltimore, was born in Dorchester Co., Md., Sept. 19, 1807. In his youth losing both his parents, he was dependent on his own exertions. In 1824, on his seventeenth birthday, he united with the M. E. Church. In 1826 he entered the dry-goods house of Samuel M. Barry, in Baltimore, and subsequently became one of the firm. Uniting with the old Light Street church, he entered the class, and was a constant attendant of the same class for over fifty years. He was one of the building committee of Charles Street church, was one of the most active members in its removal to the new and beautiful edifice in Mount Vernon Place, and was officially related to it for forty years. He was for many years extensively engaged in business as a merchant, was president of the board of directors of the Maryland Penitentiary, and of the National Exchange Bank of Baltimore. He died in April, 1880.

Hurst, John Fletcher, D.D., was born near Salem, Dorchester Co., Md., Aug. 17, 1834. He prepared for college at Cambridge Academy, and graduated at Dickinson College in 1854. After teaching ancient languages two years in the Hedding Institute, New York, he went to Germany, where he studied theology in the Universities of Halle and Heidelberg. On his return to the United States, in the latter part of 1858, he entered the Newark Conference. He here had appointments in Irvington, Passaic, Elizabeth, and Staten Island. In the autumn of 1866 he took charge of the theological department of the Mission Institute of the German Methodist Church, in Bremen, Germany, which was afterwards removed to Frankfort-on-the-Main, under the name of the "Martin Biblical Institute," where he continued to be its director for three years, meantime visiting Russia, the Scandinavian countries, France, Switzerland, Italy, Great Britain, Greece, Syria, and Egypt. In 1871 he returned to the United States to become Professor of Historical Theology in the Drew Theological Seminary, at Madison, N. J. In 1873 he was elected president of that institution, retaining his chair of Historical Theology. In 1880 he was elected bishop of the Methodist Episcopal Church. His official residence is in Des Moines, Iowa. Bishop Hurst has published a "History of Rationalism," "Martyrs to the Tract Cause," "Outlines of Bible History," "Life and Literature in the Fatherland," "Outlines of Church History," and "Our Theological Century." He has translated and edited Hagenbach's "History of the Church in the Eighteenth and Nineteenth Centuries," Van Oosterzee's "Lectures in Defence of John's Gospel," Lange's "Commentary on the Epistle to the Romans," and the "Moral Essays of L. Annæus Seneca."

Huston, Hon. Benjamin W., a leading lawyer in Northern Michigan, was born in 1828, and has held important civil positions. He was a member of the Constitutional Convention of Michigan, and served five sessions in the legislature, and for four years was Speaker *pro tem.* of the House. In the late Civil War, he served under General Sherman as major of the Twenty-third Regiment of Michigan volunteers. His wealth has been freely dispensed to sustain the church. He was lay delegate of the Detroit Conference to the General Conference of 1876.

Hutchinson, David, was born in Maine, Aug. 14, 1781. In early life he became a sailor, and being distinguished for energy of character and integrity, was soon put in charge of a vessel as captain. In 1811 he was brought under deep religious impressions, and his conversion was clear and triumphant. In 1813 he entered the New England Conference of the M. E. Church, and, until 1848, filled a number of important appointments as pastor or as presiding elder. For eleven years he occupied a superannuated relation. He died June 23, 1859. He was a man of sound judgment, of consistent scriptural piety, a good counselor, and an able preacher.

Hyde, Ammi B., D.D., was born at Oxford, N. Y., March 13, 1826. He received his academic education at Oxford Academy, entered the Wesleyan University in 1844, and graduated in 1846, and immediately became Professor of Ancient Languages in Cazenovia Seminary. He united with the M. E. Church in 1837, and joined the Oneida Conference in 1848. In 1862 he resigned his professorship, and was pastor at Rushville; also serving in the United States Sanitary Commission at City Point. In 1864 he accepted the professorship of Greek in Alleghany College, where he still remains. In 1867 he was elected a member of the American Oriental Society.

REV. JOHN FLETCHER HURST, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Hymn-Book, Methodist Episcopal.—In 1784, Mr. Wesley prepared an edition of his hymns, which, accompanied with the Liturgy, were printed and sent by Dr. Coke for the use of the Methodists in America. The Liturgy being omitted, this Hymn-Book was used until 1820. The book was then revised, and in 1836 a supplement was added. This work contains 697 hymns, of which Charles Wesley wrote 500, John Wesley about 30, the others being selected from various writers. The General Conference of 1848 appointed a judicious committee of ministers and laymen to revise the Hymn-Book. The book prepared by this committee was the standard for twenty-eight years. The General Conference of 1876 appointed another committee to prepare a new Hymn-Book and also a tune-book to accompany it. This committee performed its work, and the book passed through the press late in the year 1877. It is specially rich in ancient hymns of a deeply spiritual character.

Hymn-Book, M. E. Church South.—After the separation of the church and prior to the new edition of the Hymn-Book published in 1848, the Church South appointed a committee to prepare a revised edition. This was very largely under the care of Dr. T. O. Summers. The larger portion of the hymns are the same as those previously in use, but the order of the different parts was changed and some new hymns were added.

Hymn-Book and New Supplement (English Wesleyan).—The Hymn-Book universally used until lately in Great Britain was published in the year 1780. The attachment of the Methodist Church to it cannot be exaggerated; next to the Bible it has been the text-book of the devout meditations and exultant praises of millions of the people of God. A supplement to the same was added in 1830; and when a few years since the copyright of the volume had lapsed, it was found that a favorable opportunity presented itself, as well as a necessity, for the production of a new and enlarged hymnal. It first received notice in the Conference of 1874. A number of ministers were added to the Book Room committee for furthering the design,—as a special committee. It was by them determined that John Wesley's book, with a few trifling variations, should remain intact; but that other compositions should be added, yet none accepted which had not made for themselves a place in English hymnology. Every hymn suggested for adoption was read in committee and a vote taken upon it. Every proposed emendation was carefully studied and voted upon. The selection having been made, it was necessary to make application to the authors or holders of copyright for permission to insert their hymns. In most instances this was most generously accorded; in a few cases it was declined, which may account for the non-appearance in the new book of some popular favorites. The new Hymn-Book was published in the spring of 1876, and is already in use in most of the congregations. Sixteen hymns formerly in the old book have disappeared for various reasons; and in every case but two their places are supplied with hymns by Charles Wesley. Twenty-eight have been removed from the section entitled "Additional Hymns," and from the Supplement of 1830. The new hymns are to be found mainly in the Supplement, containing 469 hymns; of these very many are new, never having been found in any Wesleyan collection before. In the first section of the Supplement are one hundred and one versions of the Psalms,—about one-third are by the brothers Wesley,—and contain a vast variety suited to every phase of human experience, and for all the ordinances of the church; and though contributed by persons holding different opinions, it does not contain one sentiment at variance with the creed of John Wesley and his followers. Fifty-one of the hymns are the composition of Dr. Watts. James Montgomery furnishes fourteen. Bishop Heber two. The Rev. H. B. Lyte contributes six hymns. John Newton five. Eleven are by Dr. Doddridge. Keble gives five. Nine of the choicest of the new hymns are by W. M. Bunting. Dr. Punshon furnishes two. There are also ancient and choice productions by St. Ambrose and St. Augustine. One hymn before its translation was sung for centuries in the churches of Greece and Asia Minor. Others we owe to Bernard, a monk of the Abbey of Cluny. Dean Stanley furnishes one, and Dean Alford one. Three hymns are selected from Dr. Milman's writings. It would be beyond our limits to characterize all; but it must be added that some of the most popular of the new hymns are by ladies. The names of some will bear insertion: Miss Steel, Miss Campbell, Mrs. Codnor, Miss Waring, Miss Borthwick, and Charlotte Elliott. Other ladies—Miss Winkworth especially—have contributed translations from the German; while some half-dozen of the best hymns are anonymous. In the new Hymn-Book there is a large increase of the number of different metres, presenting a grand opportunity of improving and enlarging the connectional psalmody. This has involved the necessity, often recognized but never practically carried out, of a connectional tune-book. The Wesleyans have tune-books of different kinds, but have never had a work comprehensive enough to meet the varied requirements of the church. The new tune-book will be as great a boon to the church as the new Hymn-Book itself, having been compiled with the utmost care. In this new connectional tune-book there is a feature which is entirely new, so far as any Methodist collection in Great Britain is concerned. The hymns are printed with the tunes, each hymn having its own tune, and by this means, in the choir and in the congregation, as well as in the home circle and at family prayer, it will be convenient, as the tune is already selected for the hymn; which, however, may be used or not, as judgment or taste may decide. Again, many of the tunes in the new book have been composed expressly for the hymn to which they are set, and are the productions of men who, with exquisite judgment and ability, have realized and interpreted the sense of the poetry.

Hymns, Wesley's.—Early in his life John Wesley showed no ordinary poetic talent, having composed a number of beautiful sketches. He, however, was so much engaged in preparing other works and in organizing and supervising his societies, that he had little time to cultivate poetic writing. At different periods of his life he translated some of the finest hymns from the German, which in their rendering bear testimony to his superior skill. Charles Wesley was a poet from his youth, and through the course of a long life he wrote an immense number of hymns, together with other poetical articles. After their conversion, in 1738, and while associated as yet to some extent with the Moravians, the Wesleys published their first volume, "A Collection of Psalms and Hymns." They are chiefly from Dr. Watts, but a few of them were original, and were afterwards published by them in their joint names. The following year they published a volume for their societies, entitled "Hymns and Sacred Poems," showing the change which had occurred in their views of the mystic divines. It consists chiefly of their own compositions, with twenty-one translations from the German, two from the French, one from the Spanish, and one from the Latin. From this time forward the Wesleys published not only new editions of the hymn-book, but in tract form hymns on specific subjects or occasions, as hymns on the "Lord's Supper," "Hymns for Times of Trouble and Persecution," and for "Christmas," "Resurrection," "New Year's Day," and "Watchnights;" also, "Hymns for Public Thanksgiving Day," "Grace Before and After Meat," "Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ," "Hymns of Petition and Thanksgiving for the Promises of the Father." From these various hymns a book was compiled prior to Mr. Wesley's death, which contains the substance of the hymn-books now used by the Wesleyans in England and Canada, and by the various branches of the Methodist Church in America and elsewhere. The great body of these hymns were composed by Charles Wesley, only about 40 out of 600 being written by John Wesley. It is said that during his life Charles Wesley wrote over 6000 hymns, a few of which only are now used in the collections. The Wesleyan Hymn-Book, in England, is composed more exclusively of Mr. Wesley's poetry than the hymn-books used by the Methodists of the United States.

I.

Idaho, Territory of (pop. 14,909), was organized in 1863. It embraces an area of 86,294 square miles, being equal in size to Pennsylvania and Ohio. The surface is uneven and mountainous, but its climate is said to be very healthy. Its capital is Boisé City. It is supposed to be rich in the precious metals, and has also large tracts of land suitable for agriculture and grazing. Methodism was introduced from Colorado about 1868, but owing to the fluctuating character of the population the growth has been very slow. In 1872 the Rocky Mountain Conference was formed, which included part of Idaho. At present a part of the Territory is embraced in the Columbia River Conference.

Illinois (pop. 2,539,891) is one of the five States formed out of the Northwestern Territory. The first settlements were made by the French through the enterprise of La Salle. He descended the Illinois River in 1679 and erected a small fort. In 1682 he returned with a colony of Canadians and founded Kaskaskia, Cahokia, and other towns. A dispute concerning boundaries resulted in a war, and the surrender of Canada, in 1763, ended the French authority over all the country east of the Mississippi. In 1809 the Territory was organized by an act of Congress, and the State was admitted into the Union Dec. 3, 1818. The pioneer of Methodism in this Territory was Captain Joseph Ogle, who settled within its bounds in 1785. The first Methodist preacher was Joseph Lillard, who formed the first class in the State, in St. Clair County, and appointed Captain Ogle leader. The second Methodist preacher was John Clark, who had traveled in South Carolina from 1791 to 1796, but removed West to be free from the embarrassments of slavery. He is supposed to have been the first Methodist who preached the gospel west of the Mississippi, in 1798. Hosea Riggs was one of the first, if not the first, local preacher that settled in Illinois. He revived and organized the class at Captain Ogle's which had been formed by Mr. Lillard. The records of the church, however, show no services systematically established from 1798 until 1803, when Benjamin Young was appointed missionary to that State by the Western Conference, then held at Mount Gerizim, Ky. He reported, in 1804, for the State of Illinois, 67 members. From that time appointments were regularly made. In 1806, Jesse Walker was sent to the State,—a man of great energy of character,—who visited frontier settlements and extended the boundaries of the church. He held the first camp-meeting in the State, and as a result, a revival extended through most of the settlements. He reported at the end of the year 218 members. Illinois was then embraced in the Western Conference, which included Tennessee, Kentucky, Ohio, and the whole Northwest, and so remained until 1812, when the Western Conference was divided into the Ohio and Tennessee, the State of Illinois being included in the latter. In 1816 the Missouri

Conference was formed, and Illinois was included within its bounds, which so continued until 1824, when the Illinois Conference was organized, including both Indiana and Illinois. In 1832 Indiana was separated from it, and Illinois Conference included the State of Illinois and the Northwestern Territory. In 1840 the Illinois Conference was divided, and the Rock River Conference was constituted, embracing the northern part of the State, with Wisconsin and Iowa. In 1852 the Southern Illinois Conference was formed, embracing the lower part of the State, and in 1856 the southern part of Rock River Conference was constituted into the Peoria Conference, the name of which was subsequently changed to Central Illinois. There are now in the State four Conferences, containing 827 traveling and 1150 local preachers, 117,403 members, 120,396 Sunday-school scholars, 1319 churches, valued at $4,813,735, and 478 parsonages, valued at $602,258.

There are also parts of the Chicago German, and Northwest German and the Southwest German Conferences which lie within the State, and a Swedish Conference has recently been organized, a large part of which is embraced within the same bounds. There are within the State five colleges under the control of the church, to wit: McKendree College, at Lebanon; Illinois University, at Bloomington; Illinois Female College, at Jacksonville; Hedding College, at Abingdon; and Northwestern University, at Evanston. The Garrett Biblical Institute is now a department of the Northwestern University. There are also several seminaries, as Jennings Seminary, at Aurora, Mount Morris Seminary, and Grand Prairie Seminary, at Onarga. A branch of the Western Book Concern is located at Chicago, where *The Northwestern Advocate* is published, and also a paper is published in the Scandinavian language. The Methodist Church South has a Conference, chiefly in the southern part of the State, which, including a few appointments in Indiana, numbered, in 1875, 5700 members. The Methodist Protestant Church have two Conferences, the South Illinois and the North Illinois, which also embraces Wisconsin. The two Conferences report about 5000 members, with property valued at $175,000. The African Methodist Church has also an Illinois Conference, which embraces appointments in Iowa and Minnesota, and which has a membership of 3675. The statistics of the various denominations, as reported in the United States Census of 1870, are as follows:

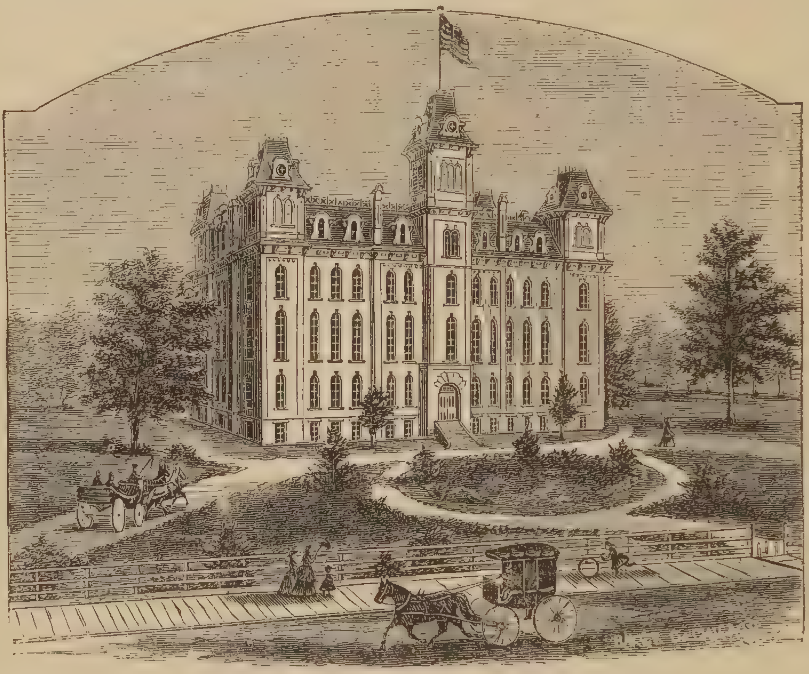
	Organizations.	Edifices.	Sittings.	Property.
All denominations	4298	3459	1,201,403	$22,664,283
Baptist	677	539	117,619	2,524,162
Christian	350	251	85,175	621,450
Congregational	212	188	66,137	1,867,800
Episcopal	105	87	30,395	1,426,300
Evangelical Association	58	55	20,176	329,650
Friends	5	4	1,000	13,400
Lutheran	230	207	74,301	1,043,476
Presbyterian	439	386	140,147	3,196,391
Roman Catholic	290	249	136,900	4,010,650
United Brethren	125	58	17,995	126,800
Methodist	1426	1124	357,073	5,205,620

Illinois and Des Moines Conference, Methodist Protestant Church, was reported, in 1877, as having 6 itinerant and 6 unstationed preachers, 510 members, and church property valued at $11,000. In addition to this Conference, however, the State of Illinois contains the South Illinois Conference of the Methodist Protestant Church, and prior to the union, the North and South Conferences of the Methodist Church.

Illinois Conference, M. E. Church, was organized by the General Conference of 1824, and included the States of Indiana and Illinois. In 1832 its boundaries were changed so as to include the State of Illinois, two circuits in Indiana, and the Northwestern Territory. In 1836 it included the State, two circuits in Indiana, and the upper part of Wisconsin. In 1840 the Rock River Conference was organized, including the northern part of the State of Illinois and the adjacent territory. Since that time the Southern Illinois Conference, embracing the southern part of the State, and the Central Illinois, lying north of it, have been detached, and the boundaries as determined by the General Conference in 1876 are as follows: "Including that part of the State of Illinois not within the South Illinois Conference south of the following line, to wit: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and Alton and the Chicago Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Mackinaw circuit, and Normal in the Central Illinois, and Warsaw and Bloomington in the Illinois Conference." The first session of the Conference was held in 1825. It reported 12,978 white and 64 colored members, and 45 traveling preachers. After the organization of the Rock River Conference, which detached the northern portion of the State, there were left, in 1840, 24,607 white and 80 colored members, with 114 traveling and 435 local preachers. Since the organization of the Southern and Central Illinois Conferences, the reports for 1876 give 239 traveling and 300 local preachers, 40,217 members, 38,959 Sunday-school scholars, 443 churches, valued at $1,530,625, and 136 parsonages, valued at $179,248. The Wesleyan University, located at Bloomington, Ill., is in the bounds of this Conference, and enjoys also the patronage of the Central Illinois Conference. There is also a flourishing female college at Jacksonville.

Illinois Conference, M. E. Church South, was authorized by the General Conference of 1866, but did not hold its first session until Oct. 16, 1867, at Nashville, Ill., Bishop Doggett presiding. It reported 41 traveling and 16 local preachers, 2500 white and 4 colored members, 27 Sunday-schools and 1080 Sunday-school scholars. The General Conference of 1874 fixed its boundaries so as to "embrace the State of Illinois, and all Indiana except New Albany and Jeffersonville." It reported, in 1875, 54 traveling and 81 local preachers, 5792 members, 92 Sunday-schools and 4310 Sunday-school scholars.

Illinois Female College is located at Jacksonville, and has been in successful operation since 1847. It has large and commodious buildings, with chapel and school-rooms suitably arranged and furnished for 250 students. The edifice is heated by steam, lighted by gas, and is supplied with water. The course of study is as extensive and thorough as that usually pursued in first-class schools for young women, and embraces all the branches for a solid mental education. Since its commencement it has graduated 303, many of whom are the first women in society and in usefulness in the communities where they live. It is under the superintendency of Rev. F. W. Short, A.M., who is president, and Professor of Mental, Moral, and Political Sciences, and who is assisted by Miss Mary S. Pegram, preceptress in Mathematics and Astronomy; Miss Emeline M. Allyn, higher English branches; Miss Julia P. Palmer, Latin and Modern Languages; James B. Smith, Natural Sciences; with teachers in the preparatory and ornamental departments.



ILLINOIS WESLEYAN UNIVERSITY, BLOOMINGTON, ILL.

Illinois Wesleyan University, at Bloomington, Ill., was commenced in 1850. Its preparatory department was opened under Rev. Reuben Andrus. Its first president was Rev. W. Goodfellow. In 1857, Dr. O. S. Munsell, a graduate of Indiana Asbury University, became president, and much of the strength and prosperity of the university was owing to his indefatigable labors. His brother, C. W. C. Munsell, acted for many years as agent, and by their joint efforts and contributions the institution has had a regular and constant growth. Commencing in an humble building, it now has a beautiful edifice, with a large and handsome chapel. Its present president, Dr. Adams, is a young man of great energy of character, and under whose supervision and efforts an embarrassing debt has been in great part removed, and the prospects of the university are of the most hopeful character. He is assisted by an able faculty in all the departments of the institution, which admits young ladies as well as young gentlemen to its halls. It is under the joint patronage of the Illinois and Central Illinois Conferences, and is doing an excellent educational work, especially in the central portions of the State. Many young ministers who are entering the Conferences have received to some extent a literary training in its halls.

Imposition of Hands is an ecclesiastical ceremony practiced by nearly all the Christian churches. It was in frequent use during the Old Testament history in imparting patriarchal blessings or in consecrating to a sacred office, whether kingly or priestly, and also in imparting healing power to the sick. In the New Testament it has more of a spiritual meaning. It was practiced by our Saviour both in healing and imparting blessings. Christ laid his hands upon the sick and blind, and they were healed. It was used by the Saviour more especially in the impartation of spiritual blessings, as when he took the little children in his arms and blessed them. It was practiced in the apostolic church in ordaining deacons and elders, and in setting apart missionaries. In after-times this ceremony was extended to other than ministerial offices. It was applied not only to candidates for baptism, but to catechumens also when becoming members of the church; hence the practice by the Church of England and the Protestant Episcopal Church not only in the ceremony of ordination but also in that of confirmation. It is practiced by Methodist, Presbyterian, and Congregational Churches only in ordination or consecration. It was formerly omitted in the Wesleyan Church because of their supposed peculiar relation to the Church of England, but it is now used by them in common with the other Methodist bodies. In the Methodist Episcopal Church a bishop is consecrated by the laying on of the hands of three bishops, or at least of one bishop and two elders. If, in consequence of death or otherwise, there should be no bishop in the church, the General Conference may elect a bishop, and the elders, or any three of them who may be appointed by the General Conference for that purpose, may consecrate him according to the ritual of the church. An elder is ordained by laying on of the hands of a bishop and some of the elders who are present. A deacon is ordained simply by the laying on of the hands of a bishop.

Independence, Mo. (pop. 3184), is the capital of Jackson County, situated on the Missouri River. Methodism was introduced into this region about 1830, when the first society was formed. In 1835 the first church was built, and the place then appears in the minutes of the church as connected with Lexington, with R. H. Jordan and W. P. Hulse as pastors. In 1836 Independence circuit was reported separately as having 186 members. At the separation of the church it adhered to the South. The Methodist Episcopal Church, however, organized a society, and has had a fair growth. The African M. E. Church has also a congregation and church edifice. The statistics are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1835	M. E. Church South....	135	110	$18,000
1867	First M. E. Church......	134	70	7,000
1876	Second M. E. Church....	......	......	....
	African M. E. Church...	63	61	1,200

India Book Concern, M. E. Church.—In 1860 a printing-press was set up at Bareilly, under the care of Rev. J. W. Waugh, who was its superintendent for eleven years. He was succeeded, in 1872, by Rev. J. H. Mesmore. It has since been under the care of Rev. T. Craven. In 1866 the office was removed from Bareilly to Lucknow, and in 1874 was placed in its present location. Four printing-presses are kept in operation, and apartments for lithographing and binding have been added. Books are published in Urdu and Hindi, as well as in English. The International Sunday-School Sessions issued 2700 copies in English, 1150 in Urdu, and 750 in Hindi. A Sunday-school paper is also published in both the native languages. To show the rate of increase, the number of pages issued in 1866 was 1,148,600; in 1870, 3,490,000; in 1875, 3,769,000. During the last ten years probably at least 20,000,000 pages have been printed by the presses of this establishment.

India: Languages and Missionary Literature.—The native languages of India are very numerous, and are divided into two classes, the Aryan and the Dravidian. The Aryan languages are derived from the Sanscrit, which is supposed to have been the language of the Aryan conquerors of the country. It was a highly-developed language, and had a very complete grammatical structure. It is now widely studied, and the knowledge of it is regarded essential to thoroughness in philological scholarship. Its literature is extensive and valuable, and is supposed to embody the earliest religious thought and poetical conceptions of the people from whom the Europeans are descended. These works consist of several series of books of hymns, doctrine, ritual, and commentaries, called the Vedas, Brahmanas, Sutras, and Puranas, and two epic poems, called the Mahabharata and the Ramayana. The date of their composition is unknown, but is conjectured by Prof. Max Müller to have been between 1200 B.C. and 200 B.C.

Of the living languages derived from the Sanscrit, the most important are the Hindi, which constitutes the language of the Hindoo population of the northern part of India, and the Urdu, or Hindostani, which is the language of the Mohammedan population, and is spoken by the cultivated classes of the whole peninsula. It contains a large infusion of Arabic and Persian words. Others are the Bengali, Cashmiri, Punjaubi, Sindi, Gugerati, Marathi, Oriya, etc. The Pali, a dead language of Aryan origin, is the language of the ancient Buddhist books. These languages use different graphic systems, which are, however, of common origin, and are derived from the Sanscrit, Arabic, and Persian systems.

The most prominent of the Dravidian languages is the Tamil, which is spoken in the Carnatic and the northern part of Ceylon. Next in importance are the Teloogoo, Canarese, Gondi, Malayalam, and Tuluvu. They are the languages of the southern part of the peninsula. The Singhalese, the language of Southern Ceylon, is a modification of the aboriginal tongue by the Sanscrit, with a trifle of Malay, and has many dialects.

The contributions of the missions to the literature of India have been numerous and valuable. Laboring with cultivated races, speaking many different languages, nearly every society has found the production and diffusion of an appropriate literature an indispensable necessity. The Danish missionaries began this work early in the eighteenth century, when they set up a printing-press at Tranquebar, translated the Scriptures, and prepared a grammar and a dictionary in the Tamil language. The English Baptist missionaries engaged in it in the first year of the present century, and in a few years had translated the Bible, or parts of it, into forty languages, besides establishing a periodical and publishing other works. Their example was followed by the missionaries of other societies, and a quantity of books and editions has been produced the mere titles of which would fill a large catalogue. The number of printing establishments in India in 1872 was 25, and in the ten years ending with that year they had issued 3410 new works in 30 different languages, and circulated 1,315,503 copies of Scriptures and parts of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts. The literary labors of the Wesleyan missionaries have been principally in the Canarese, Sanscrit, Tamil, Cinghalese, and English languages. The Mysore mission press was established at Bangalore, in the Mysore district, in 1840. The average annual issues of the press during the first ten years were between one and two million pages; during the next ten years they rose to more than three million pages.

The entire Scriptures were printed in the Canarese language in 1861. Among the original works produced at the Mysore mission was a poem composed in 1837 by Arumuga Tambiran, who had just been converted to Christianity, contrasting Christianity and heathenism, which attracted much attention, and was published and circulated in large editions by the missionaries of the American Board and the Religious Tract Society of Madras. The Rev. Jonathan Crowther, who was superintendent of the missions in Madras from 1837 to 1843, published several works in English relating to the mission, which had a considerable general circulation. Among them were "Oriental Illustrations of the Sacred Scriptures," published in 1833, a "Treatise on Caste and its Bearing on Christianity and Missions," published in the *Wesleyan Methodist Magazine*, and a number of translations from the Tamil language, which were published by the Oriental Translation Society in London. The late Rev. Benjamin Clough was the author of an English and Canarese Dictionary. Of works relating to India, the Wesleyan Missionary Society has published "Madras, Mysore, and the South of India," by the late Rev. Dr. Hoole; "A Mission to the Mysore," by the Rev. William Arthur; "Tamil Wisdom" and "The Women of India," by the Rev. E. J. Robinson; and a sketch of "The Mission to Ceylon and India," by the late Rev. W. M. Harvard, D.D.

The press of the Methodist Episcopal mission was established at Bareilly in 1860, and removed to Lucknow in 1866. At the latter date its general catalogue embraced twenty-six different publications in the Hindu, Urdu, and Persian languages, and in the Roman, Persian, and Deranagari characters, both in typography and lithographed. It has been since kept busily at work, the issues in each year in which a report of it has been published by the society in New York exceeding 2,000,000, and more often exceeding 3,000,000 pages. The number of pages published in 1875 was 3,969,000; the total number of copies distributed during 1876 was 168,181, and the total number of pages published in the same year was 2,900,900. During the latter year seventeen books were published in Roman Urdu, lithograph Urdu, and Hindi, with nine tracts and four periodicals, besides the Berean Sunday-School Lessons in their different forms. Nineteen of the missionaries who have been associated in the work of the mission have prepared books relating to the work, either in English or in one of the native languages. Among the most important of these works may be named the translation of a commentary on the book of Revelation into Urdu, by the Rev. Isaac Fieldbrave; the Concordance of the Bible and the Gospel of St. John in Urdu, by the Rev. Robert Hoskins; the translations of Wesley on "Christian Perfection," of the abridgment of Watson's "Life of Wesley," and Butler's "Analogy," and the "Rules of Biblical Exegesis" into Urdu, by the Rev. H. Mansell; the Bible Dictionary, in English and Urdu, the Urdu Commentary on Matthew and Mark, and the revision and re-translation into Hindi of the Catholic Epistles and the Revelation of the Rev. T. J. Scott; the Commentary on Genesis in Roman Urdu of the Rev. D. W. Thomas; and the "Rhetoric" and the edition of Wayland's "Moral Science" in Urdu of the Rev. John Thomas. The Rev. Dr. William Butler's "Land of the Veda" is a well-known work on India and Indian missions. The Rev. J. Mudge is engaged in the preparation in English of a series of works on Methodism, the first of which, a "Handbook of Methodism," has been published since the beginning of the year 1877. The catalogue of books in the vernacular languages published at the mission press contains about one hundred titles of works, of which more than half are in lithographed Urdu, and the remainder in

Hindi and Roman Urdu. The periodicals comprise a weekly paper, the *Kaukáb-i-Isni*, or *Christian Star*, in Roman Urdu, a fortnightly paper, the *Shams-ul-akbár*, in lithographed Urdu, two monthly Sunday-school papers, one in Urdu and one in Hindi, and an English newspaper for general circulation, the *Lucknow Witness*.

India, Methodist Missions in.—India, a large country of Asia, at present for the most part subject to the rule of Great Britain. It is a peninsula, which extends, excluding Cashmere, from latitude 8° to 35° north, and has an extreme length of 1900 and a breadth of 1700 miles, and an area of upwards of 1,500,000 square miles. Its population is not less than 250,000,000, and includes several races and religions. The aboriginal inhabitants are supposed to be represented by the wild tribes known as the Hill tribes, Kals, Gonds, Shemars, Santhals, and others. The next race in the order of settlement were the Dravidians, whose descendants are found among the Teloogoos, Tamils, and kindred peoples in the southern part of the peninsula. About the fifteenth century before Christ the country was conquered by the Aryans, a people from Central Asia, of the same stock from which the dominant peoples of Europe are descended. They introduced the religious system known as Brahminism, and were the ancestors of the Hindoos, who ruled the peninsula till the Mohammedan conquest. The Persians, under Darius, reached India about 527 B.C., and Alexander the Great about two centuries afterwards. The Mohammedans first invaded India A.D. 715, and about three hundred years afterwards established their rule under Afghan princes over the whole peninsula. The Moguls, who had also become Mohammedans, conquered the country in the beginning of the sixteenth century, and founded the Great Mogul empire, which was finally destroyed by the British. The native empire of the Mahrattas was established in the Deccan, and flourished during the period of the Mogul rule. The Dutch and Portuguese established trading-posts on the coast in the sixteenth century, and the British East India Company in the seventeenth century, while the French had a trading-post at Pondicherry. The French were driven out at the end of a war between them and the English, after which the English became involved in a series of wars with the Mahrattas and the Mogul chiefs, closing with the mutiny of 1857, the result of which has been to place them in the undisputed possession, with the exception of a few small districts and the extreme northern states, of the whole peninsula. Until 1857 British India was under the exclusive control of the East India Company; but after the suppression of the mutiny, the government was transferred to the Crown, which rules through a viceroy. In 1876 the Queen of England assumed the title of Empress of India, and was so proclaimed throughout the empire on the 18th day of January, 1877.

Hindooism is the religion professed by the mass of the population. It is a perverted and corrupted form of the ancient Brahminism, and as now professed is characterized by idolatry and superstitious rites. The system of caste interposes obstacles to the introduction of improvements or new ideas among this people, and has been found the chief bar to the progress of Christianity among them. The Buddhists number several millions, and, with the Hindoos, make up upwards of 167,000,000 as the heathen population of India. The Mohammedans are estimated to number from 26,000,000 to 40,000,000. They have been for several centuries the dominant race in India, and still retain, subject to the ultimate sovereignty of Great Britain, positions of nominal power and much actual influence in many of the states. A number of native Christians have been found in Malabar. The Roman Catholics claim upwards of 1,000,000 of adherents to their faith, and the Protestant missionary societies report about 250,000 converts. More than 60,000 British-born residents, with their families, should also be included among the Christian population. A small number of Parsees, or fire-worshipers, the remnant of the professors of the ancient religion of Zoroaster, are settled around Bombay. Christianity has existed in India from a very early period. Its introduction is ascribed by tradition to St. Thomas. It was preached on the southern coast in the latter part of the second century, and afterwards by missionaries of the Syrian and Nestorian Churches, and a Christian state is mentioned as having existed about the eleventh century. A small Syrian Church still survives. The Roman Catholic missions were founded by St. Francis Xavier, in the sixteenth century, under the protection of the Portuguese. The policy of the English East India Company was generally not to encourage missionary effort. Since India came under the direct control of the British government, the missions have been regarded as valuable assistants in promoting good order and advancing civilization and the assimilation of the Indian people with the ruling race. The first Protestant mission in India was established in 1706, at Tranquebar, by Messrs. Ziegenbalg and Plutschau, students from Halle, who went out under the auspices of the Danish Missionary Society. The second mission was founded by the Baptist Missionary Society, under the direction of which William Carey established himself at Mudnabutty in 1793. Next followed the London Missionary Society, in 1798, which founded missions at Calcutta and Madras, and the American Board in 1813. The mission of the Wesleyan

Missionary Society was next in order, and was established in 1817. A mission had been begun in Ceylon in 1813, from which Mr. Lynch, the senior missionary, was commissioned to proceed to Madras. He reached that place in January, 1817. A station was opened at Bombay by Mr. and Mrs. Homer in the fall of the same year. In 1819, 150 children were registered in Mr. Lynch's English and Malabar school at Madras, and 160 in Mr. Homer's Mahratta school at Bangalore. Stations were afterwards opened at Negapatam and Seringapatam, and in 1830 the mission returned 9 missionaries, 25 schools, 1000 scholars, and 314 members in society. In 1837, the Rev. Jonathan Crowther was appointed general superintendent of the India missions, and went out with five new missionaries, students of the Theological Institution then recently established by the Wesleyans in England. The same year was marked by several conversions, among them that of a young man of high standing and good education, of the sect of Siva, named Arumuga Tambiran. Goobee, in the Mysore country, was occupied as a station in 1839. In 1843, Mr. Crowther was succeeded as superintendent by the Rev. Joseph Roberts. In 1853 a petition was sent to the Wesleyan Conference by natives requesting the establishment of a first-class English school at Mysore. It was written in the Canarese language, with an English translation, and was signed by 3340 persons, Hindoos and Mohammedans, inhabitants of the city, representing the speakers of nine different languages. The signers promised if half of the expense of the school were paid by the Conference to be responsible for the other half. The school was established in 1854. In 1855 the government announced that it would pursue a more liberal policy with reference to the missions, would take measures to bring European knowledge more speedily within the reach of the people, and would co-operate with the efforts already made to that end. Except for the interruptions occasioned by the mutiny of 1857, the work of the missions has made steady progress since that time, and their usefulness and efficiency as civilizing agents have been proved.

The Wesleyan missions in India were arranged in 1876 into three districts: the Madras district, with 10 stations, 16 missionaries and assistants, and 403 full members; the Mysore district, with 7 stations, 13 missionaries and assistants, and 428 full members; and the Calcutta district, with 4 stations, 4 missionaries and assistants, and 233 full members. These districts reported altogether, in 1876, 67 chapels and other preaching-places, 33 missionaries and assistant missionaries, 34 catechists, etc., 36 local preachers, 1064 full and accredited members, 94 on trial, 35 Sunday-schools, with 80 teachers and 1144 scholars in the same, 110 day-schools, with 341 teachers and 7753 scholars in the same, making, after deducting for those who attended both classes of schools, a total of 8293 scholars and 2251 attendants on worship in the Mysore and Calcutta districts.

The Missionary Society of the Methodist Episcopal Church, in 1852, made an appropriation of $7500 for the establishment of a mission in India, to be applied as soon as a suitable person could be found to undertake the work. The Rev. William Butler, now superintendent of the Methodist Episcopal missions in Mexico, was appointed, in 1856, to open the mission, and North Bengal, or the northwestern part of the peninsula, was designated as the most suitable field to be occupied. Mr. Butler, with his wife, reached Benares in November, 1856. Mr. Butler visited the Mission Conference which was held at that place, and decided upon the districts of Oude and Rohilcund as the field, and the city of Bareilly as the central point of operations. Through all this region Mohammedanism is the prevailing religion. Mr. Butler was joined after a few months by the Rev. Ralph Pierce and the Rev. J. H. Humphrey and their wives, the Rev. Ralph Parsons, of the Church Missionary Society, and Joel, a native convert of the Presbyterian mission at Allahabad. Operations were broken up by the mutiny in 1857, and the missionaries were obliged to retire to Nynee Tal, at the foot of the Himalaya Mountains, for safety. This place of refuge has since become one of the favorite summer health-resorts of India, and an important missionary station. After the suppression of the mutiny new stations were occupied at Lucknow and Moradabad. In 1860 the mission reported 28 laborers, 11 Hindustani members, 32 probationers, and 30 children in the orphanages, 1 English member, and 60 English probationers. Hindustani congregations had been formed at Lucknow, Bareilly, Moradabad, and Nynee Tal, with about 125 attendants, and English congregations at Lucknow, Moradabad, and Nynee Tal, with 225 attendants. Orphanages for boys and girls had been established at Lucknow very soon after the work was begun at that place. The boys' orphanage was removed in 1860 to Bareilly, and in 1862 to Shahjehanpore, when the girls' orphanage was removed to Bareilly. The sphere of the work spread very rapidly, one or more new stations being occupied nearly every year, and supplied with American missionaries or efficient native preachers. In 1864, December 8, the mission was organized into an Annual Conference, as the "India Mission Conference," with 17 American missionaries as members; 1 minister was admitted to full connection, and 5 persons, including 4 natives, were admitted on trial. The reports made to the Conference of this year showed that there were then included within its jurisdiction 117 members of the church, 32 probationers, 9 local preachers, 9 Sunday-schools, with 39 officers and teachers, and 397 scholars, and 9 churches and 19 parsonages, the total value of which was $42,830. The work was divided into the Moradabad, Bareilly, and Lucknow presiding elders' districts. The total value of the missionary property at the different stations was given at 146,377 rupees, or about half as many dollars.

The Woman's Foreign Missionary Society began to co-operate with the work of the mission in 1870, when it sent out Miss Clara Swain as a medical missionary for the Zenanas, Miss Isabella Thoburn, and Miss Fannie J. Sparks. In 1871 the Rev. J. D. Thomas, one of the missionaries, offered a gift of $20,000 in gold for the endowment of a theological school, provided funds were secured with which to put up suitable buildings. Mr. E. Remington, of Ilion, N. Y., offered $5000 for the erection of the buildings, and the missionary committee made an appropriation of $10,000, including the $5000 contributed by Mr. Remington for that purpose. The school was opened at Bareilly on the 15th of April, 1872, with 16 students pursuing a course in theology and the Arabic and Persian languages. The first class of 11 students was graduated in 1874. A Christian village which had been established at Panahpore in 1863, was occupied in 1870 by 34 Christian families, containing 110 souls. In 1872 a new mission was opened at Bombay, under the preaching of the Rev. William Taylor, chiefly among the English-speaking people. A circuit was formed, and the work was marked by extensive revivals in the vicinity. This work was taken charge of by the Missionary Society, and appeared in the report for 1874 as the Bombay and Bengal mission, with 11 appointments and 13 missionaries. The General Conference of 1876 divided the India missions into two Annual Conferences,—the North India Conference including the work in the northwest, in Oude, Rohilcund, Cawnpore, Kumaon, and Gurwhal, and the South India Conference including the work in the Bombay, Calcutta, and Madras districts. According to the reports made at the session held in January, 1877, the North India Conference embraced 3 presiding elders' districts and 24 stations and circuits, as follows: *Kumaon District*—Nynee Tal, one native and one English church, Paori, Eastern Kumaon, Palee; *Rohilcund District*—Bareilly, Shahjehanpore, Boys' Orphanage, Panahpore, Moradabad, Bijnour, Budaon, Khera Bajhera, Sambhal, Amroha; *Oudh District*—Lucknow, a native and an English church, Seetapore, Hurdui, Gondah and Baraich, Barabanki, Roy Bareilly, Cawnpore, an English and a native church. The following is a summary of the statistics of the Conference: Number of members, 1281; of probationers, 757; of local preachers, 51; of baptisms during the year, 375; of churches, 22; of parsonages, 35; probable value of church property, $107,544; amount of receipts for ministerial support, $3817.50; amount of collections for missions, $540.87; number of Sunday-schools, 133; of officers and teachers in the same, 317; of Sunday-school scholars, 6509; number of vernacular and Anglo-vernacular schools, 194; of teachers in the same, 324; of pupils on the rolls (5608 boys, 1803 girls), 7411. So far as is shown by the figures in the tables, the pupils in the vernacular and Anglo-vernacular schools were classed according to their religious affiliations as follows: Christians, 789; Hindoos, 4514; Mohammedans, 1883.

The South India Conference was organized on the 9th of November, 1876, when the work was divided into three presiding elders' districts, with twenty-one stations and circuits, as follows: *Bombay District*—Bombay, Poona, Tanna, Egutpoorh, Mhow, Nagpore, Kurrachee; *Calcutta District*—Calcutta, Seamen's church (Calcutta), Darjeeling, Raj Mahal, Allahabad, Jubbulpore, Agra, Meerut, Roorkee; *Madras District*—Madras, Bangalore, Bellary, Hyderabad, and Secunderabad. The following is a summary of the statistics as they were reported to the Conference: Number of members, 1179; of probationers, 417; of local preachers, 40; of Sunday-schools, 36; of officers and teachers in the same, 224; of Sunday-school scholars, 1687.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church sustains seven missionaries in India, of whom two are medical missionaries, and employs a considerable number of teachers and Bible-women. It owns a home, a hospital, and an orphanage at Bareilly, a school building and a home at Moradabad, a school building, a home, and a boarding-hall at Lucknow, an orphanage at Paori, and a school building at Gonda. Including the Methodist societies, 29 American, English, and Continental societies have established missions in India, besides which there are several private missions not connected with any large societies. These missions all returned, according to the latest accessible reports, 607 foreign missionaries, 311 native assistants, 266,391 native Christians, and 68,689 communicants.

Indian Mission Conference, M. E. Church South.—The work which was begun among the Wyandot Indians in 1819 gradually spread to other tribes. In 1830, Thomas and William Johnson were sent as missionaries by the Missouri Conference among the Indians in that vicinity. In 1832, Joseph Edmundson was made superintendent of the Indian missions, which were established in Missouri, in Kansas, and in the Indian Territory. In 1844 the General Conference authorized an Indian Mission Conference, bounded as follows: "On the north by Missouri River, east by the States of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains." The first session of the Conference was held at Tahlequah, the Cherokee Council ground, fifteen miles east of Fort Gibson. It opened on the 23d day of October, Bishop Morris presiding. W. H. Goode and H. C. Benson served as secretaries. There were twenty-one preachers present, including candidates for admission. Of this number, three were Cherokees, three were Choctaws, and one was a Creek. The session of each day closed with prayer by some one of the Indian preachers.

The number of members reported at that session was 3144. Of these, 70 were whites and 129 were colored. Four preachers were ordained deacons, two of whom were Choctaw Indians. The work was divided into three presiding elders' districts. Twenty-three preachers were appointed to eighteen fields of labor. J. C. Berryman was appointed superintendent of the Conference. This organization was received with great favor by the various Indian tribes. The Conference adhered in the separation the following year to the Church South. The Conference reports, in 1875, 21 traveling and 85 local preachers, 313 white, 281 colored, and 4150 Indian members, with 943 Sunday-school scholars. The boundaries of the Conference at present are: on the north by the State of Kansas, east by Missouri and Arkansas, south by Red River, and west by the Rocky Mountains. In 1848 the Board of Missions of that church, with the help of the United States government, made provisions for enlarging the means of education through the missions. In 1853 the Conference returned 3 districts, 15 circuits, 18 white and 17 native preachers, 3779 members, and 8 schools, besides the Kansas district, with 263 members, which was then attached to the Missouri Conference. In 1860 it reported 2 districts, 25 circuits, and 29 missionaries. According to the report of the Board of Missions for 1876, the Conference now covering the Indian Territory comprehends the Cherokee, Creek, Chickasaw, and Choctaw tribes, with fractions of other tribes, and contains five presiding elders' districts,—the Cherokee, Choctaw, Creek, Chickasaw, and Kiamachee districts,—31 missions, 25 churches, 35 preachers, 313 white, 4159 Indian, and 281 colored members, 85 local preachers, and 33 Sunday-schools, with 120 officers and teachers and 943 scholars. Its church property was valued at $7400. Two high schools were reported in a flourishing condition, the Asbury Manual Labor School, at North Fork, Creek nation, and the school at New Hope, Choctaw nation.

Indian Territory, The, was set apart by the government of the United States as a permanent home for such Indian tribes as could be persuaded to settle within its bounds. It lies west of Arkansas, between Kansas and Texas, bounded on the west by Texas and New Mexico. It contains an area of 68,991 square miles, and a large portion of it is fertile and beautiful. The Creeks, Choctaws, Chickasaws, and Cherokees were removed from their various localities east of the Mississippi at different periods from 1833 to 1840. The Methodist Church having established missions among them prior to their removal, followed them to their new home and reorganized their churches. They were received with a cordial welcome, and churches and schools were established in several tribes. In 1842 the Choctaws provided for the establishment of a number of academies which were to be manual labor schools. The Fort Coffee Academy was the first one opened. It was established fifteen miles west of Fort Smith, on the Arkansas River. In the spring of 1843, Revs. W. H. Goode and H. C. Benson, of the Indiana Conference, were appointed to that field of labor,—Mr. Goode to be superintendent and Mr. Benson principal teacher. The female branch of the academy was five miles distant, and Dr. E. G. Meek was its first principal. These institutions proved a great blessing to the youth of both sexes, and in the mean time missionaries traveled extensively through the Territory. A Conference was formed in 1844, which has been continued by the M. E. Church South, and there are now contained in the Territory under its control over 4000 members. The Baptists and Presbyterians have also large missions.

Indian Tribes of North America, Methodist Missions to.—Three Indians were returned as members of the Methodist Episcopal Church in 1789. In the same year Dr. Coke, writing of the condition and prospects of the church, said, "And through the blessing of God we are now determined to use our efforts to introduce the gospel among the Indians." Missionary work among these people was actually begun twenty-six years later, in 1815, and this beginning marks the origin of the whole missionary enterprise of the Methodist Episcopal Church. John Stewart, a free colored man of Virginia, was converted at Marietta, O., in 1815, and became impressed with the duty of going among the Indians and preaching to them. He made his way across the State to a village of the Delawares, on the Sandusky River, and, after singing and preaching there a few times, proceeded to the Wyandots, at Upper Sandusky. He found there a negro, Jonathan Pointer, who had been captured by the Indians in childhood, who consented to serve as his interpreter. He preached first at a feast, the next day to an audience consisting of one woman, the next day to two persons, and the next day, Sunday, with visible effect to several persons. The influence of his efforts spread fast, and soon involved the whole settlement. The Ohio Conference adopted the mission in 1819, and appointed James Montgomery as a colleague to Stewart, placing the work under the charge of James B. Finley as presiding elder. A few months afterwards five of the chiefs, Big Tree, Between-the-Logs, Mononcue, Hicks, and Peacock, joined the church, of whom Big Tree and Mononcue became preachers. A mission school was established on the Wyandot reserve, which received from the government a grant of land. In 1820 reports of the work of the mission were carried to the Wyandots, near Fort Malden, Canada, and were followed by two native evangelists, of the fruit of whose labors it was reported nine years afterwards that there were 9 missionary stations in Upper Canada, 2000 adult Indians in the churches, and 400 pupils in 11 schools. Another branch of the mission was established in 1830 among the Wyandots and Shawnees, of the Huron River, in Michigan. The tribe eventually removed to the Southwest, and fell under the care of the Methodist Episcopal Church South. Missions were begun among the Creeks and Cherokees in 1822, and among the Choctaws in 1825,—all of these important tribes then living east of the Mississippi River. The number of converts among the Cherokees had reached 800 in 1828, and in 1830 all the principal men of the Choctaw nation were attached to the church. The progress of the Southern missions was interrupted about this time by the removal of the tribes to the west of the Mississippi. (See Indian Territory.) A mission was established among the Pottawatomies, on Fox River, in 1823; one among the Oneidas in 1829, which soon extended to the Onondagas, Menominees, and Kewawenons; missions were founded among the Shawnees and Kansas, west of the Mississippi, and the Iroquois and Kickapoos in Illinois, in 1830; among the Peorias, in 1833; and among the Sioux, Winnebagoes, and the Western Chippewas, in 1834.

To the Methodist Episcopal Church were left, after the separation of the Southern Church, in 1845, only the missions in the Rock River, Michigan, and Oneida Conferences, embracing 8 missions, 11 missionaries, 29 white and 640 Indian members. In 1850 the numbers had increased to 13 missions, 23 missionaries, and 1470 members, with 6 local preachers, and 8 schools, with 15 teachers and 556 scholars.

The missionaries of the Methodist Episcopal Church were among the earliest advocates of the policy of settling the Indians upon reservations as a means of introducing civilization among them, and the reports from 1856 to 1860 often mention the progress of this policy and its good effects upon the Indians and on the interests of the missions. In 1860 missions were in operation in the Minnesota, Oneida, Black River, Genesee, Michigan, Detroit, Wisconsin, and Kansas and Nebraska Conferences, in connection with which were reported 16 missionaries, 1041 members, 7 churches, valued at $7800, and 7 parsonages, valued at $3125.

The missions to the Indians of Oregon originated in a visit which four members of the Flathead tribe made to the States in 1832, inquiring for the Christian's Book and the white man's God. Jason and Daniel Lee were appointed to begin the work in this then far distant region, and started for their field in March, 1839, to be followed shortly afterwards by two laymen. Not finding the prospects favorable among the Flatheads, they selected a more eligible site for the mission on the Willamette River. Eight assistants, including a blacksmith and teachers, were sent out in 1836, and three more missionaries in 1837. A mission was begun at the Dalles in 1838. In the same year, Jason Lee came to the States asking for more help, and thirty-four additional laborers were sent out. In 1844, the Rev. George Gary was appointed superintendent of the mission in place of the Rev. Jason Lee. A secular business, which was indispensable at first on account of the primitive condition of the country, had been established in connection with the mission, and had become so large as to interfere with its usefulness. It being deemed no longer necessary, the secular interests were disposed of by the new superintendent. Among the concerns affected by this proceeding was a manual labor school, which afterwards became the Oregon Institute.

The immigration of whites having become very large, it was decided, in 1847, to confine operations hereafter to the white settlements, until labors among the Indians could be established under more favorable auspices. The Oregon and California Conference, in 1851, resolved that the work among the Indians ought to be resumed. The Rev. J. H. Wilbur subsequently took the charge of the Yakima mission, in Washington Territory, which reported, in 1865, 53 members, 3 probationers, and 19 Sunday-school scholars.

Under the "peace policy" adopted by President Grant, the Methodist Episcopal Missionary Society was given the nomination of agents in twenty-one reservations in the States of Michigan, California, and Oregon, and the Territories of Montana, Idaho, and Washington, containing a population of 43,916 Indians. One of these agencies, the Yakima Agency, in Washington Territory, is connected directly with the missions.

The statistics of the missions for 1876, as given in the annual report, are incomplete. The following is a summary of the fuller statistics for 1875:

Missions.	Missionaries.	Helpers.	Members.	Probationers.
Central New York, Onondaga	1	4	45	11
Central New York, Oneida	1	1	10	55
Northern New York, St. Regis	1	1	75	21
Western New York, Cattaraugus	1	1	145	19
Detroit, Iroquois	1	3	100	6
Detroit, Kewawenon	1	3	73	45
Michigan, Mission	1	3	18	72
Michigan, Northport	1	1	42	4
Wisconsin, Oneida	1	5	145	70
East Oregon and Washington	4	1	100	394
California, Round Valley	1	6	133	852
California, Tule River	1	2	22	121
Total	15	31	908	1670

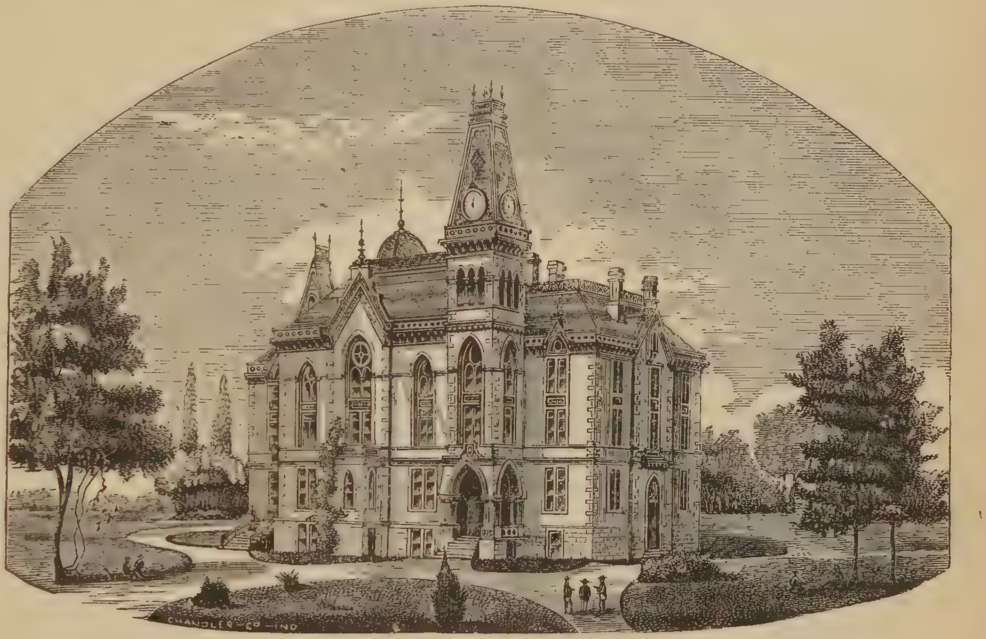
Total number of churches, 14; probable value of the same, $24,150; number of parsonages, 9; probable value of the same, $8000; total amount of missionary collections, $754.10.

(For Indian missions in the Southwest, see Indian Mission Conference, M. E. Church South.)

The Indian missions in Canada were intrusted, in 1828, to the care of the Canada Conference, and were placed by the Conference, in 1833, under the care of the Wesleyan Missionary Society. The Rev. John Stinson, who was appointed by this society to superintend them, reported, in 1834, after having visited every station, that 1200 Indians, mostly Chippewas, were members of the church, and 2000 children were under instruction in the schools. Six new missionaries were sent out by the Wesleyan Society in 1834, and arrangements made for extending the work. Increased interest in the missions was excited in England, in 1837 and 1838, by the visits of John Sunday and Peter Jones, native chiefs and missionaries. Missions were opened in the territory of the Hudson's Bay Company in 1839, upon the invitation of the company. In 1854 the society reported, in Upper Canada and the Hudson's Bay Territory, 23 missionaries and assistants, 2003 members, and 6320 attendants on public worship. These missions are now under the charge of the Methodist Church of Canada. This church sustained, in 1876, in British Columbia, Saskatchewan, the Hudson's Bay Territory, and the Province of Ontario and Quebec, forty-two missions to Indians, in which 33 missionaries and 6 assistants were employed, and 3334 members were reported. The twenty-five missions to the settlers and half-breeds in the British Columbia, Red River, and Algona districts employed 23 missionaries, and reported 931 members.

Missions have also been established among the Indian tribes by most of the larger Protestant churches of Great Britain and the United States. The earliest were those of the Society for the Propagation of the Gospel, connected with the Church of England, and of the Moravians, which were begun in the last century.

Indiana (pop. 1,680,637) was originally a part of the French territory which was ceded to the English in 1763, and was recognized at the formation of the United States government as a part of the Northwestern Territory, belonging to Virginia. It was organized as a Territory in 1800, then embracing the whole of the Northwestern Territory west of the State of Ohio. In 1805, Michigan was separated from it, and in 1809, Illinois. It was organized as a State and admitted into the Union in 1816. Methodism was introduced into the southeast part by preachers from Ohio, and by preachers who entered its southern part from the State of Kentucky. Transient visits had been paid as early as 1801. The first pastoral charge organized was Silver Creek circuit, opposite the falls of the Ohio. It is first noticed in the minutes of 1807. Prior to that time preaching-places had been established and classes formed at several points in Clark County, but they were included in the Salt River circuit, of Kentucky. The first Methodist meeting-house was built in 1807. William McKendree, afterwards bishop, preached in Clark County in 1803, and the first camp-meeting in Indiana was in the fall of 1806 or 1807. The small membership which existed in the eastern part of the State, of about 17, was included in the Ohio Conference; the other parts of the State were in the Missouri Conference. Subsequently Indiana was included in the Illinois Conference, but in 1832 the Indiana Conference was organized, and held its first session at New Albany. The church grew with great rapidity, until, in 1843, it embraced 216 ministers and 67,219 members, of whom nearly 14,000 had been admitted in two years. In 1844 the State was divided into two Conferences by the National Road. From 1844 to 1848 there was a decrease of nearly 10,000 members, probably the result, in part, of the reaction of the great excitement occasioned by the Millerites and other adventists, and partly owing to the controversy which arose upon the border in consequence of the separation of the Southern Methodist Church, as many of its families were connected with Kentucky and Tennessee. In 1852 the two Conferences were divided into four; the total number of members in the State then being about 72,000. The reports for 1876 show 580 traveling and 766 local preachers, 105,357 members, 113,405 Sunday-school scholars, 1334 churches, valued at $3,281,775, and 310 parsonages, valued at $452,506. There are also a number of German congregations, which belong to the Central German Conference; and also several congregations of colored members, which report to the Lexington Conference. The Methodist Episcopal Church South has organized several societies in Indiana, near the Ohio River, but the membership is small. The Methodist Protestants have also a number of societies and congregations in different parts of the State, and the African Methodist Episcopal Church has organized a Conference. The African M. E. Zion Church has also a number of societies. The State had early established a university at Bloomington, but after a time it passed practically into the hands of the Presbyterian Church, and was numbered in the public catalogues as a Presbyterian college. The Methodists, becoming dissatisfied because the institution was used to promote sectarian purposes, took measures for establishing an institution of their own, and, accordingly, Greencastle was selected as a site; a charter was secured, and a preparatory school was opened in 1837. The institution has continued to prosper, and is known as the Indiana Asbury University. Beside this university, there is a college established at Fort Wayne, and a female college at New Albany, each of which possesses commodious buildings. Other academic schools were originated, and for a time accomplished an excellent work in the education of the people, and some of them, as the Battle Ground Institute, still exist. The necessity for them is not now so urgent, as high schools and academies have been provided by the munificence of the State. The following table shows the denominational statistics in the United States census for 1870:



NEW HALL OF THE INDIANA ASBURY UNIVERSITY, GREENCASTLE, IND.

	Organizations.	Edifices.	Sittings.	Property.
All denominations.. ...	3698	3106	1,008,380	$11,942,227
Baptist	552	476	135,575	1,047,625
Christian....................	455	377	122,775	810,875
Congregational..........	18	12	4,800	119,900
Episcopal..................	49	38	10300	492,500
Friends...........	81	76	29,500	263,800
Lutheran....................	195	180	62,285	619,600
Presbyterian..............	333	315	116,560	2,006,550
Roman Catholic.........	204	201	86,830	2,511,700
United Brethren........	184	121	33,975	188,000
Methodist..................	1403	1121	346,125	3,291,427

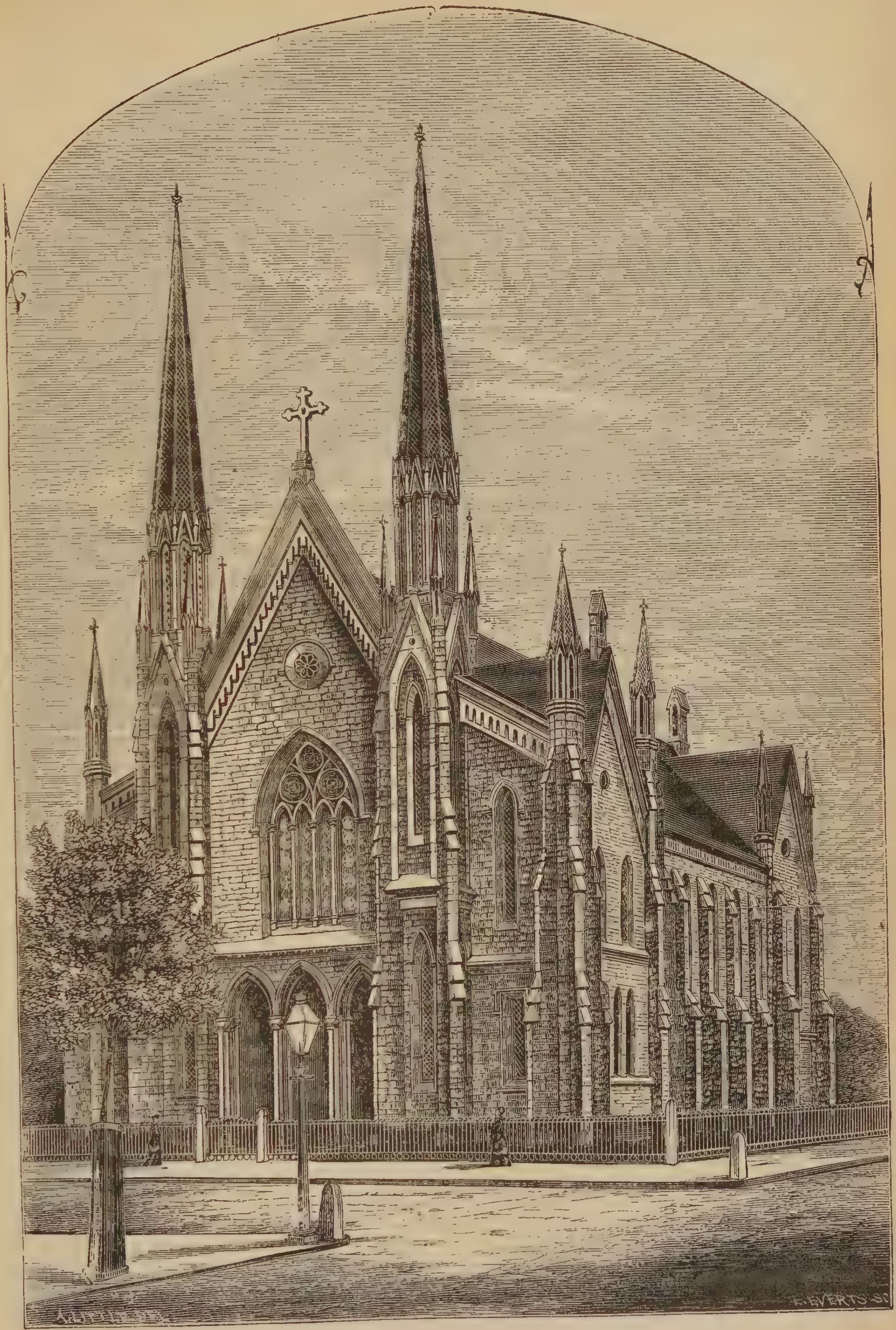
Indiana Asbury University is located at Greencastle, Ind., and is an institution largely patronized throughout that State. It was founded by the Methodists of Indiana especially because they were deprived in the early history of the State of any influence in the State University, which was virtually managed as a sectarian institution. Application was made for a charter, which, though strenuously opposed by the enemies of the church, was nevertheless granted. A preparatory school which had been opened in the fall of 1836 by Rev. Cyrus Nutt, a graduate of Alleghany College, and subsequently president of the State University, was adopted by the board of trustees, and it became, June 5, 1837, the preparatory department of the university. The cornerstone of the first university building was laid June 20, 1837, by Rev. H. B. Bascom, D.D. The preparatory school was conducted first in the old Methodist church, and subsequently in the town seminary, while the edifice was in process of erection. Rev. M. Simpson, subsequently bishop, was elected its first president, and entered upon his duties in April, 1839. The college building was completed and opened for services in 1840, the governor of the State delivering the charge and presenting the keys. The president having been elected editor of *The Western Christian Advocate*, in 1848, Rev. E. R. Ames, subsequently bishop, was elected his successor, who, after full consideration, declined to accept. In 1849, Rev. L. W. Berry, D.D., was elected president, and filled the office until 1854, when he was succeeded by Rev. Daniel Curry, D.D. He resigned in 1857, and was succeeded by Rev. Thomas Bowman, D.D., who was inaugurated June 28, 1859. Having held the presidency for nearly fourteen years, he was elected to the office of bishop, and was succeeded by Rev. Reuben Andrus, D.D. In 1875, President Andrus resigned, and was succeeded by Rev. Alexander Martin, D.D., who had been president of West Virginia State University. The institution has been favored from its early history with very able professors, among whom may be mentioned Rev. W. C. Larrabee, LL.D., Cyrus Nutt, D.D., B. F. Tefft, D.D., J. Wheeler, D.D., J. W. Locke, D.D., Henry C. Benson, D.D., and also Professors Downey, Latimore, Fletcher, and Bragdon, together with those who at present so ably fill the chairs. In 1846 a law department was organized, at the head of which was placed Hon. R. W. Thompson, LL.D., now Secretary of the Navy. In 1848 a medical college was established in Indianapolis as a branch of the university. In 1853 an addition to the library of 4500 volumes was received by the bequest of Hon. James Whitcomb, who had been governor of the State. The endowment of the institution, which exceeds $100,000, was chiefly raised in subscriptions of moderate sums, and by the sale of scholarships throughout the State. In 1869, Robert Stockwell, Esq., of Lafayette, gave $25,000 to found a chair of the Greek Language and Literature. On Oct. 20, 1872, the corner-stone of the new university building was laid, a large concourse having assembled from different parts of the State to witness the ceremony. This edifice has since been finished, and is a beautiful building, as seen in the accompanying plate. It contains a number of halls, which have been finished and furnished through the beneficence of liberal individuals. The faculty (1878) are Alexander Martin, D.D., president, and Professor of Mental and Moral Science; Joseph Tingley, vice-president, and Professor of Natural Science; Philander Wiley, D.D., Greek Language and Literature; Lewis L. Rogers, Ph.D., Latin Language and Literature; John Clark Ridpath, A.M., Belles-Lettres and History; John Earp, A.M., Modern Languages and Hebrew; Paterson McNutt, Mathematics; together with assistants and instructors in the preparatory and other departments of the institution. For a few years past young ladies as well as young gentlemen have been admitted to its halls, and the number of students in attendance in 1876 was 509.

Indiana Conference, African M. E. Church, embraces not only Indiana but also a portion of Michigan. It reported, in 1876, 36 local preachers, 3012 members, 2673 Sunday-school scholars, 58 churches, and 11 parsonages, valued at $161,595.

Indiana Conference, M. E. Church, was organized in 1832, having previously been included in the Illinois Conference. At that time it embraced the entire State, with a small part of Michigan and with Elizabethtown, in the State of Ohio. Its first session was held in New Albany, Oct. 17, 1842, and it reported 65 traveling preachers, with 20,035 members. The growth was so rapid that in 1843 there were 216 traveling preachers, 488 local preachers, and 67,219 members. In 1844 the northern part of the State—the National Road being the line—was separated from the Indiana Conference. There remained 110 traveling preachers, 285 local preachers, and 35,686 members. Before 1852 these had increased to 159 traveling and 302 local preachers, and 39,271 members. The Conference was divided in that year into the Indiana Conference and the Southeastern Indiana. At present the Indiana Conference embraces the southwestern part of the State, and is bounded on the north by the Terre Haute and Indianapolis Railroad,—the city of Terre Haute being in the North Indiana Conference, and the southwest part of Indianapolis being in the Indiana Conference. The eastern boundary is a line extending from the Ohio River to Indianapolis, opposite Louisville, Jeffersonville being in the Southeastern Indiana, and New Albany in the Indiana Conference. The General Conference of 1876 authorized the reunion of the Indiana and Southeastern Indiana Conference, if the Conferences desired it; but the measure was not adopted by the Conferences. The Indiana Conference is one of the patronizing bodies of the Indiana Asbury University, which is located just north of its line; and it has also in its bounds the De Pauw Female College, in New Albany. The statistics in 1876 were as follows: 142 traveling and 197 local preachers, 33,261 members, 24,414 Sunday-school scholars, 363 churches, valued at $699,550, and 79 parsonages, valued at $86,950.

Indiana Conference, Methodist Protestant Church.—This Conference, embracing the State of Indiana, was reported at the Convention of 1877 as having in both the Methodist and Methodist Protestant Churches, which were then united, 77 itinerant and 66 unstationed preachers, 7693 members, 88 churches, and 9 parsonages, valued at $95,700.

Indianapolis, Ind. (pop. 48,244), is the capital of the State, situated on White River, near the geographical centre. It is one of the greatest railroad centres in the Union. Methodism was introduced about 1820. The name first appears in the minutes of the church for 1821, with William Craven as pastor, and in 1823, 143 members were reported. The first Methodist church was a hewed log house, purchased in 1824 and subsequently enlarged so that it could hold about 200 persons. Services were held in this house until, in 1829, a brick edifice was erected. This gave way to a fine brick church, but the congregation subsequently removed to Meridian Street church, a large and commodious stone edifice. In 1842 a second charge



MERIDIAN STREET METHODIST EPISCOPAL CHURCH, INDIANAPOLIS.

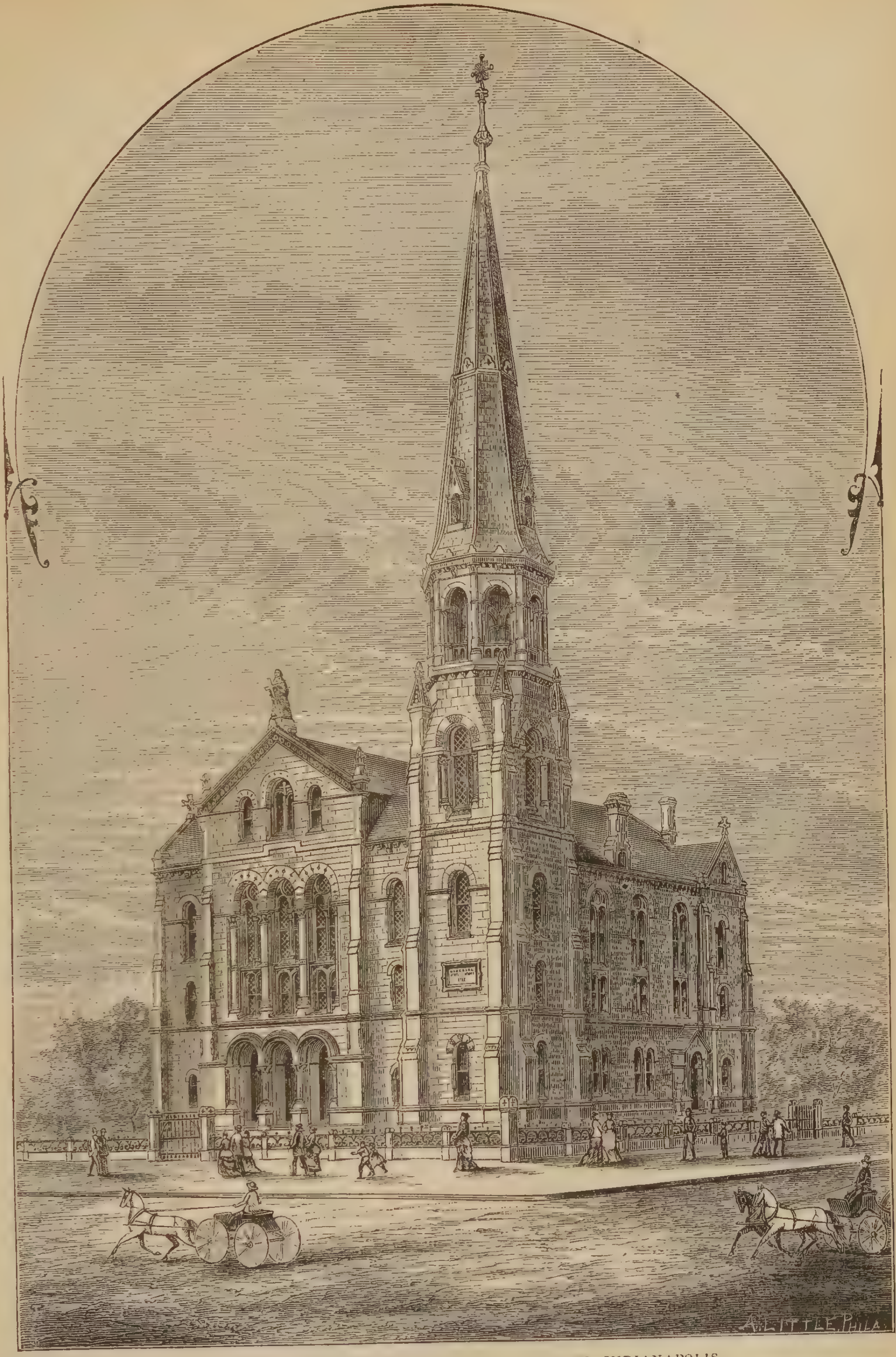
was formed, under Rev. J. S. Bayless. It met for a time in the court-house, and was organized as the Roberts charge. The corner-stone of the new church was laid in 1843, and services were held in its chapel early in 1845. The edifice cost about $7000. This church purchased a larger plot of ground and built a new church, which was finished in 1876, costing about $140,000. Besides the two churches mentioned, there have since been organized Fletcher Place, Trinity, Grace, Third Street, Ames, Massachusetts Avenue, California Street, and Blackford Street charges. Although the city has grown with great rapidity, Methodism has kept pace with it. There are also a German Methodist church and two African M. E. churches. The city is divided between the Indiana and South Indiana Conferences, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1824	Meridian Street	553	415	$145,000
1844	Roberts Park	900	351	150,000
1848	Fletcher Place	319	350	45,000
1869	Grace	340	275	25,000
1853	Trinity	298	250	20,000
1867	Third Street	142	150	8,000
1870	Massachusetts Ave.	190	199	5,000
1873	California Street	232	202	12,000
1867	Ames	156	175	6,000
	Blackford	275	150	10,000
	German Church	285	225	23,000
	Cokes Chapel (col'd.)	160	162	2,500
	African M. E., Bethel	465	189	40,000
	African M. E., Allen	323	134	8,000

Infant Baptism.—In common with the great majority of Christian churches, the Methodist churches teach that infants are subjects of baptism, as well as adult believers. This they believe to have been the doctrine and practice of the Christian church from the apostolic age. They consider it a glorious privilege that parents may bring their children to Christ in this ordinance, as the mothers brought their children to him personally, when he took them up in his arms and blessed them, saying, "Of such is the kingdom of God." They consider it also an obligation resting upon the parents to publicly commit by this outward act their children to the watch-care of the church, and to make public profession that they believe that as the application of water purifies from external uncleanliness, so the Holy Spirit alone can purify and regenerate the heart. The authority for infant baptism rests upon the following grounds: 1. That children were included in the Abrahamic covenant, and were by an outward sign sealed as God's children. Christianity is an enlargement of that covenant, and extends its privileges not only to Jews, but to the whole world, embracing the children of Christendom as well as adults. 2. Infants are included in Christ's act of redemption, and are entitled to the privileges and blessings following therefrom; and as he has said, "Of such is the kingdom of God," so they should be identified with his church on earth. 3. As infants have not in their early age contracted actual guilt, but are in a state of justification through the merits of Christ, so that if they die in infancy they will be received into heaven, they are proper subjects to be associated with the church on earth. 4. The practice of the early Christian church shows clearly the baptism of households, which in all probability contained infant children. The history of the early church also shows that infant baptism was practiced from a very early period, and has been retained in the church continuously to the present time. Origen, Tertullian, Irenæus, Justin Martyr, and others, allude to the prevalence of this practice in their days.

The persons presenting children for baptism are not required by the Discipline of the Methodist churches to be absolutely members of the Methodist Episcopal Church, or of any other particular denomination; but they are required to assume solemn vows to train the children in the nurture and admonition of the Lord; which vows require the party presenting the child to be believers in Christ, to accept the Holy Scriptures, and to teach the children the observance of the ordinances of God's house. In other words, they must be Christians in faith, though they may not have become experimentally the children of God. The form or ritual for infant baptism was an abridgment by Mr. Wesley from the ritual of the Church of England. He omitted from it the addresses to godfathers and godmothers, and some of the phrases which seemed to refer to the regeneration of the child by or through water baptism. The American Conference, however, in 1786, omitted one phrase which he had retained: "Sanctify this water to the mystical washing away of sin;" and in 1792 the expression was substituted, "Sanctify this water for this holy sacrament." The Methodist churches utterly reject the doctrine of baptismal regeneration. While they adhere strictly to the propriety of the ordinance, they believe it to be symbolical of the influence of the Spirit on the heart; that it is a profession of faith on the part of the parents or guardians; that it is placing the child under the watch-care of the church, and in such associations as may be of great service to it in subsequent life; and that it is its duty, when coming to mature years, to assume for itself the vows which adult believers assume who have not been baptized in infancy. The ordinance may be administered in private houses in cases of sickness, or for greater convenience, but, as a general rule, the ordinances of the church should be administered in the church. (See Baptism.)

Inskip, John S., was born Aug. 10, 1816, in Huntington, England, and came to the United States with his parents when five years of age. He was converted in 1832, under the ministry of Rev. L. Scott, now one of the bishops of the M. E.


A. LITTLE, PHILA.

ROBERTS PARK METHODIST EPISCOPAL CHURCH, INDIANAPOLIS.

Church, and was licensed to preach and commenced traveling under the direction of the presiding elder in 1835. In 1836 he was received on trial into the Philadelphia Conference, and in 1845 was transferred to the Cincinnati Conference. From thence was transferred to the New York East Conference; then to the New York Conference; afterwards to the Baltimore Conference, from which he was transferred to the New York East Conference. He has been an itinerant minister for forty-two years, and has been engaged in holding national camp-meetings for the last ten years. Is now (1877) editor of the *Christian Standard*, agent of the National Publishing Association, and evangelist at large.

Iowa (pop. 1,194,020) derives its name from one of its rivers. The first settlement was made by a Canadian Frenchman, Julien Dubuque, in 1788, who obtained a grant of land including the present site of the city of Dubuque. He built there a small fort, and engaged in mining lead and trading with the Indians. The Territory originally belonged to the Louisiana purchase, and was successively under the control of Missouri, Michigan, and Wisconsin. In 1838 it was erected into a separate Territory, and in 1845 was admitted as a State into the Union. Its soil is exceedingly productive, and its population rapidly increasing. Methodism was introduced into this Territory among its earliest settlers. Galena mission, which included the region around Dubuque, was established in 1829, and from that time services were regularly maintained. About the same time, or possibly a little earlier, Methodist services were introduced into the southeastern part of the State, in the vicinity of Fort Madison. Iowa is first mentioned in the records of the church in 1835, when L. Bevens was appointed missionary, and at the following Conference 120 members were reported. In 1849 an Iowa district was formed, of which H. Sowers was presiding elder; and the appointments in Iowa were connected with the Illinois Conference. At the organization of the Rock River Conference Iowa was placed within its boundaries. In 1844 an Iowa Conference was organized, which held its first session Aug. 14 in that year, and it reported 5403 members, and 36 preachers were appointed within its Territory. Since that period four Conferences are embraced within the State, to wit: Iowa, Upper Iowa, Des Moines, and Northwest Iowa, with a membership of about 65,000. There have also been established in the State Methodist colleges at several points. The Iowa Wesleyan University is located at Mount Pleasant, Cornell College at Mount Vernon, Upper Iowa University at Fayette, and Simpson College at Indianola. Besides these there are several seminaries, as at Epworth and Algona. The Methodist Protestant Church reports 3607 members, with 57 traveling preachers. The African M. E. Church also has a few societies. The following statistics are taken from the United States census of 1870:

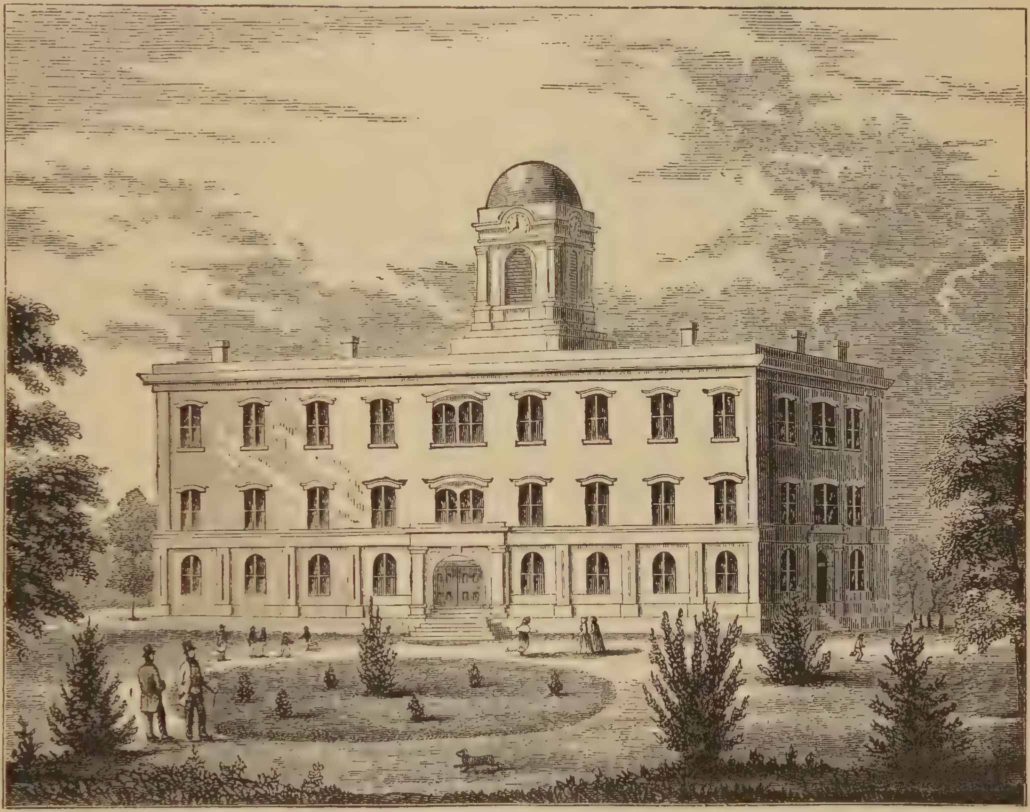
	Organizations.	Edifices.	Sittings.	Property.
All Denominations........	2763	1446	431,709	$5,730,352
Baptist........................	307	147	44,340	622,700
Christian......................	113	48	15,750	124,450
Congregational	187	125	32,925	529,570
Episcopal......................	58	36	9,584	192,862
Evangelical Association	32	11	2,400	22,800
Friends.........................	82	60	17,075	125,800
Jewish..........................	5	1	150	1,900
Lutheran.......................	79	45	12,285	113,950
Moravian.......................	5	3	800	9,000
Presbyterian.................	270	156	44,265	734,225
Roman Catholic...........	216	165	57,280	1,216,150
Second Advent.............	28	10	2,950	13,050
Unitarian......................	3	2	715	19,000
United Brethren...........	188	28	10,445	69,250
Universalist..................	35	15	4,465	99,525
Methodist.....................	982	492	142,655	1,490,220

Iowa City, Iowa (pop. 5914), the capital of Johnson County, is situated on the Chicago, Rock Island and Pacific Railroad. It is the seat of the Iowa State University. It first appears in the minutes of the M. E. Church in 1839, when Joseph L. Kirkpatrick was appointed to Iowa mission. The growth of the church was quite rapid, as in 1843 300 members were reported in the charge, which then embraced a number of appointments. It is in the Iowa Conference, and reports 296 members, 301 Sunday-school scholars, and $25,000 church property.

Iowa Conference, M. E. Church, was organized by the General Conference in 1844, and included all the territory subsequently organized as a State. In 1856 the State was divided into two Conferences, the Iowa and the Upper Iowa. Since the organization of these two Conferences two others have been added within the bounds of the State, the Des Moines and Northwest Iowa Conferences. The present boundaries, fixed by the General Conference of 1876, are as follows: "On the east by the Mississippi River, on the south by the Missouri State line, on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference, and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference." The Iowa Conference held its first session Aug. 14, 1844, and reported 5391 white and 12 colored members, 38 traveling and 60 local preachers. After the formation of the Upper Iowa Conference, in 1856, there remained within the bounds of the Iowa Conference 18,715 members, 120 traveling and 206 local preachers. The last report (1876) shows 132 traveling and 180 local preachers, 20,893 members, 21,204 Sunday-school scholars, 254 churches, valued at $611,400, and 73 parsonages, valued at $74,760. There is within its bounds the Iowa Wesleyan University, at Mount Pleasant, and a German college connected with it.

Iowa Conference, Methodist Protestant Church, is reported, in 1877, as having 57 itinerant and 67 unstationed ministers, 3887 members, 34 churches, and 18 parsonages, valued at $69,500.

Iowa Wesleyan University is located in Mount Pleasant, Iowa, 28 miles west of Burlington. It was chartered by the Territorial legislature, under the name of Mount Pleasant Collegiate Institute, in 1849, and had a beautiful plot of 28 acres of ground, and a two-story brick building 30 by 60 feet. It was tendered to the Iowa Annual Conference, which, in 1850, received and adopted it as the Conference university, and pledged to it their support and maintenance as such. The legislature in 1854 amended its charter, changing its name to Iowa Wesleyan University, and bestowing upon it full corporate powers. The charter was accepted by the unanimous vote of the Iowa Conference in 1855, from which period the legal existence of the university dates. In 1854 a new building, 100 feet long by 55 feet wide, and three stories high above the basement, was erected, at a cost of $22,000. From its commencement ladies have been admitted to equal privileges with gentlemen, and this institution claims the honorable distinction of being the first under the patronage of the M. E. Church to open the way for the higher education of women. It has had for its successive presidents Hon. James Harlan, LL.D., Rev. L. W. Berry, D.D., Rev. Charles Elliott, D.D., LL.D., Rev. George B. Jocelyn, D.D., Rev. Charles A. Holmes, D.D., Rev. John Wheeler, D.D., and its present president, Rev. W. J. Spaulding, Ph.D. It has also been fortunate in securing an able faculty, who have aimed at maintaining a high standard of scholastic culture. Its graduates number more than 300; many of them are filling important positions in church and state. The number of students in attendance in 1876 was 213, of whom 98 were in regular college classes. The total assets of the university amount to over $100,000. It is well supplied with apparatus for illustrating the natural sciences, and a laboratory is furnished for practical chemistry and pharmacy. The museum has an ample range of minerals and curiosities. Connected with it is a German college, founded through the indefatigable exertions of Dr. John Wheeler. It was incorporated on the 21st of May, 1873, and is designed to be the theological



IOWA WESLEYAN UNIVERSITY, MOUNT PLEASANT, IOWA.

institution for German Methodists in the West, Northwest, and Southwest. The university and the college are independent in finance and control, but intimately connected in instruction. This department possesses a fine large three-story brick building, erected at a cost of about $10,000, on a five-acre plot of ground adjoining the university, and has an interest-bearing endowment of about $25,000. It has been under the charge of Professor G. F. W. Willey, as vice-president.

GERMAN COLLEGE CONNECTED WITH IOWA WESLEYAN UNIVERSITY.

Irish Methodism.—Methodism was introduced into Ireland by Mr. Thomas Williams, in 1747. In the spirit of enterprise that so notably marked the early preachers, he crossed the Irish Channel and began to preach in Dublin. His only preaching-place was the streets. Yet God owned his labors; a class was formed, a preaching-room secured, and Mr. Wesley was informed of the successful advance. But little is known of the after-life of the evangelist who had the honor of the van. He became a clergyman of the Church of England, and passed away from the records.

On Sunday, Aug. 9, 1747, Mr. Wesley reached Dublin. From that time until his death he visited Ireland every second year, and generally made a tour through the whole country. On his first visit Mr. Wesley found 280 members, whose spiritual experience he examined and highly approved. Mr. Charles Wesley visited Ireland shortly after his brother's return to England, and lost no time in idleness. Somewhat overshadowed by the greater fame of his brother, Mr. Charles Wesley has many claims upon the affectionate regards of "the people called Methodists." His preaching in Dublin was largely owned of God in the conversion of Catholics. Adopting St. Paul's method at Athens, he quoted their own authors, showing from the "Missal" and "Thomas à Kempis" that Jesus was the only Saviour of men. He bought the first preaching-house in Dublin,—at Dolphin's Barn, in the neighborhood of the present Cork Street chapel. He spent five months in the city, and passing southward reached Cork. Here he encountered severe persecution, and was formally indicted by the grand jury on the following noteworthy bill: "We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported." This outrage on the name of justice greatly encouraged the mob that, under the leadership of one Butler, a ballad-singer, ran through the streets crying, "Five pounds for a Swaddler's head." This nickname came into use after John Cennick preached from the text, "Ye shall find a babe wrapped in swaddling clothes, lying in a manger." The name yet lingers in some parts of the country. Methodism was introduced into Limerick in 1749, by Robert Swindells, whose first convert—Mrs. Eliza Benniss—afterwards carried on a most intimate and valuable correspondence with Mr. Wesley on the subject of "Christian Perfection." She emigrated to the United States, and died in Philadelphia in 1802, aged seventy-seven years. Another of his converts, and the greatest, was Mr. Thomas Walsh, who afterwards became "a bright and shining light." Dowered with the richest gifts and graces of the Spirit, he was pronounced by Mr. Wesley to be such a master of biblical knowledge as he never saw before and never expected to see again. He closed his too rapid race in his twenty-eighth year.

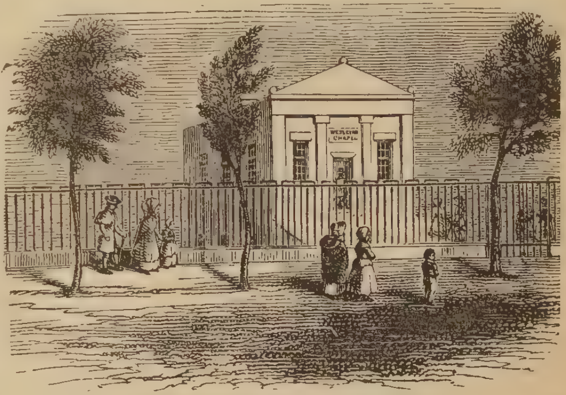
The work now increased rapidly. Scores of conversions took place, and several circuits were formed. The preachers who came over with Mr. Wesley visited the "societies," as they were called, regularly, and preached in new places as they were opened to them. Soon preachers from among the natives were raised up. Some of these had been Romanists like Thomas Walsh, and were very successful in preaching to their benighted fellow-countrymen. Many of these preached in Irish,—a language rich in expletives, and peculiarly adapted by idiomatic structure and wealth of phraseology as a vehicle of conveying religious truth and expressing holy emotion. The preacher who possessed a knowledge of Irish found easy access to the hearts of the people, and many believed and turned to the Lord. Year by year Mr. Wesley continued to visit Ireland, and to send over from England some of the best preachers. Many complaints were made as to the time and men spent there, to all which he replied, "Have patience, and Ireland will repay you." Altogether he visited Ireland twenty-one times, extending over fifty years. Crossing the Irish Channel forty-two times, sometimes in wretched vessels, he was never shipwrecked, nor was any preacher ever lost making the same journey. In 1791 Mr. Wesley died. The minutes of Conference of the following year show that there were then 75 preachers and 15,000 members in Ireland. Well might the devout exclaim, "What hath God wrought!"

Immediately after the death of Mr. Wesley, the question of the administration of the sacraments by the preachers began to be discussed, but year after year it was determined "to abide by the old Methodist plan till a change of circumstances renders a change of plan so unavoidable as to justify us in the sight of God and man for making it." (Minutes, 1792.)

Irish Missions were established by Dr. Coke in 1799. They were evangelistic, and were intended to carry the gospel into the remotest corners of the land by means of agents familiar with the Irish language. The first missionaries were the famous Gideon Ousley and his companion, Charles Graham, afterwards called "The Apostle of Kerry." Perhaps no name in Irish Methodism is more widely known than Mr. Ousley's. Of a wealthy family, and a good scholar, a rare controversialist, and of sweet temper, his appearance in the fairs and markets was the signal for a crowd and a service. Amid honor and dishonor, for forty years he continued this special work, which, perhaps, more than anything else, served the cause of Methodism in Ireland, and seems well worthy the consideration of Methodists elsewhere. The "General Mission," as it is now called, continues to this day to receive God's blessing, the chief missionary being Rev. W. Graham Campbell, a descendant of the first missionary, Mr. Graham.

Mission Schools were instituted in 1823, by Rev. Valentine Ward, an agent of the Missionary Society. The special object of these schools was to combine religious with secular instruction in remote and sparsely-populated regions. The teachers were almost always local preachers, and many of them entered the regular work. In the days of their adoption these schools were eminently useful, but with a better understanding of the national system of education established by the government, and from other causes, the need for their existence has ceased to be felt, and they have almost disappeared.

Rise of Primitive Wesleyanism.—The controversy on the ordination of the preachers, and the administration of the sacraments by them, that began on the death of Mr. Wesley, continued to agitate "the societies" for more than twenty years. There were two elements in the debate,—the question of the ordinances, and that of separation from the Established and other churches. Hitherto Methodism was regarded as a "society" within the Established or Non-conformist churches, and it was feared by some and felt by all that if the sacraments were administered by the preachers it would snap the bond between the Methodists and the parish clergy,—between Methodism and the church. But for many years petitions had been sent to Conference from many parts of the country stating their grievances, and asking their own preachers to administer the sacraments and make full proof of their ministry. The Conference, year after year, set apart one of their number—Rev. Adam Averell, an ordained deacon in the Established Church—to visit the people who had petitioned, and grant their request. But he was unable to cover the whole country. The demand grew with the denial, until finally a grave and great division was threatened. Even before Mr. Wesley's death the question of separation had been discussed, but he had stayed it by saying "that the Methodists never will separate from the church—*till God calls me hence.*" (Minutes, 1789.) The last clause of the sentence has since been regarded as prophetic. Several schemes were proposed by those who opposed the preachers, as such, giving the ordinances. One was that a few should be ordained by Episcopal authority for this special work. To this came the reply that no bishop would ordain a preacher, knowing that he would continue a Methodist. Then Presbyterian ordination was proposed only to be rejected, for all the preachers at that time refused to be regarded as Dissenters. Finally, a "Plan of Pacification" passed the Conference, granting the administration of the sacraments in certain circuits, fencing the privilege with many conditions and stipulations. Yet the separation took place. Mr. Averell and another preacher left the Conference, carrying nearly 10,000 members with them, and organized the Clones Association; hence the term Clonites was applied to the seceders, but who ultimately became known as Primitive Wesleyans. These


WESLEYAN CHAPEL, THURLES.

are not to be confounded with the Primitive Methodists of England. It is a joy, at this writing, to observe that, after sixty years of separation, plans of union have been agreed upon. The sum of $50,000 was subscribed to remove financial difficulties at the Conference of 1877, and it is hoped the formal completion of the desirable union will take place in 1878.

Relation of the Irish Conference to the British.—During Mr. Wesley's life he generally met the Irish Conference every alternate year. Dr. Coke presided in Mr. Wesley's absence, and after his death continued to serve as president for twenty years. This he did in compliance with the request of the Irish Conference, and by appointment of the British. It is to be noted, however, that Mr. Wesley by the Poll Deed made provision for the holding of a Conference in Ireland *as often as it should seem expedient to the British Conference.* As a question of fact, however, it meets annually, the president being appointed by the British Conference, subject to the following regulation: "The same person shall not be appointed to preside at two successive Conferences." This limitation at first gave great offense to the Irish Conference, who requested its repeal. (Minutes, 1812.) The request was not granted, but an enlarged representation in the "Legal Hundred" was afforded. At present the number is ten. "The delegate" is an officer recently created. He must be a member of the "Legal Hundred," receive the nomination of the Irish Conference, and be confirmed by the British. His duties are to preside in the absence of the president, and to consider all appeals or business affecting the interest of the "connection" during the intervals of the Conference. It will be seen by this that, save in the case of accident, no member of the Irish Conference can be its president. But the relations of the two Conferences are most friendly. In matters of legislation it is sometimes said that the Irish Conference is a spur in the side of the British, but this is counterbalanced by the avoirdupois that prevents overhasty legislation,—ever a disease of a warm-blooded people.

Lay Delegation in Conference.—After many years of petitioning and discussion, the Conference has finally agreed to the principle of lay delegation in Conference. No one is eligible for nomination as lay delegate who is not twenty-five years old, and who has not been a "member of society" for at least five years. The election of lay representatives is by vote of ministers and laymen in attendance at the March district meeting. The mixed Conference, constituted of an equal number of ministers and laymen, met for the first time this year (1877), in Cork, and consisted of 143 members. There was one vacancy in the number of laymen, occasioned by the lamented death of Mr. Samuel M. Comas, J.P., of Dublin,—a long-tried friend of Methodism and a devoted Christian. In all business relating to ordinary matters of administration a majority of those present and voting shall be sufficient to decide any question. But for all new laws, rules, and regulations, a majority of *two-thirds* of those present and voting shall be necessary before such measures shall be declared to be carried. The action of the Irish Conference on this question has been largely felt in England, and next year the British Conference will follow—*etsi non passibus œquis.*

Sunday-Schools were originated at the Conference of 1805, and have proved to be a valuable part of the work of Methodism. The Sunday-school in Cork dates from 1791, and is the oldest in Ireland. In 1806 returns were sent in from 25 circuits, showing the existence of 204 schools, with 12,180 scholars, exclusive of Dublin, Cork, Limerick, and Belfast, which sent no returns but had schools. For many years little care was given to the management of these schools by the Conference, but lately a Sunday-School Union has been established, that has already done much to stimulate interest and to introduce better methods. In one of the schools (University Road, Belfast) the Berean Lessons of the M. E. Church are regularly used.

Day-Schools.—These are partly mission schools and partly under the National Board of Education. In the mission schools the religious instruction is given in accordance with the manager's arrangement,—the manager being the superintendent minister; in the National schools it must be given out of regular school hours, the attendance being voluntary. About 30 schools are under the National Board.

Higher Education.—For many years this question has largely occupied the attention of the leading minds in Irish Methodism. From the beginning the education of ministers' sons was cared for by the establishment of the academy in Dublin known as the "Connectional School." This has done good service, many of its boys having entered Trinity College and greatly distinguished themselves. Its prosperity is its present trouble, and the managers propose to erect a larger building, to be called the "New Institution," and for which generous aid has lately been secured in America by Rev. Robert Hazleton. The chief and most creditable effort in this direction, however, is the "Methodist College," Belfast, a noble building, with a goodly staff of professors, a most hopeful outlook for the future, and an already established success. Dr. Robinson Scott, who visited America in its interest twenty years ago, is its president, succeeding the very capable Rev. Dr. Crook, who is now a pastor in New York City. Rev. William Arthur, author of the "Tongue of Fire," was its first president, and did much to give it a firm hold upon the interest of the Methodist people and a secure place among the leading educational institutions of the country. It is now apparent that Irish Methodism is as potent to deal with the educated as with the ignorant. "Intellectual penury" is her reproach no more.

Charitable Institutions.—These are the "Methodist Orphan Society," to aid in the maintenance and education of orphan children of Methodist parents. This society is greatly indebted to Dr. William Crook, the racy editor of *The Irish Evangelist.* The "Strangers' Friend Society" was instituted by Dr. Adam Clarke, in Dublin, in the year 1790. The object is to visit sick and friendless strangers and to distribute relief. The "Methodist Female Orphan School" was founded in 1804, by Mr. Solomon Walker, of Dublin, and is supported by the interest from a property which he bequeathed the society and by a collection in one of the Dublin chapels yearly. The "Methodist Female Benevolent Society" was established in 1828, and has done much good in its peculiar mission. To these may be added the "Auxiliary Fund for Worn-out Ministers and Ministers' Widows,"—although this is not a "charity," save in the New Testament sense. It is a fund that carries its object in its name. It has $70,000 invested, and receives an annual subscription from the "members of the society" in the classes. It allows supernumerary ministers $60 per year, with $5 additional for each year they have traveled. Widows are allowed $50, with $2.50 for each year of their husbands' traveling.

Present Condition and Influence.—There are 192 ministers in the Irish Conference, of whom 25 are supernumeraries and 27 preachers on trial. The number of members is 20,148; on trial, 591. Number of emigrations, 289. The figures under the last item are unusually small this year, but they direct attention to a characteristic of Irish Methodism. For a century the preachers have applied the prophecy to themselves, "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored. But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." But the time has not yet come. Who can estimate its influence upon universal Methodism? Mr. Wesley's reply, "Have patience and Ireland will repay you," was soon understood in England. In the first period, Wm. Thompson (president after Mr. Wesley's death), James Morgan, Thomas Walsh, Henry Moore, and Adam Clarke enriched the blood of British Methodism, as Wm. Arthur has at a later period. At a recent session of the Australian Conference all the ministers ordained were of Irish birth. But it is in the United States and Canada that the force of Irish Methodism is most felt. In the latter place to-day, 200 ministers are the fruit of its work, while it is beyond reckoning in the United States. Philip Embury and Robert Strawbridge, the planters of Methodism and the first local preachers, Boardman, the first missionary, Charles Elliot, the great delineator of the great apostasy, came from the "old country," and did pioneer and blessed work in the land of their adoption. In later years, eminent ministers of the Irish Conference, such as Dr. Wm. Butler, of Mexico, Dr. R. Crook, of New York, Thos. Guard, of San Francisco, have made "the States" their home, while many hundreds of local preachers have entered the Conferences as regular ministers and have built up the waste places. Above all, tens of thousands of members have heard the cry of "Westward" and have obeyed. Again and again the Irish preachers have had to report whole classes, and even congregations, having met together and agreeing to emigrate. Irish Christianity indeed was always missionary. In the beginning, the great school and college for Europe, it sent out missionaries to Danes and Saxons. Irish Methodism maintains the traditions, the genius, and the propagandist spirit of the olden times. It deserves the love and prayers of the peoples it has benefited, who may yet see this emerald gem of the isles of the sea freed from all hurtful superstitions and flourishing as the garden of the Lord.

Ironton, O. (pop. 5686), the capital of Lawrence County, situated on the Ohio River, is a manufacturing town, and has had a rapid growth. Methodism was introduced into this region about 1849, when the place first appears in the minutes of the church, with James T. Holliday and Isaac Neff as pastors, who reported from the circuit 151 members. The church has grown steadily with the population, there being now three church edifices. The German Methodists have also organized a congregation and built a church, and the African M. E. Church has an organization. It is in the Ohio Conference, and has for 1876 the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Fourth Street	127	80	$1,300
Spenser	235	200	17,000
Wesley	259	300	25,000
German M. E. Church	76	35	2,900
African M. E. Church	73	65	18,000

Isaac, Daniel, a Wesleyan Methodist minister, was called into the ministry in 1800. He was an able and faithful expositor of God's holy word, "reasoning out of the Scriptures" with a clearness and cogency few could resist. He died in 1834.

Italy, Methodist Missions in.—The kingdom of Italy has been formed since 1859, by the absorption of the petty states and provinces which previously occupied the peninsula of Italy, and the island of Sicily, and also the former kingdom of Sardinia. Its consolidation was completed in 1870, when Rome was occupied as the capital of the kingdom, and the temporal power of the Pope was restricted to the quarters actually occupied by the officers of the Holy See. Under the former rule the several governments of the country were influenced by the papal court and the Roman Catholic priesthood. The Roman Catholic was the exclusive religion of the states, and no other religion was tolerated. No Protestant churches existed, except the "foreign" churches under the protection of the consulates, and in Piedmont, where the Waldensians had maintained their existence against all obstacles for many centuries. Under the sovereignty of the new kingdom of Italy the dominance of the priests has been abolished, and complete religious freedom has been established. The Protestant churches have improved the advantages offered by the liberal policy of the present government. The Waldensians have strengthened and enlarged their organization, have established missions in different parts of the peninsula, and receive co-operation in their efforts from the Presbyterians of Great Britain and the United States. A new native church, the Free Christian Church of Italy, has been established, which has had a prosperous growth, and is also assisted by Presbyterians and Congregationalists. English and American Episcopal Churches have been organized in some of the cities, the Baptists have several large and prosperous missions, and the Wesleyan and Methodist Episcopal Churches have established societies in many parts of the kingdom.

Methodism was introduced into Italy from France in 1852, when Felix Neff and M. Rostan began to labor in the Waldensian valleys and Piedmont. The work was assisted for a few years by the Missionary Society of the Methodist Episcopal Church, as well as by the Wesleyan Missionary Society, under whose jurisdiction, as the patron of the French Conference, it ultimately belonged. It made gradual progress, and several stations were established among them,—one being at Turin, the capital of the kingdom of Sardinia, in connection with the French Conference. The direct operations of the Wesleyan Missionary Society in Italy were begun in 1861, when the Rev. Richard Green went to Florence, and was shortly afterwards joined by the Rev. Henry J. Piggot. During this year a translation of Wesley's sermons into Italian was begun, and twelve of them were made ready for the press. In the next year, 1862, the missionaries explored the field, visiting Bologna, Modena, Milan, Florence, Naples, and other places. The Rev. Thomas S. Jones joined the mission in 1862, and Mr. Green returned to England in bad health. Milan was selected as the most suitable place to begin the work, and a girls' boarding-school was opened, a congregation was formed, the building of a church was begun, a depot was established for the sale of books, and the translation of the second catechism was published. The headquarters of the mission were afterwards transferred to Padua. The Wesleyan missionary committee resolved, in 1863, to assist the schools of Signor Ferreti, at Florence, and to aid Signor Gualtieri, a converted priest. The work was extended to the towns of the Lago Maggiore, and a depository for books was established at Parma. In 1865 the new chapel at Milan was occupied, an evening-school was established at Pavia, and a congregation was organized there, and missions were begun at Cremona and Naples. Spezia was occupied in 1866. In 1869 the headquarters of the mission were at Padua and Naples, and the reports showed that it embraced 14 stations or circuits, 2 English and 10 Italian ministers, 709 members, and 10 day-schools, in which 698 children were instructed. In 1870 Messina, in Sicily, was occupied by evangelists. The occupation of Rome by the king of Italy, in 1870, was followed by the establishment of a mission in that city. Premises were bought for the purposes of the missions at Rome and Naples in 1872, and the erection or adaptation of buildings for the use of the missions was begun. The church in Rome, which is situated in the Via della Scufa, near the palace of the Cardinal Vicar, was dedicated on the 29th of April, 1877, with services by the founders of the mission, the Rev. Messrs. Richard Green and Henry J. Piggot.

The Wesleyan missions in 1876 were divided into two districts, the Rome district and the Naples district. The Rome district included 14 stations,—Rome, Anagni, Spezia, Bologna, Padua, Parma, Reggio, Mezzano Inferiore, Vicobellignano, Cremona, Asola, Milan, Pavia, Intra. The Naples district included 12 stations,—Naples, Fondi-grotta, and Pozzuoli; Caserta; Santa Maria, Capua, Vetere; Aguila, Solmona; Salerno; Casenza, Altomonte, etc.; San Marco, Argentano; Messina; Syracusa and Floriolia; Avola; Palermo; Catanzano. The two districts returned a total of 34 chapels and other preaching-places, 2 missionaries, 21 Italian ministers, 13 catechists, 1149 members, 125 on trial, 866 scholars in the Sunday- and day-schools, and 1963 attendants upon the services of the church.

The missionary committee of the Methodist Episcopal Church provided, in 1870, for the founding of a mission in Italy. The Rev. Leroy M. Vernon, D.D., was appointed superintendent of the mission. He began his work during 1872, at Bologna, and was shortly joined by the Rev. F. A. Spencer. At the close of the year 1873, 9 stations had been occupied,—at Bologna, Modena, Forli, Ravenna, Bagnacavallo, Rimini, Pescara and Chiete, Rome, and Florence. St. Paul's Free

School had been opened at Bologna, with 70 scholars, a work of colportage had been begun, a few Methodist books had been translated, and the mission reported 15 actual laborers and about 40 additional hopeful believers. In 1874, 14 places were occupied, 4 students were in training for the Methodist ministry, and the aggregate of members and probationers was returned at 600. Nine of the Italian preachers had been recommended and received on trial at the Germany and Switzerland Conference, two of whom were ordained by Bishop Harris at the annual meeting of the mission, in September. The year 1875 was marked by the dedication, on Christmas-day, of St. Paul's chapel, on Via Poli, in Rome, the first Protestant church built in that city. In 1877 the military church in Rome, with 400 members, having been transferred to the Wesleyans, the mission returned 14 stationed preachers, 1 colporteur, 1 Bible-reader, 2 exhorters, 3 local preachers, 6 Sunday-schools, and 14 baptisms, and reported other statistics of the stations as follows:

Stations.	Members.	Probationers.	S. S. Scholars.
Rome, St. Paul's......	106	9	35
Naples....................	52	33	15
Terni	....	34	16
Perugia..................	52	37	22
Florence..................	60	17	32
Bologna	26	4	14
Milan......................	25	11	...
Venice....................	3	...	...
Forli	17	...	...
Dovadola.................	5	2	...
Brescello.................	16	...	...
Grottale	12	...	...
Total.................	374	147	134

Italy—Methodist Missionary Literature.—The Methodist missionaries began to prepare a Methodist literature in the Italian language almost simultaneously with the beginning of the missionary efforts. The translation of Mr. Wesley's sermons into Italian was begun by the English missionaries in 1861, and a standard edition of a selection of twenty-two of the sermons has been published from the press, at Padua, since 1868. An appropriate accompaniment to this work is the "Breve Storia del Metodismo fino alla Morte di Giovanni Wesley nel 1791," or "Short History of Methodism till the Death of John Wesley in 1791." In 1875 the publication of a quarto journal, *Il Corriere Evangelico*, was begun.

The Methodist Episcopal missionaries translated in 1873, the first year of their work in Italy, the "Articles of Religion," the "Manual of Instruction for Classes of Baptized Children" of the Rev. Bostwick Hawley, and the "Theological Compend" of the Rev. Amos Binney. The first original work of the mission was published in 1874, "L'Altare ed il Trono" ("The Altar and the Throne; or, the Alliance of the Two Powers against the Liberty of Believing and Thinking"), by the Rev. E. Borelli, pastor at Bologna, of which one thousand copies were distributed. In the same year there were also distributed by the Methodist Episcopal missionaries 78 hymn-books, 670 pamphlets, 1758 religious papers, 6287 tracts, and 52 miscellaneous volumes, a part of which were printed by the mission and a part bought. The distribution of evangelical literature is furthered by the co-operation of the Religious and Foreign Bible Society of London, the "Societa dei Trattati Religiosi," of Florence, the Wesleyan Missionary Society, and the Tract Society of the Methodist Episcopal Church. A hymn-book and a few tracts in Italian are published by the Methodist Episcopal Book Concern in New York.

Ithaca, N. Y. (pop. 8462), the capital of Tompkins County, situated on the upper end of Lake Cayuga, and is the seat of Cornell College. Methodist services were introduced in August, 1817, by David Ayres, a layman from New York City. The same year James Kelsey preached the first Methodist sermon in the city; services were held in a large room in a hotel, and a class was formed, with David Ayres as leader. The first M. E. church, costing about $5000, was erected in 1818. Since that time the growth has been satisfactory, and there are now two convenient Methodist churches. The Free Methodists have also a small congregation It is in the Central New York Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Aurora Street..........................	555	400	$31,000
Seneca Street..........................	385	200	12,000
Free Methodist..........................	19	20	3,000

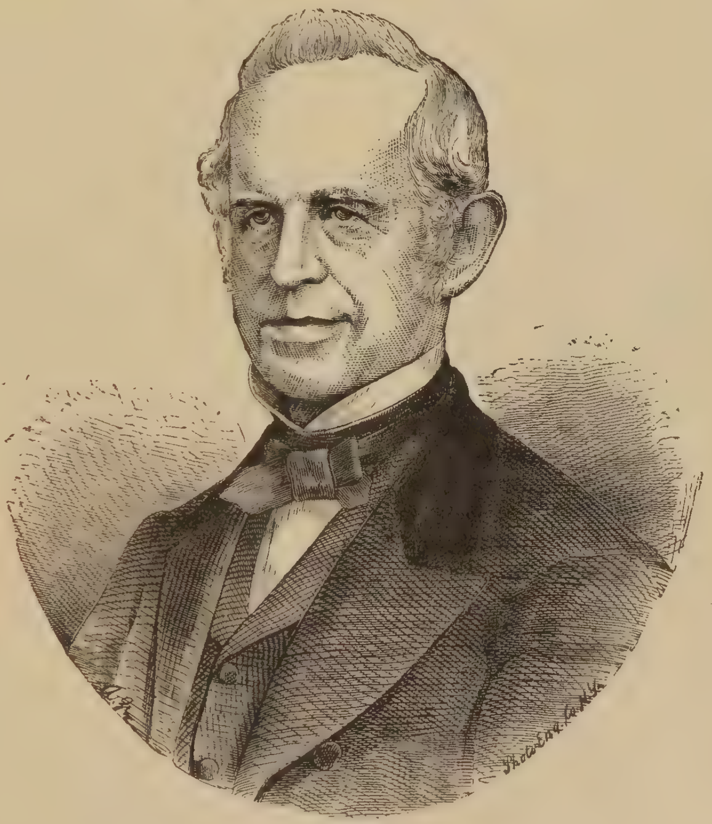
Itinerancy is a peculiar feature of Methodistic economy, and is in direct contrast with that of a settled pastorate. It is that system by which ministerial exchanges are made from year to year, or at stated periods, among the different Methodist churches. It does not claim for its peculiar order a direct Divine sanction; and yet it does claim that it follows essentially the example of Christ and of his apostles; as no one of them, for any considerable time, remained in charge of a single congregation, or preached to the same people. Indeed, it is difficult to understand how the command, "Go into all the world and preach my gospel to every creature," could be successfully carried out unless an itinerant system were to be, to some extent, adopted. The apostles traveled from place to place, and the Apostle Paul not unfrequently returned to visit the churches, to instruct them, and to arrange all matters necessary for their growth and efficiency. There was early manifested, however, a tendency to a settled pastorate; though evangelistic labors were continued in the church for many years. In all periods of revival and reformation an itinerancy has for a time prevailed. Luther and his coadjutors traveled from place to place and addressed various congregations, though not in any definite order. In Scotland, in the early period of the Reformation, older and more experienced ministers were appointed to districts, to travel through them, and to assist the pastors in different congregations. Mr. Wesley, deprived through the exclusiveness of the Church of England from preaching in the churches, gave himself fully to evangelistic labors, and it became necessary for him to travel throughout Great Britain and Ireland. He early found assistants who were willing to follow in his footsteps, and whom he sent to supervise his societies in his absence, and to preach in various districts. These directions were at first without any regular system, but were varied according to the exigencies of the case. As early as 1746, however, he attempted to methodize the labor of his helpers, appointing them to distinct and separate circuits. The whole of Great Britain was mapped out into seven of these, and the word "circuit" has since been retained as a technical term in Methodism. Three years afterwards there were 20 of these circuits or "rounds" in England, 2 in Wales, 2 in Scotland, and 7 in Ireland, and at Mr. Wesley's death, in 1791, there were 72 in England, 28 in Ireland, 7 in Scotland, and 3 in Wales. These circuits at first embraced a large number of appointments, the preacher returning to them usually about once in four weeks, and the preachers were changed from one circuit to another, from year to year, as circumstances seemed to require. This itinerant system, which brought the pastors only once a month to the congregations, gave rise to the employment of a local ministry, or local preachers, who were laymen employed in the regular business of life, and who supplied the pulpits in the absence of the itinerant preacher, and thus maintained religious services on each Sabbath. In addition to this, the class-leader, who met a certain portion of the society every week, became a sub-pastor, and a watchful supervision was exercised over all the membership in the absence of the minister. In England, the circuit system is retained to the present day. In the large cities several churches are combined under a single pastorate, and this form has the advantage of securing in succession to the same church, the experience and accumulated wisdom of age in administration, and the energy and activity of youth in abundant labors. In America, the itinerancy was introduced in a regular form by ministers sent by Mr. Wesley. The work had indeed commenced under local ministers, whose week-days were occupied in caring for their families and pursuing other occupations. But when the itinerant ministers arrived, they immediately established the system which Mr. Wesley had so carefully taught. In America, the circuits originally were very large, embracing sometimes a region of country from four to eight hundred miles in extent, the minister sometimes not returning more than once in six weeks; but the local minister and the class-leaders, when societies were formed, kept up services in their absence. In this way Methodism supplied the wants of a sparse population which was unable to support a settled pastorate. It was its itinerant work which gave to early Methodism its great power. As ministers were raised up without a thorough theological training, it became necessary for the purpose of securing careful supervision, and the administration of the ordinances, that some more experienced minister should visit certain portions of the territory, and hence the system arose of traveling presiding elders, while, to complete the system of superintendence, the bishop had the oversight of the church throughout its entire bounds. The itinerancy, though so efficient, was not adopted by Mr. Wesley upon any theory; it arose in the midst of an effort to supply the wants of a people who had but little evangelical attention. He became convinced, however, that it was of great moment for the progress and efficiency of the church. He says, "We have found by long and consistent experience that a frequent exchange of teachers is best. This preacher has one talent, that another; no one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation." The itinerancy is a feature which has been jealously guarded by the Methodist Churches; and those of them which have the Episcopal form have secured it by their Restrictive Rules, which limit the power of the General Conference. To secure the itinerancy more effectively also, presiding elders are prohibited from remaining more than four years on the same district, and traveling preachers can remain only three. While this itinerancy has its disadvantages, in the frequent removal of preachers, and in the breaking up of associations with the church, it has the advantage of removing pastors without the friction which frequently occurs in other churches, and of securing for pastors congregations, and for congregations pastors, without injurious absence or interruptions. The impression has prevailed recently to some extent that while itinerancy is unequaled in spreading the gospel through sparsely-settled sections of the country, it is not so well adapted to cities and to more populous districts. The working of the system, however, in England, in the midst of the densest population, and in some cities and districts in America, shows that the increase of the Methodist Churches under the system of itinerancy is more rapid than where the settled pastorate is preferred; and that in the different forms of Methodism, those which are the most thoroughly itinerant are also the most successful.

Ives, Benoni I., D.D., a delegate from the Oneida or Central New York Conference to the General Conference of the Methodist Episcopal

Church in 1868, 1872, and 1876, joined the Oneida Conference in 1845, was appointed chaplain of the State prison at Auburn, N. Y., in 1857, and served in that office for eleven years. In 1872 he was appointed financial secretary of Syracuse University. He has assisted very frequently at the dedications of churches, where his appeals to congregations for subscriptions of money have been very successful.

J.

Jackson, Edward, Esq., a Wesleyan Methodist of Canada, was a native of Connecticut, and removed to Niagara, Upper Canada, in 1826. He was converted in 1832, in Hamilton. He was very diligent in business, and being a tinner, for which business at that time there was a great opening in the Province, he founded a large business and secured a competence, from which he contributed liberally to the various institutions of the church. Mrs. Jackson, his wife, was a lineal descendant of Aaron Sanford, one of the first Methodists in New England. She was converted about the same period with her husband, assisted him carefully in all his business, and was, like himself, devoted to all the interests of the church.


EDWARD JACKSON, ESQ.

Jackson, Mich. (pop. 11,447), is the capital of Jackson County, and is an important railroad centre. It first appears on the annals of the M. E.

Church for 1839 as a circuit, with Lorenzo Davis and T. S. Jakway as pastors, who, in 1840, reported 330 members. It became a station, and has made fair progress, and is now well supplied with church facilities for effective work. It is in the Michigan Conference, and reports 480 members, 380 Sunday-school scholars, and $75,000 church property. The Free Methodists have a small society, and report 33 members, 34 Sunday-school scholars, and $1200 church property.

Jackson, Miss. (pop. 4234), is the capital of the State, on the Jackson and Great Northern Railroad. This region was for a long time included in the Pearl River circuit, one of the first formed in the State. Jackson, however, does not appear by name on the annals of the M. E. Church until 1837, and was then connected with Clinton and Raymond, with Charles K. Marshall as pastor, who reported 143 members. Since the war the M. E. Church has organized a colored society here, and it reports, in connection with the Mississippi Conference, 221 members, 75 Sunday-school scholars, and $2200 church property. The M. E. Church South reports 230 members. The African M. E. Church reports 29 members, 32 Sunday-school scholars, and $500 church property.

Jackson, Mordecai W., a lay delegate from the Central Pennsylvania Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Berwick, Columbia Co., Pa. He has been a steward, trustee, and leader in his church. He is engaged in business as a builder of railroad-cars and as a banker, and has been accustomed for several years to give to the church one hundred dollars a month for missions, and a similar sum for church extension.

Jackson, Tenn. (pop. 4119), the capital of Madison County, situated on the Mobile and Ohio Railroad, is noted for its thriving trade as well as for its prosperous educational institutions. This city first appears in the minutes of the M. E. Church for 1820. In 1821 it reported 150 members, with Elias Tidwell and Richard Neely as preachers. It is in the Tennessee Conference, and the Church South reports from the First church 293 members, from East Jackson 170 members, and from City Mission 30 members.

Jackson, Thomas, an English Wesleyan minister, was born in Yorkshire in 1783, and died in London in 1873. For twenty years he labored in some of the most important circuits; then for eighteen years as editor of the connectional publications; for the next nineteen he was a theological tutor, and during the last twelve he was a supernumerary. His spotless character was based on a sound conversion and a rich and growing experience of the love of God which is in Christ Jesus our Lord. He gave attendance to reading, and acquired vast stores of knowledge. He had the pen of a ready writer, and for nearly sixty years it was kept in constant exercise. He was twice president of the Conference.

Jacksonville, Fla. (pop. 6912), is situated on the St. John's River, and is the largest and most important city in the State. It was named for General Jackson after his successful military career against the Indians in the South. It first appears in the minutes of the M. E. Church for 1836, with John Jones as pastor. He reported from the circuit of which it was the head 295 members. Subsequently it became a station, and at the separation of the church adhered to the South. After the close of the Civil War the M. E. Church organized a society in Jacksonville, and established a small institute for the education chiefly of the colored people. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church, Zion	251	105	$6300
" Trinity	56	40	3500
M. E. Church South	174	......	....
African M. E. Church	571	320	8200

Jacksonville, Ill. (pop. 9203), the capital of Morgan County, is one of the most flourishing interior towns in the State. It is the seat of the Illinois Female College, founded in 1847, under the control of the Methodist Episcopal Church. The first Methodist class was organized in 1827, when Thomas Randle and Isaac House were pastors. The first quarterly meeting was held that year, in the log house of Father Jordan. In 1830 the Jacksonville circuit was formed, and John Sinclair was in charge. In 1831 he reported 450 members. In 1833 it became a station, and Thomas J. Starr was appointed pastor, who, in 1835, reported 150 members. From that time the church has greatly prospered. Several of the American branches of Methodism are represented. It is in the Illinois Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church, Centenary	314	483	$50,000
" Grace	116	325	38,000
" Brooklyn	240	225	7,200
" German	75	75	6,000
M. E. Church South	89	......	....
African M. E. Church	131	135	6,500
Free Methodists	25	35	3,506.

Jacoby, Ludwig S., D.D., an eminent German minister in the Methodist Episcopal Church, was born Oct. 21, 1813, in Old Strelitz, Mechlenburg, Germany, and died June 21, 1874, in St. Louis, Mo. His father was of the tribe of Levi, and his mother from the priestly line. He received a good education, especially in the ancient languages. In 1835 he was baptized by a Lutheran clergyman. In 1839 he emigrated to America, and located in Cincinnati, O., as a physician. He also devoted himself to teaching. Attending the religious services held by Dr. Nast, on Christmas-day he was awakened, and converted the following watch-night.

In August, 1841, he was sent to St. Louis by Bishop Morris to start the first German mission in that city, and his labors were blessed with great success. In 1849, having a desire for the conversion of his native countrymen, Bishop Morris, with the co-operation of the Missionary Board, sent him to Germany to begin evangelistic work in Bremen. His labors there resulted in the formation of a Methodist Episcopal society. In his work in Germany he labored faithfully as presiding elder, pastor, editor, book agent, and superintendent. Having spent twenty-two years in that work he returned to the United States, and was transferred to the Southwestern German Conference, and stationed at Eighth Street, St. Louis. His health, however, declined, and he at last died, happy in God; imparting blessings like a patriarch to those around him. He was a delegate from the Germany and Switzerland Conference to the General Conference of 1872.

REV. LUDWIG S. JACOBY, D.D.

Jaffna is a seaport town of Ceylon, near the northern extremity of the island, and has a large commercial trade. Shortly after the English Wesleyans had established their missions fully in Ceylon a school building was erected in Jaffna, where a large number of the natives have received instruction. A sketch of the mission premises is herewith given. The school is for both boys and girls, and education is given both in the Tamil and English languages. (*See cut on next page.*)

Jamaica (pop. 506,154), one of the largest islands of the West Indies, was discovered by Columbus, in 1494. Of its population, only 13,101 are whites. The English Wesleyans, by the labors of Dr. Coke, established a mission here in 1787. It early met with violent opposition, the authorities passing laws prohibiting the slaves from attending their services. Hence, from 1807 to 1815, the work was interrupted, and only by the interference of the English home government were the missionaries allowed to proceed. Even after this time the insurrection of the slaves was charged to the ministers. Upon the abolition of slavery, however, the work proceeded more rapidly. In 1846 they reported 26,585 members; after that period there was a large decrease. In 1867 they reported 75 churches, 34,105 sittings, 24,210 attendants, 26 ministers, 14,661 members, 5107 Sunday-school scholars. The Wesleyan Methodists now number 21 circuits and 16,557 members.

The United Methodist Free Churches commenced their missionary labor in 1838, employing Rev. Thomas Pennock, who had been a Wesleyan minister, and recognizing the societies which had formerly been under his care. Two missionaries were also sent out from England, who had a very flattering reception at Kingston, but returned in less than two years. Mr. Pennock, however, did not remain connected with the mission. In 1843 he and about two-thirds of the society withdrew from the body, and instituted suit for the recovery of the chapels. The litigation continued until 1849, when judgment was given against Mr. Pennock. In 1860, Rev. W. Griffiths was sent to Kingston, who has labored diligently until the present time, and has been followed by other laborers. The returns presented to the Annual Assembly of 1876 showed 8 circuits, 7 itinerant preachers, 22 local preachers, 178 leaders, 2239 members, with 177 on trial, 25 chapels and preaching-rooms, 21 Sunday-schools, 108 Sunday-school teachers, and 1215 scholars. Only two of the ministers are Europeans. For the ministry and day-schools there was raised by local effort in Jamaica in 1876, £1253.2.7½, and also £46.5.5 for the General Mission Fund. A handsome chapel has been erected recently at Kingston.

Jamaica, N. Y. (pop. 3791), the capital of Queen's County, is a pleasant resort from the cities of New York and Brooklyn. Methodism was very early introduced into this place. In 1767, Captain Webb, having a relative living here, came and hired a house and preached in it, and "twenty-four persons received justifying faith," and a Long Island circuit was subsequently formed. Jamaica first appears on the annals of the M. E. Church for 1810, with Francis Ward and Isaac Candee as pastors, who reported for the circuit 629 members. For a number of years past it has been a station. The church has continued to prosper till the present time. It is in the New York East Conference, and reports 238 members, 136 Sunday-school scholars, and $40,000 church property.

MISSION PREMISES, JAFFNA, CEYLON.

James, John H., D.D., was born Jan. 1, 1816. He is the son of the late Rev. John James, who was for five years one of the secretaries of the Missionary Society. Dr. James entered the ministry in 1836, was for six years governor and chaplain of Wesley College, Sheffield. He was elected secretary of the Conference in 1870, and president in 1871.

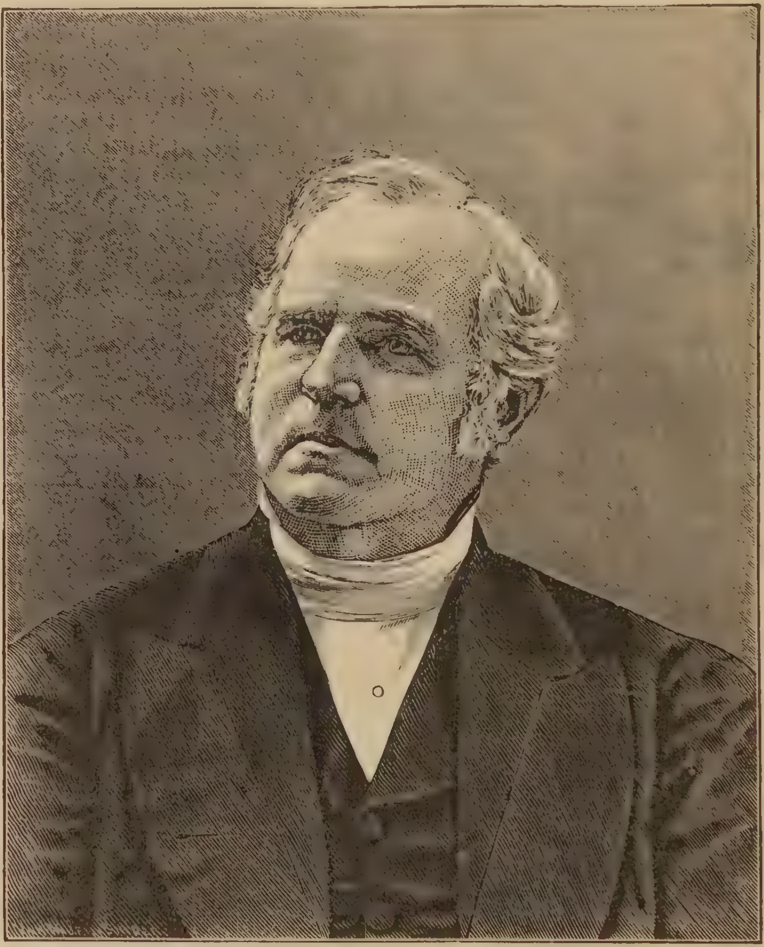
Jamestown, N. Y. (pop. 5336), situated on the Atlantic and Great Western Railroad, and at the outlet of Chautauqua Lake. This region was originally included in the Chautauqua circuit, one of the first formed in this part of the State. Jamestown first appears on the annals of the M. E. Church for 1829, with David Preston and W. Butt as pastors, and they reported for that circuit, in 1830, 528 members. It subsequently became a station. From that time Methodism has kept pace with the growth of the population. It is in the Erie Conference, and reports 489 members, 380 Sunday-school scholars, and $19,000 church property. There is also a Swedish Methodist Church, reporting for the circuit of their appointments 218 members, 30 Sunday-school scholars, and church property valued at $5900.

Janes, Mrs. Charlotte Thibou, was the daughter of Louis Thibou. The family was of French extraction, and traced their descent from a Huguenot family of the same name. She was born in Newark, N. J., in 1808. She was carefully reared, and in early youth became a devout Episcopalian. While in the church her religious life was marked by great fervor, and when about twenty-two years of age she became convinced that her spiritual growth would be increased by a union with the Methodists. She therefore withdrew from the church of her childhood and united with the Methodist Church. This step met with the disapproval of her relatives and the opposition of many of her friends. When in her twenty-fifth year she married Edmund Storer Janes, afterwards bishop of the M. E. Church, but at that time agent for Dickinson College. During his career of work for the church she proved a most exemplary helpmeet, living a life of piety, and exerting a religious influence over all with whom she came in contact. For nearly a year before her death she was a patient sufferer, proving by her sweet and trustful endurance the sufficiency of her faith. She died Aug. 13, 1876, leaving a heritage of precious memories to a large circle of friends. In her devotion to Christ and her non-conformity to the world she should rank among those noble women of the church who sustained by their sympathy the work of its founders. She had the spirit that animated women like Lady Maxwell, Lady Huntingdon, and Mrs. Fletcher. Her knowledge of God, both in his Spirit and his Word, was remarkable, and her interest in the church of Christ remained fresh to the latest period of life. So long as she could talk she talked of Jesus. Almost her last words were, "Out of darkness into light."

Janes, Edwin L., a twin brother of the late Bishop Janes, was born April 27, 1807, in Sheffield, Mass., and died in New York, Jan. 10, 1875. He was converted while engaged as a teacher in Columbia Co., N. Y., and united with the Methodist Episcopal Church. He was received on trial in the Philadelphia Conference in 1832, and filled a number of appointments in Philadelphia, New Jersey, and New York, acting part of the time as presiding elder. He gave forty-three years to the itinerant ministry, and died the oldest member but two of the New York East Conference. In his latter days he was especially earnest in the temperance cause. "As a theologian, he thoroughly understood the Christian system; was eminently capable of discoursing its great principles and doctrines. His preaching was doctrinal, but not dogmatic or speculative." When inquired of by Bishop Janes near the close of his life as to his future, he said, "It is all bright to me."

Janes, Edmund Storer, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, was born in Sheffield, Berkshire Co., Mass., April 27, 1807. He was converted in 1820, and united with the M. E. Church. From 1824 to 1830 he was engaged in teaching, during which time he studied law; but the sudden death of his prospective partner led him to serious reflection, and he gave himself to the work of the ministry. In 1830 he was received into the Philadelphia Conference; and in addition to his theological studies pursued the study of medicine, not with the design of practicing, but to qualify himself more fully for the ministry. After filling various prominent charges, he was, in 1838, appointed agent for Dickinson College, and in 1840 was elected financial secretary of the American Bible Society. On June 7, 1844, in conjunction with the late Bishop Hamline, he was elected to the office of bishop, and was the last of the bishops who received the vote of an undivided church. For more than thirty-one years he discharged the duties of the episcopal office. He traveled in all the States, except Florida, and in most of the Territories. Twice he visited the Pacific coast. In 1859, holding a Conference in Texas, he was confronted by a pro-slavery mob of armed men, who gave him twenty-four hours to leave the State. Fortunately, his Conference work had been about completed. In 1864 he was a delegate from the General Conference to the British Wesleyan Conference, and at the same time held the Conferences of Germany and Switzerland, and visited the missions from Switzerland to Norway. He also represented the American Bible Society before the British and Foreign Bible Society, and attended the French and Irish Conferences. At the time of his death he was president of the Missionary Society, and of the Sunday-School Union and Tract Society of the M. E. Church. He was one of the managers of the American Bible Society, director in the American Colonization Society, trustee of the Wesleyan University at Middletown, and of the Drew Theological Seminary, and president of the Minard Home, at Madison, N. J. Bishop Janes was one of the most remarkable men in the history of American Methodism, with no superior and few equals. He possessed a mind of a high order, capable of the broadest discernment and of the most subtle analysis. He was a model platform speaker,—ready, earnest, and comprehensive,—and a preacher of rare power and grasping eloquence. As an executive officer he especially excelled, presiding with great skill and dignity, and attending diligently to all the details of his office. He was a man of inflexible principle, thorough, conscientious, and untiring in labor and devotion. He had a heart of overflowing sympathy for any who were in distress, and endeared himself to many an afflicted preacher by the kindness of his manner. One has well said, he was as practical as James, as cautious as Peter, as tender and loving as John, as many-sided and comprehensive as Paul. He had been a sufferer for several years from a disease which was gradually impairing his strength. The death of his wife, which occurred Aug. 13, deeply affected him, and in about a month after, returning from the Book Room to his house, he was seized with his last illness. After suffering for several days, he fell gently asleep at one o'clock, Sept. 18, 1876. A few hours before his death he said, in response to a question, "I am not disappointed."

Janesville, Wis. (pop. 8789), the capital of Rock County, situated on the Chicago and Northwestern Railroad, was founded about 1836. The first Methodist sermon was delivered in this city in 1837, by Jesse Halstead. Regular preaching was established in 1840, by James McKean, then on the Troy circuit. Janesville first appears on the annals of the M. E. Church for 1841, as a circuit, in the Rock River Conference, with Alpha Warren in charge. The First church was erected in 1848; a frame structure 25 by 35 feet, when Wesley Latten was pastor. This was superseded by a brick edifice in 1854. In 1869 the charge was divided, and Court Street church was organized. Methodism in this city has made fair progress. It is in the Wisconsin Conference, and the First church reports 148 members, 128 Sunday-school scholars, and $8000 church property. Court Street reports 182 members, 140 Sunday-school scholars, and $35,000 church property.



REV. EDMUND STORER JANES, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Japan, Methodist Missions in.—The empire of Japan consists of a number of islands lying off the northeast coast of Asia, between the 30th and 50th degrees of north latitude and the 122d and 153d degrees of east longitude. The principal island is called Niphon, and is about 900 miles long and 100 miles broad, containing an area of 100,000 square miles. The other most important islands are Kiu-síu, having an area of 16,000 square miles, and Sikoke, of 12,000 square miles. The islands of Yesso and Saghalien belong to Japan, but are chiefly inhabited by races less advanced in civilization than those of the more southern islands. The population of the empire is estimated to be between thirty and forty million souls. The Japanese have traditions and a mythology extending back to a very ancient date. What is accepted as their authentic history begins about B.C. 660, although they have no records so early. The empire has been governed by a single dynasty through its entire history. The power of the Mikados, or hereditary emperors, was overshadowed for many centuries by that of their lieutenants, the Tycoons, who exercised the actual authority, but they always ruled in the name of the Mikado, and in nominal subordination to him. The Tycoons were expelled from power in 1866, and the Mikado now reigns actually and in his own name. The Japanese are the dominant race in the southern islands, and a highly-polished people, well advanced in civilization and the arts, and are developing liberal views and an active spirit of enterprise. The northern and outer islands are chiefly inhabited by a people called the Ainos, who are supposed to be the descendants of the aboriginal inhabitants, and are still in a savage state. The prevailing religions in Japan are Shintooism and Buddhism. Shintooism is the religion of the court, and is native to the country. Its distinguishing features are ancestral worship and sacrifices to departed heroes. It recognizes a very great number of deities, the principal of which is the reputed divine ancestor of the Mikado, Ten sho Dai Jin, or Ama Terasu Migami, "Great goddess of the Celestial Effulgence," or the "Heavenly Illuminating Spirit." The doctrine of the divine descent of the Mikado is one of the most formidable obstacles to the recognition of Christianity by the government; for by rejecting it to embrace another religion the ruling dynasty would give up the highest superstitious sanction for its authority. The Shintooists have only obscure notions about the immortality of the soul, a Supreme Creator, or a future state of rewards and punishments, and seek happiness in this life as their chief end. They believe in an infinite number of spirits, and their worship is without materialism. Buddhism was introduced from Corea about the first century of the Christian era, and extended rapidly till it almost entirely superseded Shintooism as the popular religion. It, however, adopted the Shintoo deities, and the two religions became so intermixed that there was hardly any perceptible difference between them. The government made an effort a few years ago to revive a pure Shintooism and make it the dominant religion, but was not successful, and seems to have abandoned the attempt.

Christianity was introduced into Japan by Roman Catholic missionaries, who entered the country with the Portuguese traders, in 1549, and made such progress that at the close of the sixteenth century 150,000 converts had been enrolled. The pretensions and machinations of the priests aroused the jealousy of the government, and a persecution was instituted which became very savage, and resulted in the entire expulsion of the Portuguese, and the suppression of the Christian religion, in 1639, except that the Dutch were allowed to maintain a small trading port under the most narrow restrictions. The entire country remained closed to foreigners, and the practice and profession of Christianity were prohibited under severe penalties for two centuries. Nevertheless, the Roman Catholics claim that Christianity survived, and that they found several thousand adherents in the empire when it was again opened. Intercourse with foreigners was first restored in 1852, when an American expedition, under Commodore Perry, induced the government to receive an envoy from the United States. Other nations followed, and the restrictions against foreigners were gradually relaxed until several ports were opened to commerce, and diplomatic intercourse was established with all the commercial countries of the West. Having come in contact with Western civilization, the Japanese have manifested eagerness to avail themselves of its advantages. They adopt its mechanical inventions, accept Western customs, and seek to acquire Western learning. They have sent many of their young men abroad to be instructed, and invite Europeans and Americans to establish and conduct schools among them. The edicts against Christianity are still nominally in existence, but they are not enforced. General access to the country is, however, denied. Foreigners are allowed to sojourn and travel, and missionaries to preach and teach, only within the bounds assigned by the government. The opportunities for missionary effort opened in Japan have been improved by a number of the larger missionary societies of the United States and Europe, and the parts of the country which are opened are well occupied by mission stations.

The mission of the Methodist Episcopal Church was begun in 1872, when an appropriation of $25,000 was made by the general committee for the purpose, and the Rev. R. S. Maclay, D.D., formerly of the mission in China, was commissioned as superintendent of the new work. Dr. Maclay, with the Rev. Messrs. J. C. Davidson, Julius Soper, M. C. Harris, and I. H. Correll, with their wives, reached Japan in July, 1873, and began their work in September of the same year. The city of Yokohama was selected as the headquarters of the mission, and stations were established at that place, Yedo (now Tokio), the capital, Hakodadi, and Nagasaki. In 1874, Miss Dora Schoonmaker went out as a missionary of the Woman's Foreign Missionary Society. In 1875 two circuits, the Bluff church and Furocho, had been formed at Yokohama, residence houses had been built at all the stations, the one at Hakodadi being on land given by the government for the purpose, a church had been built at Yokohama, another church begun at Nagasaki on land given by the government, and property bought for a church at Tokio, and members or probationers, or both, were reported at all the stations, the total number of members being 6, and of probationers 7. In 1876 a church had been built at Nagasaki, a mission house had been erected at Yokohama, the foundation of a chapel had been laid at Tokio, a lot had been bought for a chapel at Hakodadi. Miss Schoonmaker, of the Woman's Foreign Missionary Society, had been reinforced by the arrival of Miss Olive Whiting, and had bought property for a house at Tokio, and preaching had been begun at Kanagawa and Hachoji. The following is a summary of the statistics of the mission for 1876:

Stations.	Missionaries (American).	Preaching-Places.	Members.	Probationers.
Yokohama, Ten An Do, or Bluff Station.......	2	2	5	3
Yokohama, Furocho...	2	2	14	8
Tokio..........................	2	4	19	10
Nagasaki.....................	2	1	3	3
Hakodadi.....................	2	2	2	6
Total.........................	10	11	43	30

Besides the members and probationers, the mission reported 7 baptized children, making the total number of members, probationers, and baptized children 80, and a force of laborers, in addition to the missionaries and assistant missionaries, of 2 missionaries of the Woman's Foreign Missionary Society, 4 day-school teachers, and 5 student helpers. The number of baptisms during the year was 42; of pupils in six day-schools, 127, besides 35 pupils in the school of the Woman's Foreign Missionary Society at Tokio; of pupils in three Sunday-schools in Yokohama, 110, besides 25 pupils in the Sunday-school of the Woman's Foreign Missionary Society, at Tokio; average attendance on worship, 320; total value of mission property (5 houses and 2 chapels), $22,225; amount of missionary collections, $71.12; of collections for the poor, $5.86.

The Missionary Society of the Methodist Church of Canada had, in 1876, missions at Tokio and Shidzuoka, with the Rev. George Cochran and Davidson McDonald, M.D., as missionaries, and reported 60 members of the congregations. Mr. Cochran's first convert at Tokio was the principal of a normal school, an eminent Chinese scholar, and a gentleman of high social standing. The Rev. Messrs. Meacham and Charles S. Eby were sent out during the year as additional missionaries, one of whom would establish a mission at Numadzu.

Twelve missionaries are at work in Japan, of which 8 are American, 2 are Scotch, and 2 are connected with the Church of England. The American, British and Foreign, and National Scottish Bible Societies have also agents in the country. All of the societies together employ 79 American and European, and 33 native paid agents. The total number of baptized converts reported is 1004, and the average attendance upon public worship is 3495. The Board of Missions of the Methodist Protestant Church has a mission house and school for the education of native girls at Yokohama, at which, according to the last report of the board (July 10, 1877), 5 girls were cared for and instructed.

Japanese Language and Missionary Literature.—The Japanese language belongs to the polysyllabic branch of the Mongolian division. It has neither common descent with nor family relationship to the Chinese language, and is entirely different from it in grammatical structure, but has been greatly enlarged and enriched by Chinese words, all taken from the written language. The words in common usage—those relating to the names of things, every-day concerns, and family relationship—are native, while Chinese words are found among the technical, philosophical, and scientific terms. In literature, Chinese abounds in the higher compositions, but popular works are composed with native words. The written and spoken language are the same; the alphabet consists of forty-eight letters, derived from the Chinese. The language is very musical in its articulation. The literature of the Japanese has been for the most part developed since the study of the Chinese was begun among them, and has become quite copious, embracing works in all the principal departments, as history, biography, law, poetry, fiction, the Shintoo and Buddhist religions, the drama, philology, and topography. It is rich in histories, of which the earliest were composed in the eighth century. The popular stories and children's books are numerous, peculiar, and entertaining. The scholars of the country are diligent students of European languages, and are fast making themselves acquainted with the treasures of Western literature. The efforts of the missionaries in the Japanese language have been so far directed principally to the translation of parts of the Bible and the publication of tracts. A translation of the Bible is in progress by a committee representing the majority of the Christian churches in the country, under the auspices of the American Bible Society, on which the Rev. Dr. R. S. Maclay represents the Methodist Episcopal mission. This mission has published "A Short Writing of the True God's Mercy," a tract of fifty pages, of which 1120 copies were issued in 1875, and 350 copies in 1876; a "Sunday Sheet," containing the Sundays of the year, arranged according to the days of the month; the Apostles' Creed and the Ten Commandments, of which 7000 copies were issued in 1875; the "Catechism of the M. E. Church," of which 600 copies were issued in 1876; and has circulated a Japanese hymn-book, and copies of several tracts in Japanese and Chinese.

Jaques, Jabez R., D.D., president of Albert College, Canada, was born in England, Dec. 8, 1828, and was converted at Lyons, N. Y., in 1848. He was licensed to preach in 1850, and was received into the East Genesee Conference in 1855. He was principal of the academy at Troupsburg, N. Y., from 1854 to 1856; principal of Classical Seminary, Mansfield, Pa., from 1856 to 1857. From 1857 to 1862 he was pastor in Elmira and Rochester. From 1862 to 1865 he was Professor of Ancient Languages in the Collegiate Institute of Rochester. The next ten years he was Professor of Greek and German in the Illinois Wesleyan University. From this position he was elected president of Albert College, Belleville, Canada, where he still remains. While engaged in educational work, he performs evangelistical labors through the country.

Jaques, Parker, a delegate from the Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Newburyport, Mass., about 1816; was educated at the Maine Wesleyan Seminary, and joined the Maine Conference in 1837, since which time he has labored continuously in the itinerant work.

Jefferson, Mo. (pop. 4420), the capital of the State, is situated on the Missouri River, and on the Missouri and Pacific Railroad. The Methodist Episcopal Church established services first in 1834, and in 1836 erected a house of worship. In 1845 the church, with the State generally, adhered to the South, and this church gave place, in 1875, to another and more tasteful edifice. After the war the Methodist Episcopal Church was reorganized, and in 1858 a small building was erected. In 1865 the society bought the Presbyterian church, and in 1871 began an improvement which has greatly embarrassed it. German Methodist services were introduced as early as 1846, but a church edifice was not erected until 1874, though a parsonage had been built in 1868. The African M. E. Church established services in May, 1861, and built a church in 1866, which gave way to another in 1877. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	62	100	$4150
German M. E. Church	98	85	3200
M. E. Church South	88	75	6000
African M. E. Church	150	75	2500

Jefferson, Texas (pop. 4190), the capital of Marion County, situated on Big Cypress River, and on the Texas and Pacific Railroad. It was early connected with Marshall circuit. It first appears on the annals of the M. E. Church for 1845, with James W. Baldridge as pastor. The church being divided this year, it adhered to the Church South. Since the close of the Civil War the M. E. Church has organized a small society, which reports 197 members, 100 Sunday-school scholars, and $700 church property. The M. E. Church South erected a very good church in 1868, costing about $30,000. It reports 219 members.

Jeffersonville, Ind. (pop. 7254), is situated on the Ohio River, opposite Louisville, Ky. The first Methodist society was organized in this place about 1807, by a minister from Kentucky. In 1810 Jeffersonville was embraced in Silver Creek circuit, then traveled by Sela Payne. The society then consisted of eleven persons. The first quarterly meeting was held March 11, 1815. In 1833 Jeffersonville became a station, and the first minister appointed was Rev. E. R. Ames, now bishop. The first M. E. church was dedicated in 1835, and was succeeded by a larger one in 1863. It stands upon ground once occupied by the dwelling in which the first class was organized. The Port Fulton church was formed as a mission of Wall Street station, and was erected in 1850. The colored church has a society and a house of worship, erected in 1877. There is also a German M. E. society here. The M. E. Church South has also organized a society and erected a house of worship. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1835	Wall Street	394	220	$23,000
1850	Port Fulton	136	165	10,000
	German M. E. Church	98	85	2,700
1868	M. E. Church South	170	70	4,000
1877	Colored M. E. Church	230	50	900

Jenkins, David James, Esq., M.P., of England, was born in Cornwall in 1824, and was educated at Exeter and Teignmouth Grammar Schools. He is a local preacher, and a zealous supporter of Wesleyan institutions; and is an extensive and prosperous ship-owner in London. He was elected member of Parliament for Penryn and Falmouth in 1874.

Jennings, Samuel Kennedy, M.D., of the Methodist Protestant Church, was born in Essex Co., N. J., June 6, 1771, and died in Baltimore, Md., Oct. 19, 1854. He was a descendant of long and honorable lines of Scotch, English, and American Independents and Presbyterians. His education commenced under the care of his competent parents, and was completed at Rutgers College, New Brunswick. Removing to Virginia, he studied medicine, and became a teacher. He was converted in 1794, and though he had assumed the practice of medicine, for which he was so eminently qualified, he soon commenced preaching. His ministry was very popular and successful: the churches were crowded wherever he went; his manner was so natural, so easy, clear, convincing, that it was esteemed a great privilege to hear him; and few heard him without profit. He removed to Baltimore in 1817. Some time after 1821 he became a patron and contributor of *The Wesleyan Repository;* and when that was substituted by *The Mutual Rights*, in 1824, he became one of its editors, and chairman of the publishing committee. In 1827 he, with nine other local preachers and twenty-two laymen, was cited to trial and expelled, for measures connected with advocating a change in the government of the church. In 1845 he removed to Alabama, but having been prostrated by paralysis, after he had somewhat recovered he returned to Baltimore, in 1853, and died during the following year. He was firm in his faith, and happy in his experience and hope. "I am nobody!" he would say, in view of his physical condition. "I never was much, but now I am nothing;" then, with his countenance brightening, "But, I *hope* to live forever, thank God! I EXPECT to live forever!"

Jersey City, N. J. (pop. 82,546), the capital of Hudson County, opposite to the city of New York. It was originally called Paulus Hook, and in 1802 there was but one family occupying its present site. Methodism was introduced as early as 1827, when the old Trinity church was formed. It was then a small building on posts, the waters of the creek or bay coming close to its location. In 1835, John McClintock, afterwards so well known in the church, was pastor, and reported in the following year 50 members. The old church gave way to the present large and commodious brick church, and from it a large number of charges has been organized, Methodism keeping fair pace with the progress of the city. It is in the Newark Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Trinity	165	185	$31,000
St. Paul's	775	600	23,000
Hedding	386	425	55,000
Centenary	215	285	30,000
Emory	300	273	50,000
Lafayette	197	285	15,000
Simpson	347	325	25,000
Palisades	172	150	10,000
West End	204	187	6,500
Janes Church	142	185	4,000
Waverly	136	400	....
West City Avenue	100	150	30,000
Linden Avenue	96	150	10,000
African M. E. Church	......	......	....
African M. E. Zion Church	65	75	20,000

Jervay, William R., a lay delegate from the South Carolina Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charleston Co., S. C., in 1847, improved such advantages for education as were allowed him, and served two years during the Civil War in the army of the Union. He was a member of the constitutional convention of South Carolina in 1867, afterwards served two terms of two years each in the House of Representatives, and one term of four years in the Senate of South Carolina.

Jervis, Kasimir P., D.D., a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in 1825, and was graduated from the University of Rochester. He studied law, but afterwards turned to the ministry, and joined the East Genesee Conference in 1851. He has been presiding elder of the Rochester district, and for several years secretary of his Conference. He was also a member of the General Conferences in 1864, 1868, 1872, and 1876.

Jewell, Frank F., D.D., was born in Oneida Co., N. Y., in 1830; was converted in 1852, and entered the ministry in 1859, in the Black River Conference, of which he remained a member till the rearrangement of Conference in 1868, when he became a member of the Central New York Conference. His fields of labor were Hamilton, Malone, Adams, Ilion, and Oswego. He served as a secretary of Central New York Conference after its formation as long as he remained a member of it. He was a member of the General Conference in Brooklyn, in 1872. In September of that year he was transferred by Bishop Peck to California, and has been stationed in the Howard Street and Central churches, San Francisco.

REV. FRANK F. JEWELL, D.D.

Jewett, William, was born in Kentucky, 1789, and died in Poughkeepsie, N. Y., June 27, 1857. At seventeen he was converted, and the year following commenced preaching. In 1808 he entered the New York Conference, M. E. Church, and for forty-four years, during nineteen of which he held the office of presiding elder, his ministerial labors were unabated. The last six years of his life he was superannuated. He was distinguished for decision and firmness of character. As a preacher, he was plain and practical, and many were the seals to his ministry.

Jewett, William D., a member of the East Genesee Conference, was born 1788, and died in Wayne Co., N. Y., in 1855. In 1830 he was admitted on trial in the Conference in which he labored until he was superannuated, in 1845. He was an earnest, faithful laborer, and frequently said, "I owe all I have to the church, and she shall have it when I am done." With the exception of a few trifling legacies, he bequeathed his property, amounting to $3000, to the Bible and missionary interests, and to the Superannuated Preachers' Fund.

Jobson, F. J., D.D., a Wesleyan minister of England, was born in Lincoln in 1812. Evincing a special love for art, he was, by the advice of his friend and tutor, articled to an architect in his native city. With his employer he was intimately associated with A. Pugin, Esq., in the revival of Gothic architecture in the kingdom. Religion early took possession of his heart; its claims upon him were stronger than those of his profession, which, at that time, was opening out to him the most tempting advantages. He elected to devote his energies to the service of God. In 1834 he entered the Wesleyan ministry, and soon was ranked among the most popular advocates of its missions and institutions. In circuit work, which occupied him thirty years, he returned to former circuits beyond what is usual, and three times was stationed three years at City Road, London. In 1856 he was selected to accompany Dr. Hannah as representative of the Conference to the M. E. Church of America, in which country he immediately established his reputation as an earnest and powerful preacher and speaker, and in acknowledgment of his acceptable service the honorary degree of D.D. was conferred upon him. After this Dr. Jobson was selected for the distinguished service of representing the English Wesleyan Conference in Australia. A most interesting narrative of this journey was published, under the title of "Australia, with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land." Dr. Jobson is the author of an octavo volume on "Chapel and School Architecture," which in reality revolutionized the style of chapel and school buildings in England. Several other works by Dr. Jobson are named in "Bibliographical Notices." In 1864 he was appointed to take charge of Methodist publications, and has done much to elevate the character and extend the circulation of Wesleyan literature. In 1869 he was elected president of the Conference. Dr. Jobson still preaches as earnestly and powerfully as ever; not only in Methodist pulpits, but occasionally in others. He is a large-hearted and catholic-spirited man, and is the acknowledged friend of prominent men in the Established Church and of non-conformist ministers. Mrs. Jobson is in all respects the best and most complete complement to her husband, and accompanied him on his tour to Australia, etc.

Jocelyn, George Bemis, D.D., was born in New Haven, Conn., Jan. 3, 1824. His parents shortly after removed to Cincinnati, and then to New Albany, Ind. In 1838 he joined the M. E. Church in the latter place. In 1842 he graduated at Indiana Asbury University, and the following year was admitted into the Indiana Conference. Having filled a number of stations, he was transferred, in 1857, to Iowa, and stationed at Des Moines and Burlington. In 1861 he was elected president of the Iowa Wesleyan University, and in 1864 he was chosen president of Albion College, Michigan, in which post he remained, with the exception of two years spent in the pastorate at Grand Rapids, until his death. His great-grandfather was a Methodist preacher, and his father was long a class-leader. He was a member of the General Conference of 1872 and 1876; was an able educator and an eloquent preacher. He died suddenly in Albion, in 1877.

Johnson, Edward, a teacher in schools of the Methodist Episcopal Church, was born in Lynn, Mass., April 20, 1831, and was graduated from Wesleyan University in 1856. He was afterwards teacher of Ancient Languages; in 1856, in the East Maine Conference Seminary; 1857, in the Providence Conference Seminary; 1858, in Amenia Seminary; 1862, in Pittsburgh Female College; in 1864, teacher of Ancient Languages and Natural History in Lassell Female Seminary; in 1865, preceptor of Stanstead Academy, Stanstead, P. Q.; and in 1868, proprietor of the Classical School at Lynn, Mass.

Johnson, Edwin A., D.D., was born at Gowanda, N. Y., Oct. 30, 1829; joined the M. E. Church at eleven years of age, and commenced to prepare for college, but owing to asthma was prevented from graduating. He was licensed to preach February, 1849; in 1852 entered the Erie Conference. He occupied important charges from that time till 1868, when he was elected associate editor of *The Pittsburgh Christian Advocate.* He is the author of "Money and Missions" (a prize tract), "Half Hour Studies of Life," and "The Live Boy, or Charley's Letters." He retired from editorial work in 1872, and is engaged in writing books and occasional papers for the periodical press of the church.

Johnson, Haines, was born in 1801, and died in Newbury, Vt., in 1856. At the age of twenty-eight he was converted, in 1830 entered the ministry, and the following year was admitted on trial in New Hampshire Conference of the M. E. Church, where he labored for twenty-five years. He was a successful preacher and an eminent pastor. "During the ten months previous to his death he made nine hundred pastoral visits. He was often heard to say, 'I am doing work for eternity.'"

Johnson, Harvey F., D.D., president of Whitworth Female College, Miss., was born in 1830, and removed from North Carolina to Mississippi in 1849, where he studied law and commenced practice as an attorney. He served in the legislature, and one term as district attorney or State solicitor in the Second Judicial District. He entered the ministry in 1859, and filled prominent appointments, as also the office of presiding elder, and was a delegate to the General Conference of the M. E. Church South in 1874. In 1866 he accepted the presidency of Madison College, at Sharon, Miss., and in 1867 was elected president of Whitworth Female College, in which position he still remains. By his efforts the institution, which then numbered only 50 pupils, with buildings out of repair, and almost unfurnished, has now over 200 students, with three new buildings erected at a cost of some ten or twelve thousand dollars.

REV. HARVEY F. JOHNSON, D.D.

Johnson, Herman Merrills, D.D., late president of Dickinson College, was born Nov. 25, 1815, at Butternuts, Otsego Co., N. Y., and died April 5, 1868, at Carlisle, Pa. He was graduated from Wesleyan University in 1839, and was shortly afterwards elected Professor of Ancient Languages in St. Charles College, Missouri. In 1842 he was elected Professor of Ancient Languages and Literature in the Ohio Wesleyan University, and was, during the first year of his term of service, acting president of that institution. In 1850 he was chosen Professor of English Literature in Dickinson College, and in 1860, president of that institution. He was an industrious student of languages and philology, having begun his studies with modern Greek in 1839, and continued them with Hebrew, Anglo-Saxon, Gaelic, Arabic, Syriac, Ethiopic, Irish, and Welsh. He joined the North Ohio Conference of the Methodist Episcopal Church in 1845, and was transferred to the Philadelphia Conference in 1850. He contributed several articles to the *Methodist Quarterly Review* and other periodicals, and edited a work entitled "Orientalia Antiquaria Herodoti."

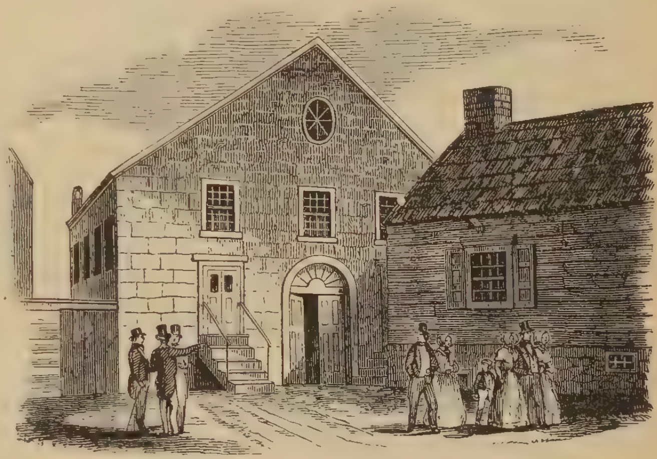
Johnson, Matthew, a distinguished layman of the United Methodist Free Churches, England, was born in Leeds in 1796, and died in Leeds on Jan. 12, 1864. Mr. Johnson may be regarded as one of the founders of the body, having taken an active part in the organ disputes of 1827,—a dispute which led to the secession of one thousand members in Leeds from the Wesleyan body, and the formation of the Protestant Methodist connection. This connection united with the Wesleyan Methodist Association on its organization in 1836, and Mr. Johnson was the first connectional secretary of the new body. On three other occasions he was honored with election to the same high office. He retired early in life from connectional office and honors, but, till his death, he took the deepest interest in the progress of the denomination. To the ecclesiasticism of the Free Churches Mr. Johnson was ardently attached. Of their principles he was the clear expounder and able defender. He was a sage in council, and his calm spirit and conciliatory disposition made him invaluable in cases of intricacy or difficulty.

Johnston, John, LL.D., a professor in Wesleyan University, was born at Bristol, Me., Aug. 25, 1806; was graduated from Bowdoin College in 1832, and was engaged as a teacher in the Oneida Conference Seminary, Cazenovia, N. Y., till 1835, when he was chosen principal of that institution. In the same year he was elected Adjunct Professor of Mathematics and Lecturer on Natural Science in Wesleyan University. In 1839 he was appointed Professor of Natural Science in the same institution. He has prepared, as text-books, editions of Turner's "Chemistry" and Turner's "Elements of Chemistry," a work on "Natural Philosophy" and a "Primary Natural Philosophy," which have been extensively used in the seminaries and colleges of the United States. He prepared, in 1873, a "History of the Towns of Bristol and Bremen, including the Ancient Pemaquid, Lincoln County, Me." He has been an occasional contributor to the *American Journal of Science*, the *National Magazine*, the *Methodist Quarterly Review*, and the *New England Historical and Genealogical Register*, and is a member of the Philadelphia Academy of Natural Sciences and of the American Association for the Advancement of Science.

Johnstown, N. Y. (pop. 3282), the capital of Fulton County. The town was named after Sir William Johnston, who, in 1771, contributed funds for building a court-house, jail, and an Episcopal church. When Methodism was introduced, Johnstown was included in the Mohawk circuit, which was one of the first organized in that part of New York. Johnstown circuit was organized in 1829, John Moriarty and Merritt Bates being appointed to that work. It was then in the New York Conference. They reported the following year 166 members. Subsequently it was for some time connected with Gloversville. It is now in the Troy Conference, and reports (1876) 275 members, 215 Sunday-school scholars, and $10,000 church property.

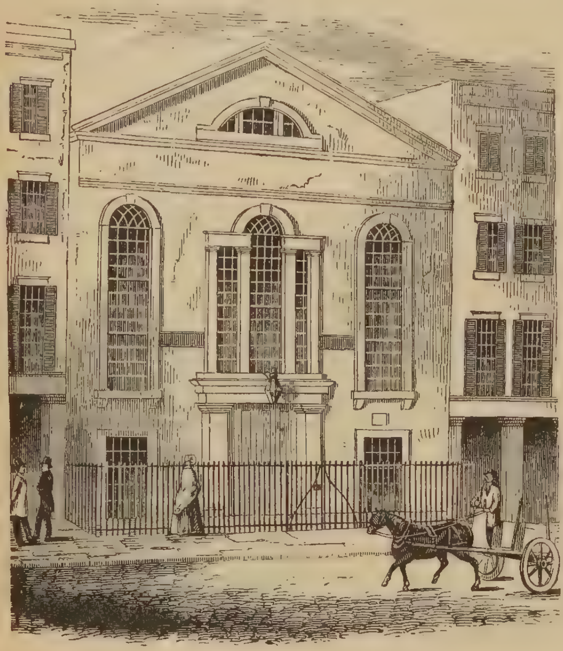
Johnstown, Pa. (pop. 6028), on the Pennsylvania Central Railroad, is situated at the foot of the western side of the Alleghany Mountains. Methodism was introduced in 1828, when Rev. Mr. Tudor preached in what was then a little village of about a dozen houses; and in the following November he organized a class. The first M. E. church edifice was a frame building, bought by the Methodists for a nominal sum, in which they worshiped for ten years, when it gave place to a small brick church, rebuilt in 1853. This was succeeded by a fine stone edifice, one of the best in the Pittsburgh Conference, in 1868. The second Methodist church was built of frame, in 1875. In 1833 Johnstown was included in the Conemaugh and Cambria mission, and first appears by name in 1835. It was then merged for a time in the Blairsville circuit, but reappears as a separate work in 1838. It is in the Pittsburgh Conference, and reports the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	620	700	$100,000
Second Church	89	362	10,000



OLD JOHN STREET M. E. CHURCH.

John Street Church, N.Y., was the first church edifice built by the Methodists in the United States. Near the same time a small log building was erected in what is now Carroll Co., Md., but the ground was never purchased, and the building was never finished. The enterprise in New York was owing to the energy and activity of Barbara Heck, Philip Embury, and Captain Webb. Services had been held first in a private house, then in a rigging-loft, but the place becoming so small, ground was leased, in 1768, on John Street, where the present church stands, and a church was erected of rough stone, faced with plaster. It was 60 by 42 feet, and contained a fire-place and chimney in one corner, to have the appearance of a private house, because the law did not permit dissenters to erect regular churches. It is said the plan was suggested by Barbara Heck. Captain Webb contributed £30, and the citizens of New York contributed liberally to assist the infant church. Philip Embury, who was a carpenter, worked at the building, making the pulpit with his own hands, and preached in it the dedication sermon on the 30th of October, 1768. It remained for twenty-two years the only Methodist church in New York, until, in 1790, the Forsyth Street church was erected. It had the services of Embury and Webb until Richard Williams arrived, who preceded Boardman and Pilmoor. The pulpit was occupied by one of these until the arrival of Asbury and Wright, in 1771, and of Rankin, in 1773. During the Revolutionary War it suffered in common with other churches. No report of its membership was made for several years, though services were regularly maintained for a large part of the time. At the close of the Revolutionary War, in 1784, the congregation was re-organized, under the care of John Dickins, and in ten years grew from 60 members to over 800. In this church many of the fathers of Methodism preached. It was in its earlier period very plain and uninviting, the fire-place in one corner and gallery in the other end unfinished, and which was ascended for some time simply by a ladder. It had plain benches without backs. As the society increased in numbers it was more comfortably furnished. In 1817 it was torn down, and a large church was erected in its place, which continued to be for many years regarded as the chief church in the city of New York. As, however, population removed from the lower part of the city the congregation diminished, and finding the house larger than necessary, the building was taken down and a new edifice was erected, with stores on either side. This remains the present John Street church, which is now maintained rather as a memorial church, and to accommodate the floating and poorer population of the lower part of the city. The accompanying engravings show the church as it was built in 1768, partly hidden by a small building, and also as it appears at present.



JOHN STREET CHURCH AS REBUILT.

Joint Board of Finance is a financial committee peculiar to the M. E. Church South. It is appointed by the president of the Annual Conference, near the close of its session, and is to continue until the close of the next Conference. It consists of one ministerial member of the Conference and one layman for each presiding elder's district. 1. They are to receive and disburse according to their judgment all funds for superannuated preachers, and the widows and orphans of deceased members of the Conference. 2. They are to estimate the amount necessary to meet these claims and apportion the same to the districts. 3. All matters relating to the financial interest of the Conference are to be referred to this board. 4. They are to make a full report of all their proceedings to the Conference for adoption, modification, or rejection. 5. The recording steward of each charge is to report a full account of all the financial business of the charge to this board. This board decides all matters of difference between the stewards and the preachers or presiding elders, and their decision is final. But the Annual Conference adopts its own methods of raising the moneys of which this board has control.

Joliet, Ill. (pop. 7263), the capital of Will County, named after Louis Joliet, one of the discoverers of the Mississippi. Methodist services were introduced in 1833, and the first church edifice was erected in 1837. It was rebuilt in 1850, and again in 1859. A mission church was erected in 1875, and the Richard Street church in 1877. Joliet circuit was organized in 1836, with Stephen R. Beggs as preacher in charge, who reported the following year 237 members. It is in the Rock River Conference, and has the following statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1833	Ottawa............	304	310	$24,000
1875	Centennial	108	230	2,500
1877	Richard Street..	......	......	2,500

Jolley, Hooper, a delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Dorchester Co., Md.; embraced religion in his tenth year; was appointed treasurer of the board of trustees of his church when a boy, and served in that position for fourteen years; was licensed to exhort in 1865, and to preach in 1866, and joined the Delaware Conference in 1867.

Jones, Hiram Augustus, professor in Lawrence University, was born Dec. 3, 1831, at Grafton, Mass.; was graduated from Wesleyan University in 1853, and became in the same year a teacher in the Spring Hill Boarding-School, Sandwich, Mass. He was appointed a tutor in Lawrence University in 1857, and was afterwards chosen Adjunct Professor, then Professor of Ancient Languages and Literature in that institution. He was appointed superintendent of the public schools of Appleton, Wis., in 1867, and returned to his former professorship in Lawrence University in 1869. In 1872 and 1873 he held the office of county supervisor of Outagamie Co., Wis.

Jones, James, was born in England in 1790; emigrated to the United States in 1803; was converted in 1810, and in 1820 entered the Ohio Conference of the M. E. Church. He afterwards located, but was re-admitted into the Indiana Conference in 1834, where he continued to labor until prostrated by disease. He died Nov. 7, 1856. "He was a sound divine, a man of great faith, a good pastor, and faithful as an itinerant Methodist preacher. Perhaps few preachers have been more successful in winning souls to Christ."

Jones, John A., a lay delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Maryland, Sept. 1, 1803, and joined the church at an early age. He has retired from business, and fills the offices of trustee, treasurer, and recording steward of his church.

Jones, John M., was born in England, and educated in France. He was reared under Roman Catholic influence, and identified himself with that church. When a young man he emigrated to Canada, and thence to America, where he was employed as a teacher in a Catholic institution in Prince George County, Md. A revival occurred in the vicinity, and at a camp-meeting, in 1834, he sought and found forgiveness of sin, and attached himself to the Methodist Episcopal Church. Notwithstanding many adverse threats, as well as persuasions, he remained firm and steadfast, and in 1836 entered the Baltimore Conference. His last illness was of short duration. He died in 1855, in the forty-fifth year of his age. He was a man of rare excellence and many virtues, and did the work of an evangelist zealously and acceptably.

Jones, Peter, an Indian minister, named in his own dialect, Kah-ke-wa-qo-ma-by, was the son of a provincial land surveyor and of the daughter of an Indian chief of the Ojibway nation. He was born Jan. 1, 1802, and was left to the care of a heathen mother until he was fourteen years of age, following the Indian customs, without any education, and speaking, with the exception of a few words, only the Indian language. In the year 1816 his father sent him to school at Salt Fleet, where he learned to "read, write, and cipher;" afterwards he removed among the Mohawks, where he was baptized and learned an Anglican catechism. When about twenty years of age he spent another winter at school. Through the labors of Seth Crawford, a young man from near Saratoga, who was teaching in the neighborhood, he was much impressed, and in 1823, at a camp-meeting in Ancaster, he was converted. Elder Case took a deep interest in him, and Rev. Alvin Torrey, being then a missionary, received him into one of his societies. He soon became an active exhorter, and was employed as an evangelist among the Indian tribes. In 1827 he was received on trial as a traveling preacher, in which work he continued until his death, which occurred near Brantford, Canada, June 28, 1856. He steadfastly adhered to the large body of the Canada Conference, and crossed the Atlantic three times, chiefly in the interest of Canadian missions. He was regarded as an intelligent, well-read Christian gentleman, and was a fair preacher in English, and very eloquent in his native tongue.

Jordan, William Harvey, was born at Birmingham, England, Jan. 20, 1832. He was brought up under Wesleyan influences. Arriving in America when seventeen years of age, he settled with his parents near Jacksonville, Morgan Co., Ill. In 1850 he was converted at a New Year's meeting in the Methodist Protestant church, under the preaching of Rev. R. F. Shinn. He immediately felt powerfully impressed that it was his duty to preach the gospel. He was then learning the carpenter trade, and shrank from the duty until 1853, when the "call" and conviction became so pressing that he was licensed as an exhorter, and soon after as a local preacher. In 1855, under an overwhelming sense of duty, he resigned all worldly pursuits and entered the itinerancy of the Methodist Protestant Church, where he continues to this time, 1877. By application to study he has made amends for the educational disadvantages of his early days. He is a frequent contributor to the church periodicals. In 1862 he enlisted in the United States army, but was rejected on account of poor health. He again entered, however, as chaplain of the 150th Illinois volunteers, and served till the end of the war. He was actively engaged in the anti-slavery movement before and during the War of the Rebellion. He has been twice president of the Annual Conference, and once member of the General Conference of the M. P. Church.

Jost, Cranswick, a professor in Mount Allison Wesleyan College, Sackville, N. B., was born in Guysborough, N. S., Aug. 25, 1858; was graduated from Wesleyan University in 1862, and in the same year joined the Wesleyan Conference of Eastern British America. He performed pastoral work in the same Conference until 1867, when he was appointed vice-principal of Mount Allison Academy, and Professor of Hebrew, and Acting Professor of Mental and Moral Philosophy in Mount Allison Wesleyan College.

Joyce, Isaac W., D.D., was born in Hamilton Co., O., Oct. 11, 1836. His parents removed to Tippecanoe Co., Ind., in the spring of 1850. He was converted and joined the church July 22, 1852, near Lafayette, Ind., was educated at the Hartsville University; and was admitted into the Northwest Indiana Conference, Oct. 4, 1859. He has filled some of the most important stations in his Conference, and was for four years presiding elder.

Judd, Charles W., missionary to India, was born Jan. 13, 1829. While quite young he was converted, and at once began to prepare for the Christian ministry. He studied in Elmira Academy, Cazenovia Seminary, and Charlotteville. He attended Cazenovia Seminary in 1850–51, and joined the Wyoming Conference in 1854. After five years of pastoral labor, he sailed with others, in 1859, as a missionary to India. Having spent ten years in earnest labor, and his health and that of Mrs. Judd requiring a vacation, they returned and spent two years, making missionary addresses, and in other ways assisting the missionary cause. In 1871 they returned again to India, and are now engaged in missionary labors.

Judd, Gaylord, was born in Connecticut, 1784; licensed as a local preacher in 1809, and in 1821 entered the Genesee Conference of the M. E. Church, which at that time covered a very extensive territory. His labors for twenty years were chiefly in the Susquehanna Valley. "He was a sound, practical, theological preacher, rightly dividing and judiciously applying the word of truth." In 1858 he was on his knees in family worship, when suddenly pausing, it was seen that he had fallen, and in a few moments his life was ended by apoplexy. Three of his sons have been called to the ministry, and one has been a missionary in India.

Judd, Orange, editor and publisher of *The American Agriculturist*, was born near Niagara Falls, N. Y., July 26, 1822. He was graduated from Wesleyan University in 1847, and afterwards, from 1850 to 1853, studied analytical and agricultural chemistry in the laboratory of Yale College. He taught in the High School at Portland, Conn., in 1847; was, in 1848 and 1849, teacher of Chemistry and Natural Science in the Wesleyan Academy, at Wilbraham, Mass., and in 1852 and 1853 lectured on Agriculture in Windham Co., Conn. He became editor of *The American Agriculturist* in 1853, agricultural editor of *The New York Times* in 1855, and sole proprietor of *The American Agriculturist* in 1866. A German as well as an English edition of *The American Agriculturist* was begun in 1866. He served with the United States Christian Commission in 1863, and with the Sanitary Commission in 1864, and contracted in the latter service a dangerous illness. In 1868 and 1869 he was president of the New York, Flushing and North Side Railroad, and of the Flushing Railroad, L. I. He was elected president of the Alumni Association of the Wesleyan University in 1866; projected "The Alumni Record of the Wesleyan University," and published a preliminary edition of that work in 1868, and the first regular edition in 1869. He gave $100,000 as a fund for building the Orange Judd Hall of Natural Science of the Wesleyan University, for which ground was broken in 1869; the corner-stone of the building was laid in 1870, and the building itself was dedicated in 1871, all under his auspices. In connection with *The American Agriculturist* he has built up a large business in the publication of works on agriculture, horticulture, domestic and rural economy, domestic architecture, and cognate arts. His house, the Orange Judd Publishing Company, is the leading house in this branch of trade, and is, in fact, the only house extensively and exclusively devoted to the publication of the class of works which form its specialty.

Judicial Conferences.—Prior to the General Conference of 1872, in the trial of ministers, an appeal could only be taken to the ensuing General Conference. This body meeting but once in four years, oftentimes occasioned an inconvenient delay. The time occupied by the General Conference was also felt to be unnecessarily spent. In 1872, it was determined that each Conference should "select seven elders, men of experience and sound judgment in the affairs of the church, who should be known as 'Triers of Appeals;' and when notice of an appeal should be given to the bishop or president of an Annual Conference, he should proceed, with due regard to the wishes and rights of the appellant, to designate three Conferences conveniently near that from which the appeal is made, whose triers of appeals are constituted a Judicial Conference. It was made his duty to fix the time and place of the Conference, and to give notice thereof to all the parties concerned." In such proceedings the appellant has the right of peremptory challenge, yet so that the number of triers present shall not be reduced below thirteen, which number shall be required for a quorum. A bishop presides over the Judicial Conference, a secretary is appointed, and record made of the proceedings, which papers are to be forwarded to the ensuing General Conference. In all cases of appeal coming before the Judicial Conference, the parties are heard as to the grounds of appeal, and the Conference decides the case. The ensuing General Conference reviews only the decisions or questions of law contained in the records, and in the documents transmitted from these Judicial Conferences. In case of serious error, the General Conference has the power to take such action as it deems that justice and equity require. In case of appeal from Annual Conferences in the United States not easily accessible, the president may select triers from other Conferences than those named. Appeals from Conferences outside of the United States may be heard by Judicial Conferences, called to meet at or near New York by the bishop in charge of such Conference, or they may be made directly to the General Conference. In case of a charge against a bishop in the interim of the General Conference, one of the bishops shall convene a Judicial Conference, to be composed of the triers of appeals of five neighboring Conferences; and this Judicial Conference has full power to try the accused bishop, and to suspend him from the functions of his office, or to expel him from the church, as they may deem his offense requires. The accused has the right of peremptory challenge, yet so that the number shall not be reduced below twenty-one. He has the right of an appeal to the ensuing General Conference. The expenses of such bodies are, under the order of the General Conference, met from the Book Concern.

"**Justification** is the act of God's free grace, by which he absolves a sinner from guilt and punishment, and accepts him as righteous, on account of the atonement of Christ." In the Ninth Article of Religion of the Methodist Episcopal Church the doctrine is thus set forth: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." Justification in the New Testament is synonymous with the pardon or remission of sin, the non-imputation of sin, and the imputation of righteousness. It is an act of grace to the sinner: it is the decree of God declaring his pardon, and is a decision consistent with law, and based upon certain conditions. This decision does not, of itself, effect a change in the character of the sinner. To make a man just as to *character* is a work of grace in the soul wrought by the Holy Spirit. This is called regeneration; but justification is the pardon of sin,—a *change* of *relation* by which the sinner is treated as righteous before God. It is not, as the Romanists teach, "the remission of sin and the infusion of new habits of grace," but refers to the relation and not to the character of the sinner. The effect upon the sinner is not subjective, as in regeneration and sanctification. It is something *done for him*, but *not in* him. "Justification is a work done for the sinner, changing his relations to law; but regeneration is a work of the Holy Spirit wrought in the mind of the sinner, changing his moral and religious character." The one is to treat a sinner as he would be treated if he were a just man; the other is to make him a just man.

Mr. Wesley affirms "by *justification* we are saved from the guilt of sin, and restored to the *favor* of God; by *sanctification* we are saved from the power and root of sin, and restored to the *image* of God."

Justification and regeneration are contemporary "in the evidence of consciousness. But in order of thought, faith is first, justification second, and regeneration third." And sometimes the work of the latter is described in the Scripture in terms of the former.

The atonement of Christ is the meritorious cause of the sinner's justification. His life and death become to us the ground of our acceptance with God. "In consideration of this sacrifice God hath now reconciled the world to himself, not imputing to them their former trespasses. For the sake of his well-beloved Son, of what he hath done and suffered for us, God now vouchsafes, on one only condition (which he also enables us to perform), both to remit the punishment due to our sins and to reinstate us in his favor."—Wesley's Sermons, vol. i. pp. 45, 46. The condition of justification is faith in our Lord Jesus Christ. Christ by his active and passive obedience has fulfilled the demands of God's violated law. He has made full satisfaction for the sins of all men, so that God can now consistently offer salvation to all men on the conditions laid down in the gospel. Faith is that *condition.* Christ is the procuring cause. The redemption in him is possible for all men when that faith is exercised. Faith that justifies is not a substitute for righteousness, but rather an act of obedience to the command of God, by which the sinner is exonerated from suffering of punishment. The believer is saved from penalty, and he stands before God as a righteous man.

Faith as the only condition of justification before God is the distinctive doctrine of Protestantism: separating it from the teachings of the Roman Catholic Church, which affirms faith to be only "assent, and neither the" formal nor "instrumental cause of justification, and the church to be the" general, and the sacraments the especial means by which man is justified. Methodism teaches justification in distinction from the Calvinian Churches, as antecedent to regeneration.

K.

Kaffraria is a country on the southeastern coast of Africa, adjoining the Cape Colony. It is under the control of the English government, though inhabited chiefly by the Kaffirs and Zooloos. The Wesleyans of England established missions among them in 1824. The frontier wars broke them up in 1845, and again in 1848. They have since that time had remarkable success in bringing the population under the influence of the Cape Colony. They have built a large number of churches, many of which are very primitive in their style, and they have also founded a number of schools, which have been instrumental in educating and civilizing the natives. Butterworth, of which an engraving is given, and which was named after an eminent Englishman, is the residence of one missionary and eight native evangelists. It reported, in 1875, 626 members.

BUTTERWORTH, KAFFRARIA.

Kalamazoo, Mich. (pop. 9181), is the capital of Kalamazoo County, and is a flourishing city. Methodist services were introduced in 1832 by J. F. Robe. It was then connected with the Indiana Conference, and reported the following year 156 members. The first church was built in 1842. In 1867 this church was sold, and a new and beautiful edifice was commenced, which was dedicated in 1869. There is also an African M. E. Church society, which dedicated a church in 1876. It is in the Michigan Conference, and with the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	546	320	$52,000
African M. E. Church	89	126	7,000

Kansas (pop. 364,399) is a part of the Louisiana purchase, and embraces an area of 81,318 square miles. Its admission as a State caused a long and bitter controversy on the subject of slavery. In 1820 an act had been passed by Congress prohibiting slavery from the territory north of 36° 30′. In 1854 a bill was presented in Congress to organize two Territories, to be called Kansas and Nebraska, with a provision that the act of 1820 should not apply to these Territories. The question excited the nation, but notwithstanding the bill became a law. The population from the North and from the South flowed rapidly into the Territory, each desirous of getting its control. The first election resulted in the triumph of the pro-slavery interest, and prepared what was known as the Lecompton constitution. The free party assembled in 1859 and prepared a constitution excluding slavery, and the State was finally admitted under this constitution in 1861. This struggle in Kansas was, in fact, the commencement of the struggle with slavery that terminated only during the Civil War. The excitement greatly retarded the spread of religious influence in the State, but after the settlement the population increased with rapidity, and the various churches had a rapid growth.

Methodism was introduced into Kansas by missionaries from the Missouri Conference among the Indians in that Territory about 1830, the Arkansas district forming a part of the Missouri Conference. Indian missions were organized among the Cherokees, Creeks, and other Indians at that date. The following year Kansas missions were particularly mentioned, with Joseph Edmundson as superintendent, and Thomas and William Johnson, missionaries. In 1835, W. Johnson was appointed both to the mission and the school. In 1837, Johnson reported for Kansas mission 3 whites and 1 Indian, and for Indian mission 22 whites and 502 Indians. At the separation of the church, in 1845, the Indian missions were taken charge of by the M. E. Church South. At the Iowa Conference of the M. E. Church, in 1854, a Nebraska and Kansas mission district was organized, and Fort Leavenworth was marked to be supplied. The same year this district was connected with the Missouri Conference, and Fort Leavenworth, Kickapoo mission, Fort Scott, Fort Riley, and Wakarusa mission, were marked as appointments. The following year the Kansas district was reported as embracing 773 members, besides 127 Indians. In 1856 the Kansas and Nebraska Conference was formed, and the work was increased so that in 1860 the Kansas Conference was separated from it. There are now in Kansas two Conferences, which reported, in 1876, 201 itinerant and 275 local preachers, 26,528 members, 17,652 Sunday-school scholars, 107 churches, valued at $290,600, and 81 parsonages, valued at $45,950. The Baker University, which is yet, however, in its infancy, has been established at Baldwin City (see Baker University), and has done a good work for that growing State. The German Methodists are also well represented in the State. The M. E. Church South has about 2000 members, and the Methodist Protestants have about 1500. The African M. E. Church has organized a Conference, which reports 31 preachers, 2279 members, with 27 churches and 3 parsonages, valued at $45,750. The statistics of the various denominations were reported in the United States census of 1870 as follows:

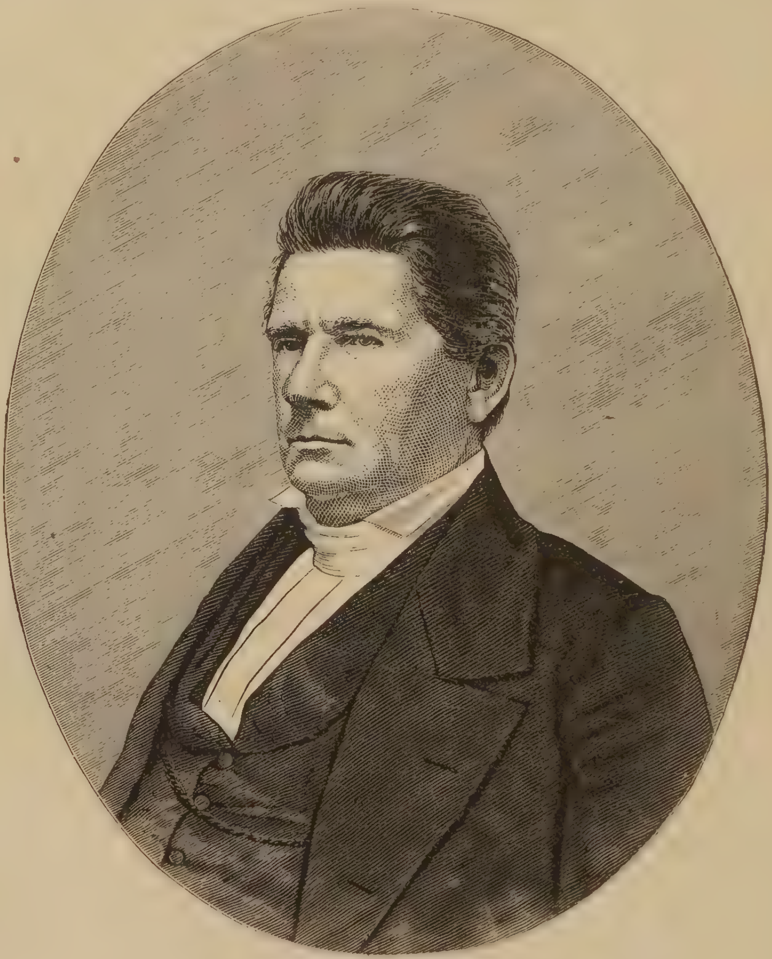
	Organizations.	Edifices.	Sittings.	Property.
All denominations..	530	301	102,135	$1,722,700
Baptist..................	91	56	18,540	247,900
Congregational	43	26	8,350	152,000
Episcopal	14	9	3,280	57,500
Presbyterian	84	55	40,660	277,900
Roman Catholics....	37	34	14,605	513,200
United Brethren....	24	8	2,200	31,500
Methodist.............	166	74	23,525	316,600

Kansas City, Mo. (pop. 32,260), is situated near the western line of the State, on the Missouri River, and is, next to St. Louis, the most populous city in the State. It was not in existence at the time of the separation of the M. E. Church South, in 1845, but the surrounding region was embraced within its bounds. Services were early introduced into the growing village, and as early as 1858 the M. E. Church South reported 79 members, with E. T. Peery as pastor. It is mentioned in the minutes of the M. E. Church for 1859, but no pastor was appointed. It was probably previously in connection with other appointments. In 1860, 35 members were reported, but no church or Sunday-school building for the M. E. Church. In 1861 a church was erected, costing about $1000, and it became a station, with 47 members. During the war which followed little progress was made, as the city was on the border and constantly exposed. For some time it was connected with Independence. Since the war the churches have added other organizations, and the M. E. Church has grown rapidly. The statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church, Grand Ave...	510	1300	$15,500
" " Liberty St....	80	150	8200
M. E. Church South...........	194	......	....

Kansas Conference.—The Kansas and Nebraska Conference was organized by the General Conference of 1856, and included Kansas and Nebraska Territories, with that part of the Territories of New Mexico and Utah lying east of the Rocky Mountains. The first session of the Conference was held at Nebraska City, April 16, 1857, Bishop Ames, presiding. The statistics for the Territory included within the above-named boundaries were 29 traveling preachers, 1182 members, 4 churches, valued at $11,900, and 1 parsonage, valued at $200; no Sunday-schools were reported. In 1860 the Territory was divided, and the Kansas Conference embraced "the State or Territory of Kansas and the State of Texas, and that portion of New Mexico east of the Rocky Mountains." In 1864 the boundaries were limited, and the Kansas Conference embraced "the State of Kansas," and the following year reported 66 traveling and 112 local preachers, with 5423 members. In 1872 the boundaries were made to include not only the State of Kansas, but "so much of the Indian Territory on the south thereof as lies north of the 36th parallel of north latitude." At the same time permission was given to the Kansas Conference "to divide its territory during the next four years if it judged best and the presiding bishop concurred." In conformity with this permission the Kansas Conference of 1873 resolved to divide. The first session after the division the Conference met at Atchison. The boundaries of the Kansas Conference now embrace "that portion of the State of Kansas lying north of the south line of township sixteen, including the town of Pomona, which lies south of said line, but which leave Louisburg, Ottawa, and Baldwin City lying north of said line, in the South Kansas Conference. Baldwin City shall belong to South Kansas Conference after the session of said Conference in 1877." Baldwin City, the seat of Baker University, is near the boundary line of the two Conferences, and has been placed alternately in Kansas and in the South Kansas Conference, as both Conferences are patronizing territories. The statistics for 1876 were as follows: 100 preachers, 12,138 members, 8450 Sunday-school scholars, 60 churches, valued at $176,100, 34 parsonages, valued at $17,750.

Kansas Conference, Methodist Protestant Church, was reported, in 1877, as embracing 37 itinerant and 32 unstationed ministers, 1542 members, and a church and parsonage valued at $1440.



REV. HUBBARD HINDE KAVANAUGH, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

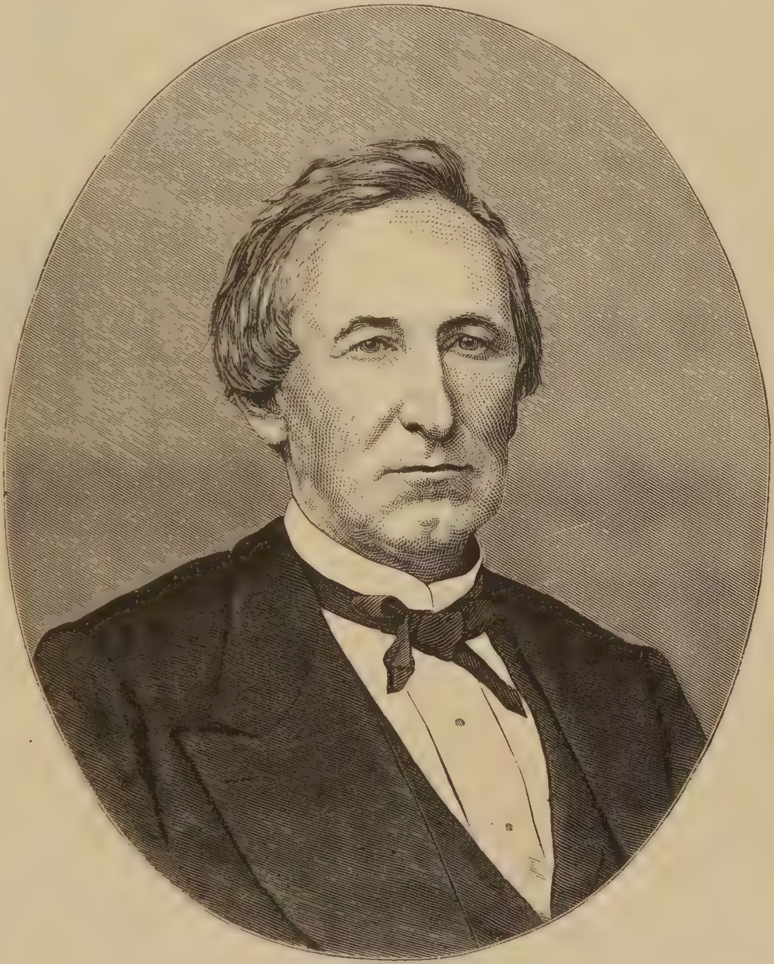
Kavanaugh, Hubbard Hinde, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Clark Co., Ky., Jan. 14, 1802. His father was of Irish descent. His mother was the daughter of Dr. Thomas Hinde, so well known in early Western Methodist history. In his boyhood he was apprenticed to the printing business, which was conducted by the Rev. John Lyle, of the Presbyterian Church. In his sixteenth year he was converted, and united with the Methodist Episcopal Church. He was admitted on trial in the Kentucky Conference in 1823, and has been an effective Methodist minister, filling many of the most prominent appointments, for fifty-four years. He was elected bishop at the General Conference in 1854, which sat at Columbus, Ga., and has been active in the discharge of the duties of his office from that period to the present. As a preacher and as an administrator he ranks deservedly high in his church.

Keeling, Isaac, an English Wesleyan minister, was born in 1789; was received as a probationer for the ministry in 1811, and for more than half a century he continued in active service.

The last six years of his life were spent in retirement. As a public man, Mr. Keeling had the confidence of his brethren. His clear judgment, practical sagacity, and loyalty served the connection in many offices of trust, especially in the presidential chair. He died in the "quietness and confidence" of faith in Jesus, in 1869.

Keene, N. H. (pop. 5971), is the capital of Cheshire County, and situated on the Cheshire Railroad. This place was originally enrolled in the older Methodist circuits in New England. It does not appear by name until 1838, when E. B. Morgan was sent to Keene mission, who reported, in 1839, 39 members, and Nelson was connected with it. In 1841 it was connected with Chesterfield, and reported 120 members. In 1852 a church was erected, which gave way, in 1868, to a new and beautiful edifice. It is in the New Hampshire Conference, and has 325 members, 300 scholars, and $40,000 church property.

Keener, John Christian, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 7, 1819. When he was nine years of age he was taken by Wilbur Fisk, who was visiting at the house of his father, to Wilbraham Academy, and who kept him under his care for three years. When the Wesleyan University was established he removed with Dr. Fisk, who was its first president, and was a member of the first regular class formed in the Wesleyan University, graduating in 1835. He was converted in Baltimore in 1838, and served as superintendent of a Sunday-school in Wesley chapel charge for two years; and in this work he felt the divine call to preach. After returning from college, he engaged in a wholesale drug-store, and was doing a prosperous and successful business, when he resolved to close up his business and abandon secular pursuits. He was licensed to preach in Alabama, and was admitted into the Conference in 1843. In



REV. JOHN CHRISTIAN KEENER, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

1848 he was sent to New Orleans, which was then considered not only a difficult but a dangerous post. He remained there twenty years, being successively pastor of the Poydras Street, Carondelet Street, and Felicity Street churches, and presiding elder of the New Orleans district. He was also from 1866 editor of *The New Orleans Christian Advocate.* He was elected and ordained bishop in May, 1870. Since that period he has traveled extensively in the discharge of his episcopal duties, has several times visited Mexico, and has taken a deep interest in the Mexican mission.

Keighly, Joshua, was a native of Yorkshire, England, and was converted in his youth. He was admitted into the Conference in 1780, and was ordained by Mr. Wesley in 1786, and sent to preach in Scotland. The following year he was appointed to Edinburgh and Glasgow, but died Aug. 10, 1787. He administered the sacrament at Elgin two weeks before his death.

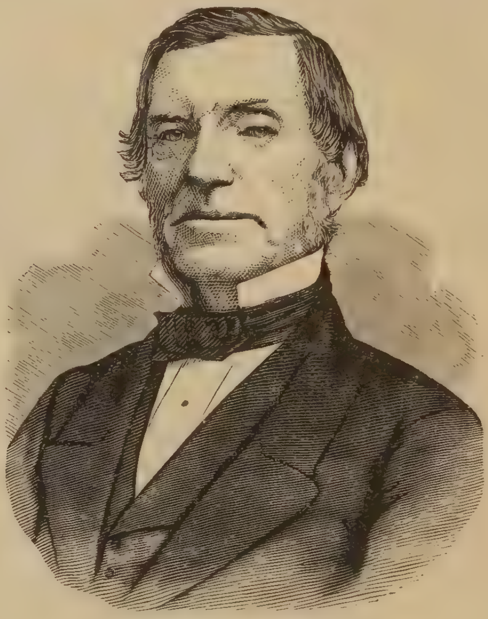
Kelk, William, the son of one of the early Methodist preachers of England, was imbued with a love for the spirit and usages of old Methodism. He merits the gratitude of all generations of Methodists for the inception of the most valuable economical scheme in the organization, and which, as chapel secretary, he for many years worked out. He sacrificed his health to his exertions. He had a firm trust in the atonement, and his end was peace in 1866.

Keller, Frederick K., was born near Frankfort-on-the-Main, Germany, in 1829; received a common school education in Germany, and was converted in New York in 1850. He has been for years a class-leader and trustee, and an active member of the new German M. E. church, Fortieth Street, in that city. He engaged in mercantile life as a provision dealer, and in 1872 he spent considerable time in Europe, especially in Germany and Switzerland. He was elected lay delegate to represent the Central German Conference at the General Conference of 1872.

Kelly, Charles H., an English Wesleyan preacher, entered the ministry in 1857; was the president's assistant the following year. Deeply interested in army and navy work, he spent eleven years in Aldershot, Chatham garrison, Sheerness, and Chelsea. In 1875 he was appointed to the charge of the connectional Sunday-School Union, just then inaugurated, as its secretary and editor. For this post he is eminently qualified, and has already done good service; in a word, the department was fitted for him and he for the department.

Kelso, George W., a minister in the M. E. Church, was born in Louisa Co., Va., in 1815, and died Aug. 10, 1843. He was educated at the Nashville University, and was received into the Tennessee Conference in 1835, and was transferred to the Virginia Conference in 1842. He was a faithful and successful minister.

Kelso, Thomas, Esq., of Baltimore, Md., was born Aug. 28, 1784, in Clones, Ireland, and emigrated to the United States in 1791. He was converted in his childhood, but did not join the church until in 1807. He soon became an active member, and a cheerful and liberal supporter of all its interests and enterprises. Among other gifts may be mentioned $12,000 to the Church Extension Society, about $14,000 to the Metropolitan church at Washington, and $7000 to the Mount Vernon Place church, Baltimore. Before his death he purchased property and endowed an asylum for taking care of the orphans of the Church, at a cost of $120,000. He decidedly shunned civil office, but was prevailed upon to serve several terms in the Baltimore City Councils. In the business community he long occupied various places of trust, having been president of the Equitable Insurance Society, vice-president and director of the First National Bank of Baltimore, and principal director and the largest stockholder in the Baltimore Steam Packet Company and the Seaboard and Roanoke Railroad Company, and was for some thirty-seven years also a director in the Philadelphia, Wilmington and Baltimore Railroad Company. He has held various official positions in the Church, having been the president of the Preachers' Aid Society and of the Male Free School and Colored Institute, and was trustee and manager in others. He died in 1878, having retained his business and Christian activity to the last.



THOMAS KELSO, ESQ.

Kendrick, Bennett, a minister in the M. E. Church, was born in Virginia; entered the traveling connection in 1789; filled a number of stations, and served as presiding elder. He died April 5, 1807. He was a studious and skillful minister.

Kennaday, John, D.D., was born in New York, Nov. 3, 1800. He learned the printing business, but devoted all his leisure to literary pursuits. He joined the New York Conference in 1823, and subsequently filled prominent appointments in Philadelphia, Wilmington, Newark, New York, and Brooklyn. Of the forty years of his ministerial life, twenty-two were spent in five churches. "He was eminent in his gifts, in his attainments, and in his devotion to his sacred calling, and in the seals God gave to his ministry." He died Nov. 13, 1863.

Kennedy, William Magee, was born in 1783, in what is now Tennessee. In 1803 he was converted, and received by the South Carolina Conference in 1805. After filling important appointments for more than thirty years, he was struck with apoplexy in 1839, and died in 1840. He was a prudent, devoted, and earnest minister.

Kennerly, Philip, a minister in the M. E. Church, was born in Virginia, Oct. 18, 1769, and entered the Baltimore Conference in 1804. On account of disease in the throat he located in 1806; re-entered the Kentucky Conference in 1821, and died the following October. "But his work was done; his temporalities well adjusted; his slaves emancipated; and his sun went down without a cloud."

Kenney, Wesley, D.D., was born May 8, 1808, in Washington Co., Pa., and died in Smyrna, Del., June 24, 1875. In his nineteenth year he was converted, and was admitted on trial in the Pittsburgh Conference in 1832. After serving several charges, in 1852 he was transferred to Newark Conference, and served Central church and Clinton Street church, Newark. In 1855 he was transferred to the Philadelphia Conference, and served successively important charges. Because of failing health he was left without an appointment in 1866. He was a member of the General Conferences of 1848 and 1872. Dr. Kenney was well educated, although he had not a collegiate training. As a preacher he was very popular. His grace of oratory and embellishments of language, his pathos, clearness, and deep spirituality, rendered him effective in the pulpit. The later years of his life were passed in physical weakness.

Kenosha, Wis. (pop. 4309), the capital of Kenosha County, on Lake Michigan, is a city of comparatively recent origin. Methodism was introduced in 1837, when the town was called Southport. The society built its house of worship in 1843, and has since remodeled and enlarged it. A parsonage was built in 1845. There is also a German Methodist service established in this place. It is in the Wisconsin Conference, and reports:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	160	100	$4000
German M. E. Church	100	36	2000

Kent, Asa, a minister of the M. E. Church, was born in Massachusetts, May 9, 1780, and joined the New York Conference in 1802. The following year he entered the New England Conference. He filled a number of important appointments, and was presiding elder of the New London district and a delegate to the General Conferences of 1812 and 1816. He died Sept. 1, 1860. He wrote considerably for the church papers, and his writings were characterized by clearness and spirituality.

Kentucky (pop. 1,321,011) was the first Western State formed after the adoption of the Constitution. Daniel Boone is said to have been the first white settler. A portion of the State had been explored as early as 1754, but the Indians were so numerous and hostile that the settlement was very difficult. In 1792 it was admitted into the Union. At the Baltimore Conference of 1786, Bishop Asbury appointed James Haw and Benjamin Ogden as missionaries to Kentucky. They had been preceded, however, by Francis Clark, a local preacher from Virginia, who had emigrated in 1783, and had settled in the neighborhood of Danville. He was diligent and successful, and was assisted by William A. Thomson, from North Carolina, who settled in the same neighborhood, and subsequently became a member of the Ohio Conference. The next preachers who visited Kentucky were Nathaniel Harris, from Virginia, and Gabriel and Daniel Whitefield, from the Red Stone country. Harris settled in Jessamine County, and the Whitefields in Fayette. Philip Taylor and Joseph Furgeson were also among the earliest local preachers, and Furgeson's meeting-house was one of the first erected in that part of the State. Francis Clark, however, is entitled to the honor of being the founder of Methodism in Kentucky. He settled in Mercer County, and organized the first class in the State, about six miles from Danville. Haw and Ogden arrived in the latter part of 1786, and at the Conference in 1787, reported 90 members from Kentucky. The work was divided into two circuits: one charge was called Kentucky, to which Haw was returned, with two assistants; the other was called Cumberland, to which Ogden was appointed; and after laboring one year, he extended the Cumberland circuit so as to embrace what is now known as Southern Tennessee and a small portion of Kentucky. The Kentucky circuit included the whole of Kentucky except the small part embraced in Cumberland, and the following year 480 members were returned. Great success attended the pioneer preachers as they traveled around their vast circuits. In the spring of 1790, Bishop Asbury made his first visit to the State, and held the first annual Conference in that region. He was accompanied by Richard Whatcoat, Hope Hull, and John Seawell. The Conference met at Masterson station, about five miles north of Lexington, where the first Methodist church in Kentucky, a plain log structure, was erected. The Conference was composed of but six members. It lasted two days, during which time they planned a school to be entitled Bethel, and raised a subscription of £300 for its establishment. In 1796, in the minutes there were reported from Kentucky 1750 members. The growth of Methodism in Kentucky, however, was not equal to what it was in Ohio and the States generally of the Northwest. The Presbyterians early founded seminaries, and a large number emigrated from the Eastern States. The Baptists also were eminently successful, and have been from an early period the most numerous denomination of Christians in the State. In 1823, Augusta College was established, being the first Methodist college, after the destruction of Cokesbury, in the United States; but though prosperous for a time, yet, owing to border troubles, the institution has passed away. (See AUGUSTA COLLEGE) For a short time the Kentucky Conference had the control of the Transylvania University, at Lexington, but relinquished it after a few years.

Kentucky adhered, in 1845, to the South; a few congregations, however, preferred to adhere to the Merhodist Episcopal Church, and services were established among them. At present there are two Conferences of the M. E. Church South in Kentucky, to wit: the Louisville and Kentucky Conferences, embracing 218 traveling and 214 local preachers, with 48,821 members and 19,038 Sunday-school scholars. Louisville Conference alone has 300 churches, valued at $613,860, and 38 parsonages, valued at $49,650. The M. E. Church has a Kentucky Conference, which reports 96 traveling and 170 local preachers, 20,440 members, with 8793 Sunday-school scholars, 174 churches, valued at $418,464, and 16 parsonages, valued at $26,050. The larger part of the Lexington Conference, embracing the colored membership, is in this State, and reports about 5600 members, with church property amounting to $77,000. There are also several German churches, numbering 1000 members. The African M. E. Church has a Conference, which reports 5226 members, with a church property of $115,700. The African M. E. Zion Church has also a Conference, which reports about 3000 members, but several of its appointments are in adjacent States. The Colored Church of America reports a Conference, but its statistics are not at hand. According to the tables published in the United States census of 1870, the various denominations stand relatively as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	2969	2696	878,039	$9,824,465
Baptist	1004	926	288,936	2,023,975
Christian	490	436	140,585	1,046,075
Episcopal	38	35	15,800	570,360
Evangelical Asso.	5	5	3,000	150,000
Jewish	3	3	1,500	134,000
Lutheran	7	7	1,650	16,000
Presbyterian	289	270	97,150	1,275,400
Roman Catholic	130	125	72,550	2,604,900
Unitarian	1	1	700	75,000
Universalist	2	2	400	5,500
Methodist	978	818	244,918	1,854,565

Kentucky Conference, African M. E. Church, includes the State of Kentucky. At its session in 1876 it stationed 57 preachers, and reported 63 local preachers, 5226 members, 55 churches, valued at $115,730, and $145 for missions.

Kentucky Conference, African M. E. Zion Church, was organized in Kentucky in 1863. It reported at the Conference in 1876, 30 traveling and 64 local preachers and exhorters, 2990 members, 1406 Sunday-school scholars, and 34 churches, valued at $55,375.

Kentucky Conference, M. E. Church.—The Conference which had existed in the State of Kentucky in connection with the M. E. Church, adhered South in 1845. In 1852 the General Conference authorized the formation of the Kentucky Conference, which held its first session in connection with the Cincinnati Conference, under the presidency of Bishop Janes, and met for the first time as a separate Conference in 1853. In 1856 its boundaries were arranged by the General Conference so as to include the State of Kentucky, except so much as was included in the West Virginia Conference. In 1876 the boundaries were changed, so as to include simply the State of Kentucky. The first session of the old Kentucky Conference was held at Lexington, Sept. 18, 1821, and, in connection with the Ohio Conference, measures were commenced to found Augusta College. (See AUGUSTA COLLEGE.) Long prior to that time an academy had been established at Bethel, but it had not proved a success. Since the organization of the Kentucky Conference, in 1852, no literary institution has been established within its bounds. The latest statistics (1876) are 20,440 members, 8793 Sunday-school scholars, 174 churches, valued at $418,464, and 16 parsonages, valued at $26,050.

Kentucky Conference, M. E. Church South, was constituted in 1845, by the adherence of the Kentucky Conference of the M. E. Church to the Southern organization. It had originally been formed in 1820, and at that time embraced the Kentucky, Salt River, Green River, and Cumberland districts, and that part of Virginia which was in the Greensburg and Monroe circuits, with the Little Kanawha and Middle Island circuits, which belonged to Ohio. In 1824 its boundaries were changed to embrace the State of Kentucky, and that part of Tennessee which was north of the Cumberland River. At the separation of the church, being on the border, the societies were to some extent divided, though the vast majority adhered to the Church South. In 1846 it reported 97 traveling and 145 local preachers, 21,550 white and 5151 colored members. The growth of the church has been fair throughout the State, but during the Civil War religious progress was greatly retarded. The Conference now embraces only a part of the State, the Louisville Conference having been organized from it. The boundaries as fixed by the General Conference of 1844 are, "all that portion of the State of Kentucky, not included in the West Virginia Conference, lying north and east of the following line: beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south on the northern line of the Middletown and Jefferson circuits to the Bardstown turnpike road; thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Wellsville and Liberty; thence due south to the Cumberland River; thence up said river to the fork; thence up the south fork to the Tennessee State line, including Liberty." It reported, in 1875, 107 traveling and 111 local preachers, 19,306 white and 117 colored members, and 8375 Sunday-school scholars.

Kentucky Conference, Methodist Protestant Church, reported at the Convention in 1877, 18 itinerant and 3 unstationed ministers, with 1795 members.

Keokuk, Iowa (pop. 12,766), is situated in Lee County, on the Mississippi River. Methodism was very early introduced into this part of the State by ministers from Illinois. It first appears by name in the minutes of 1846 as connected with the Des Moines district, of which M. Jennison was presiding elder and L. B. Dennis pastor. There are now two charges in the city. The German Methodists have a society and the African M. E. Church has a congregation. It is in the Iowa Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Chatham Street	221	350	$20,000
First Church	224	189	9,000
German M. E. Church	35	45	3,500
African M. E. Church	195	60	19,500
Free Methodists	77	......	....

Kershaw, James, was among the first itinerant Methodist preachers in England. He wrote a comment on the Book of Revelation, in the form of dialogue, which was at the time favorably received.

Key West, Fla. (pop. 5016), is on the southern point of Florida, and contains a number of Spanish inhabitants. Methodism was introduced into this city prior to 1844, as at that date 73 members were reported. It was then connected with Georgia Conference, but without a ministerial supply. In 1845 a Florida Conference was organized; it reported to that body 45 members, and Alexander Graham was sent as pastor. Methodism is now well represented in the city. The M. E. Church South has two churches, the first is a commodious brick edifice, having 254 members, and Spark's chapel 193. There is also an African M. E. Church, with 171 members, 45 scholars, and church property valued at $2000.

Keyes, Josiah, of the Oneida Conference, was born in Canajoharie, N. Y., Dec. 30, 1799. He was converted at twelve years of age; was admitted on trial in the Genesee Conference in 1820, and filled a number of appointments with great acceptability and usefulness. He died April 10, 1836. He was a diligent student, acquired a knowledge of Latin, Greek, and Hebrew, and was a powerful preacher.

Kidder, Daniel Parish, D.D., was born at Darien, N. Y., Oct. 18, 1815, and graduated at Wesleyan University, Middletown, in 1836. He was teacher of languages in Amenia Seminary, New York, immediately subsequent to his graduation, and in the same year joined the Genesee Conference, and was stationed at Rochester, N. Y. In 1837 he went as missionary to Brazil, and during 1839 traversed the whole eastern coast, from San Paulo to Para. He introduced and circulated the Scriptures in the Portuguese in all the principal cities of the empire, and preached the first Protestant sermon ever delivered on the waters of the Amazon. He returned to the United States in 1840, and was transferred to the New Jersey Conference, being stationed at Paterson and afterwards

REV. DANIEL PARISH KIDDER, D.D.

at Trenton. In 1844 he was appointed official editor of Sunday-school publications and tracts, and corresponding secretary of the Sunday-School Union of the M. E. Church,—a post which he held for twelve years. Besides editing *The Sunday-School Advocate*, he compiled and edited more than eight hundred volumes of books for the Sunday-school libraries. He was likewise the organizer of the Conference Sunday-School Unions, and one of the originators of Sunday-school conventions and institutes. In 1851 the degree of Doctor of Divinity was conferred on him by McKendree College, and subsequently by the Wesleyan University. In 1852–53 he traveled in Europe, making special observations upon Sunday-schools and religious education. In 1856 he was appointed Professor of Practical Theology in Garrett Biblical Institute, at Evanston, Ill., where he remained until 1871, when he was called to a like chair in Drew Theological Seminary, at Madison, N. J., where he still remains (1877). He was a delegate to the General Conferences of 1852 and 1868, and a member of the general centenary committee in 1865. His publications include a translation from the Portuguese of Feijo, entitled "Demonstration of the Necessity of abolishing a constrained Clerical Celibacy," "Mormonism and the Mormons," "Sketches of a Residence and Travels in Brazil;" conjointly with Rev. J. C. Fletcher, "Brazil and the Brazilians," "Homiletics," "The Christian Pastorate," and "Helps to Prayer."

Kier, Samuel M., Esq., was born near Saltsburg, Pa., in 1813, but subsequently removed to Pittsburgh, where he engaged in extensive business, and where he died. For a number of years he was interested in transportation companies, and subsequently in the manufacture of fire-brick and pottery, and in coal- and iron-mining and manufacture. In 1844 he discovered oil at his salt-works, and established a refinery, which was the beginning of the immense oil trade in Western Pennsylvania. He was the first to refine petroleum for illuminating purposes, and sold the first lamps for burning. In 1840 he was converted, and joined the Methodist Episcopal Church, and subsequently served as steward, class-leader, Sunday-school superintendent, and trustee. He was also a liberal donor to its various enterprises, aided in building a number of church edifices, and contributed freely to the missionary cause. He also founded the Kier professorship in Pittsburgh Female College, and continued to be an active member of Christ church until near his death, which took place in November, 1874.

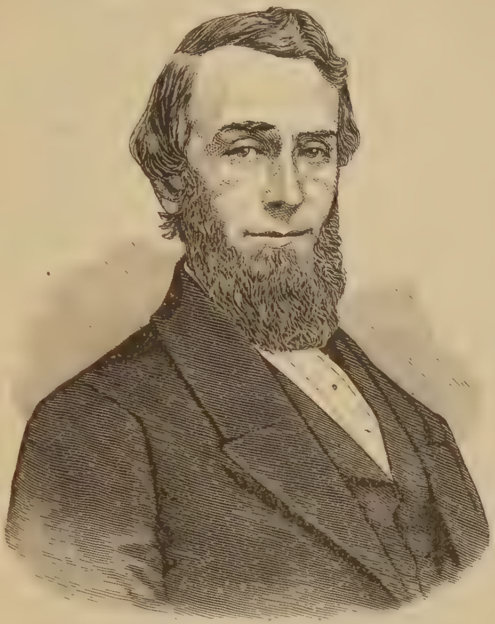
Kilham, Alexander, the founder of the New Connection Methodists, was born at Epworth, Lincolnshire, England, in 1762, and united with the Conference in 1785. He was for a time a good and useful preacher. In 1794 he became dissatisfied with the economy of the Wesleyan societies, and issued several pamphlets, some of which were anonymous, attacking the preachers, terming the government popery and priestcraft. In 1796, having published some very severe reflections on the ministers, he was called before the Conference and requested to substantiate his charges. Failing to do this, he was excluded by the unanimous judgment of the whole body. The following year he was joined by three other traveling preachers and a few local preachers, who formed a separate church, calling themselves the New Itinerancy, or the New Connection. He died suddenly, July 20, 1798.

Kilner, John, an English minister, has spent many years in most effective work in continental India and Ceylon, and is now (1877) one of the secretaries of the Wesleyan Missionary Society.

Kimball, J. C., an active business man in Atlanta, Ga., served as lay delegate to represent the Georgia Conference in the General Conference of 1872.

Kincaid, James T., Esq., was born in Allegheny Co., Pa., Nov. 22, 1800. Having learned the tin and sheet-iron business, he became, from an employee, a partner, and subsequently sole owner of a large business, in which he continued until he passed his threescore and ten years. He joined the Smithfield Street church, Pittsburgh, Nov. 23, 1832, and was identified with Liberty Street station from its separate organization. He has held the offices of steward, class-leader, and treasurer for forty-two years, and was trustee for about thirty years. He was appointed by the city councils as guardian of the poor, and has served twenty-five years, seven of which he was president of the board. He has also been a manager of the City Hospital and of Dixmont Hospital for the Insane, and is a director in the Baltimore and Ohio Railroad, and a trustee in the city gas-works.

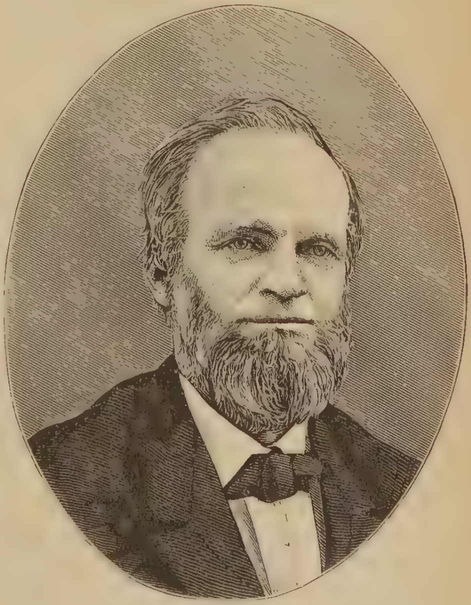
Kincaid, William H., A.M., a local preacher and editor in Pittsburgh, was born in that city Feb. 2, 1825; entered business life in 1839, and united with the Liberty Street M. E. church in 1840. While engaged in active business he was for many years assistant editor of *The Pittsburgh Christian Advocate*, and for five years has spent nearly his entire time in editorial and business departments. He was licensed to preach in 1847. Was for many years a special contributor to the *Christian Advocate*, *The Western Christian Advocate*, and other prominent religious and secular papers. He was a special contributor to the daily *Christian Advocate* at the General Conference of 1872, and assistant editor of that paper in 1876. For twenty years he has been secretary of the National Local Preachers' Association, and for over a score of years an official member and secretary of the stewards' and leaders' meetings in Liberty Street church, and connected with its school since 1831. He has been president of the Young Men's Bible Society of the city, and president of the Young Men's Christian Association.



REV. WILLIAM H. KINCAID, A.M.

King, John, was one of the earliest Methodist preachers in America. He arrived in Philadelphia in August, 1770, claiming to have been a local preacher in Europe. Not having any letter from Mr. Wesley, Mr. Pilmoor declined to receive him. He began religious services, however, on the commons, and on the following Sunday preached to a great multitude in the "potter's fields." Mr. Pilmoor seeing his energy and devotion invited him to preach in the church, and gave him license. He immediately passed into Delaware, and thence into Baltimore, being the first to introduce Methodism into that city. His first sermon was delivered from a blacksmith's block, at the junction of Front and French Streets, and under it Mr. James Baker, deputy surveyor of the county, was awakened, and was shortly afterwards converted. His next attempt to preach was at the corner of Baltimore and Calvert Streets, where he stood on a table; but it being a day of militia training, a large number being intoxicated, the table was overturned, and he was only saved from further insult by the interference of the captain. Possessing great energy and earnestness, he went like a flame of fire throughout the country; but his manner of preaching was too boisterous. In 1775, Mr. Wesley addressed him a remarkable letter, saying, "Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not *scream.* Speak with all your heart, but with a moderate voice. It was said of our Lord, 'he shall not *cry.*' The word properly means, he shall not *scream.* Herein be a follower of me, as I am of Christ. I often speak loud, even vehemently; but I never scream; I never strain myself; I dare not; I know it would be a sin against God and my own soul." Not long after Bishop Asbury heard him preach, and says, "He preached a good and profitable sermon, but *long* and *loud* enough." In 1777 his name appears for the last time in the minutes as preaching in North Carolina. He located and lived in Raleigh, in that State, where he died not long afterwards.

King, Joseph Elijah, D.D., Ph. D., principal of the Fort Edward Institute, was born in Laurens, Otsego Co., N. Y., Nov. 30, 1823. He was graduated from Wesleyan University in 1847, and became, in the same year, teacher of Natural Science, and in 1848 principal and teacher of Latin in the Vermont Conference Seminary, Newbury, Vt. He joined the Vermont Conference of the Methodist Episcopal Church in 1849. In 1854 he was appointed principal of the Fort Plain Seminary, N. Y., and in 1855 became principal and joint financial manager of the Fort Edward Institute, N. Y. He was made sole financial manager of this institute in 1860. He was a delegate to the General Conference in 1856 and 1864, and was a reserve delegate in 1868 and 1872.



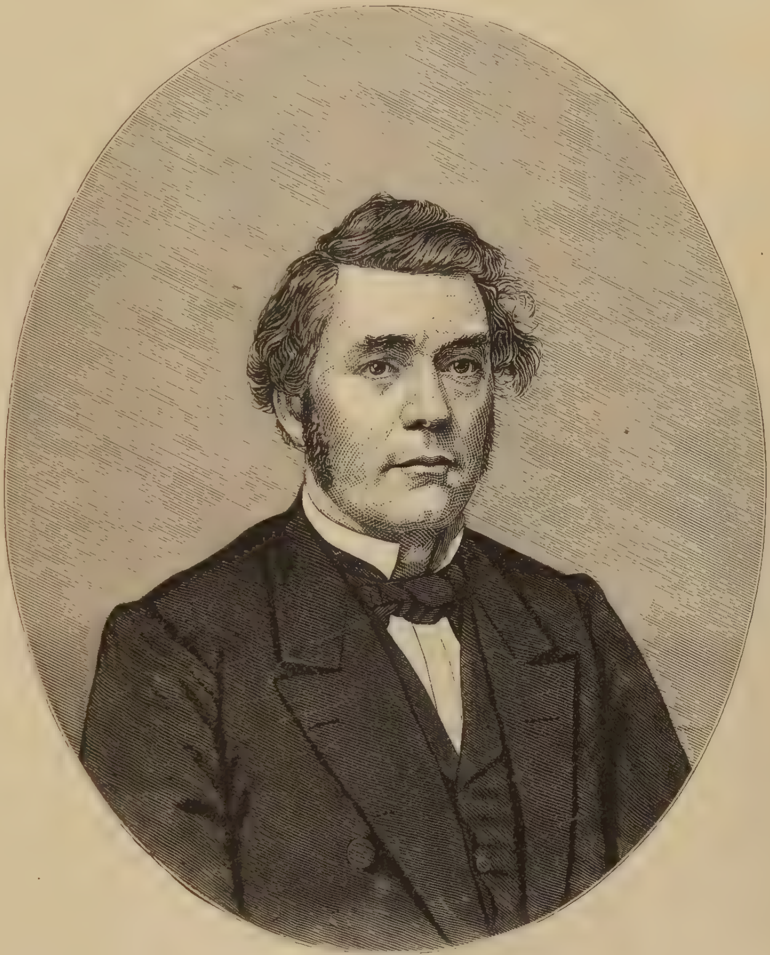
REV. JOSEPH ELIJAH KING, D.D., PH. D.

King, William F., D.D., president of Cornell College, was born in Ohio in 1830, and was converted at the early age of ten. He graduated with honor at the Ohio Wesleyan University in 1857, and was Professor of Ancient Languages in that institution until 1862, in which year he was received into the Ohio Conference. He was acting president of Cornell College, Iowa, in 1863 and 1864, and was elected president in 1865, in which position he still remains. On account of impaired health he visited Europe in 1863, and returned in 1864. Under his superintendency the college has had great prosperity.

REV. WILLIAM F. KING, D.D.

Kingsley, Calvin, D.D., one of the bishops of the Methodist Episcopal Church, was born in Annsville, N. Y., Sept. 8, 1812. When about fourteen years of age he removed with his parents to Chautauqua County, in Western New York, where he was trained upon a farm. There he first attended Methodist preaching, and professed conversion at eighteen. He immediately proposed to establish family prayer, to which his parents consented, though not professing Christians, and in a short time both father and mother were happily converted. Feeling called to the ministry, he earnestly desired a college education, but difficulties almost insuperable surrounded him. He was needed on the farm, there were no schools of high grade, nor had he access to books. After studying in a district school, he was employed as a tutor, and the first books for higher studies which he procured he purchased by making maple-sugar on shares and carrying it ten miles to market at Jamestown. When about twenty-three he was licensed to exhort, and two years afterwards to preach. At twenty-four he entered Alleghany College, supporting himself in part by his own labor. His proficiency was so great that in the second year he was appointed tutor in mathematics. Graduating in 1841, he was immediately elected to a professorship in the college, and was received on probation in the Erie Conference. Having good business qualifications, he was afterwards selected as an agent for the college. He was strongly anti-slavery, but at the same time was deeply devoted to the interests of the Methodist Episcopal Church; and his first public debate was in its defense, and he preserved the church in that section from a threatened secession. Preferring the life of a pastor to that of professor he resigned his place, but the trustees refused to accept the resignation, and at the earnest solicitation of Conference he was induced to remain, but he added to the duties of his chair the labor of preaching on adjacent circuits and stations. In 1852 he was elected as delegate to the General Conference, and at that time received forty votes for the episcopacy. In 1853 he received from Genesee College the degree of D.D. In 1856 he was elected editor of *The Western Christian Advocate*, and filled the place with honor and with great success. In the General Conference of 1860 he was recognized as the leader of the anti-slavery sentiment, was chairman of the committee on slavery, and the report presented was one of great ability. He was elected, for the fourth time, a delegate to the General Conference of 1864, and was chosen and ordained a bishop. In 1865 and 1866 he visited the Conferences on the Pacific coast. In 1867 he presided at the Mission Conferences in the west of Europe. In 1869 he visited the Conferences on the Pacific, and from thence passed to China and India, expecting to return by way of Europe. He sailed from San Francisco, and having visited Japan and China, sailed thence for Calcutta, and by a journey of some 800 miles through the interior reached Lucknow. He arrived at Cairo on the 1st of March, but after making a brief visit, gratified a long-cherished desire of passing from Egypt to the Holy Land. The journey was very fatiguing, as he was already exhausted by labor and his journeying in a tropical land. Having finished his tour, he reached Beyroot and engaged his passage for Constantinople. On the morning of April 6, 1870, about to sail, he arose in good health, and with Rev. Dr. Bannister, of the Garrett Biblical Institute, who was then in Beyroot, he ascended the house-top to enjoy a view of the snowy heights of Lebanon. After breakfast he was seized with neuralgic pain in the left breast, and in a few minutes fell to the floor, and, though immediately lifted to his bed, his heart and pulse were still. A post-mortem examination revealed disease of the heart. Though the youngest member of the episcopal board, Bishop Kingsley had already performed a vast amount of labor, and the church was expecting still greater things from him.

As a man, he was simple and unaffected, genial and social in his spirit; his intellect was strong, keen, and logical. He used a ready pen, and his descriptions were clear and graphic. His sermons were rich in doctrinal truth. His executive power was of superior order, and each successive year his talents were unfolding. As a bishop, he met the highest expectations of the church. In the chair, his decisions were clear and exact, and in making the appointments he manifested great sympathy with the preachers and devotion to the interests of the church. As Bishop Coke, the founder of the Wesleyan missions in India, sleeps in the land which he loved, so the sainted Kingsley sleeps on Asiatic soil, and binds the hearts of the church in this Western world to that land which was once and, in all probability, is shortly to be the theatre of great events. He published a review of Professor Bush's work on the "Resurrection," and since his death his "Letters and Observations on Europe and the East" have issued from the press. By the direction of the General Conference a monument was erected in Beyroot, an engraving of which is connected with this article. (*See following page.*)

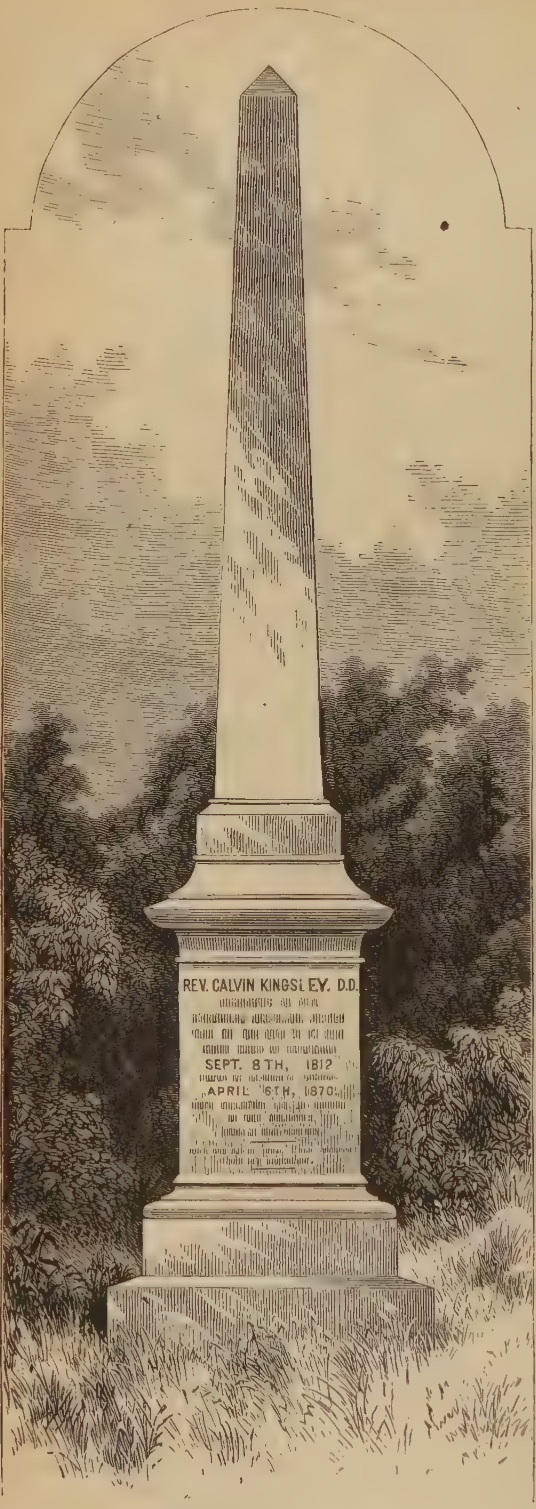


REV. CALVIN KINGSLEY, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Kingston, Canada (pop. 12,407), contains four Methodist churches. Sydenham Street church was built in 1852, and is a stone edifice, 60 by 90 feet, with a seating capacity from 1000 to 1200, at a cost of about $28,000. Queen Street church was built in 1864. The edifice is of stone; dimensions 48 by 66 feet; a seating capacity of 450; at a cost of $6000. Depot church, a frame building, 30 by 45 feet; a seating capacity of 200; at a cost of $1200. Williamsville, in the suburbs, a brick church, 30 by 60 feet, which will seat 200 persons, and is valued at $800.

Kingston, N. Y. (pop. 6315), the capital of Ulster County, is situated on the Hudson River. In the Revolutionary War the British forces plundered the village and burned every house but one.



MONUMENT TO BISHOP KINGSLEY.

The first constitution of the State was framed at this place. Freeborn Garrettson and other pioneer preachers visited this section of country, which was for many years connected with the Newburg circuit. It first appears by name in the minutes for 1822, with John D. Moriarty as pastor. He reported from the circuit in 1823, 236 members. It subsequently became a station, and since that time a second church has been built. It is in the New York Conference, and has two churches: St. James, with 326 members, 321 Sunday-school scholars, and $23,000 church property; and Clinton Avenue, with 530 members, 430 Sunday-school scholars, and $18,000 church property.

Kingswood and Woodhouse Grove Schools.—All ministers in connection with the Wesleyan Methodists in England are forbidden to enter on any trade. A few only have means beyond their stipends, and in many circuits these are inadequate to support a family and educate the children respectably. Besides, many ministers finish their active work or their lives before the family has had much education. Were there not in these cases some provision for the children, it would be impossible in many instances, and especially in the case of a widowed mother (with an allowance insufficient to keep herself), to provide for the tuition of the children; to meet this need schools for the education of ministers' sons were first provided. Kingswood is with Methodists "a household word." In 1741 the school, which had been begun by Mr. Wesley "in the middle of Kingswood," was completed; it being his original intention to establish a school there on strictly Christian principles, for the benefit of Methodist children in general; and for many years a number of laymen's sons were educated there. In 1748 the building was enlarged, and the school reopened with religious services, Mr. Wesley preaching from Prov. xxii. 6. After several ineffectual attempts to make it a general school for the connection, it became, step by step, exclusively a school for the education of Methodist traveling preachers' sons, and so it continues to the present. It must, however, have been conducted on a limited scale. The first public collection recorded reached £100; and yet after an interval of ten years not £300 had been obtained. The ground for the building was bought chiefly by the income of Mr. Wesley's fellowship; Lady Maxwell also subscribing £800. After being in use some years and found to be too small for the reception of preachers' sons entitled to admission, the Conference of 1808 appointed a committee "to look out for a suitable situation in Yorkshire." The Woodhouse Grove estate, at Apperley, near Leeds, was subsequently purchased; and, after the necessary alterations and enlargements were made, was opened Jan. 8, 1812, as "The Wesleyan Academy, Woodhouse Grove." In 1847 the premises were greatly enlarged, two wings being added to the principal building. In the year 1851 the old Kingswood School (hallowed by many recollections of its founder, but utterly unfitted for further use) was superseded by the erection of spacious and far more appropriate premises, in a very elevated and suitable position at Lansdowne, near Bath, and designated "The New Kingswood School." Later still (and only recently), the Conference resolved upon the concentration of system in the New Kingswood and Woodhouse Grove Schools, under one governing and one head-master; there is now a higher school located at New Kingswood for senior boys, and a lower school at Woodhouse Grove for juniors. The higher school being bifurcated into classical and modern departments.

The time of entrance was at first fixed at eight years of age; instruction to be continued for six years. Since then the time of entrance was fixed at nine years; and, by recent legislation, if parents prefer it, their sons can enter at ten years of age and remain till they are sixteen. In cases of peculiar proficiency, an additional year may be granted on a payment by the parents of £30, and on the recommendation of the committee. The Conference directs that a certificate of health, signed by a medical practitioner, shall be required at the commencement of each term, in the case of all children received into, or returning to, the connectional schools. At each district meeting the question is asked, "What boys are to be admitted to either of our schools?" A copy of the returns is sent to each of the governors; and, if there be any vacancies, the boys are admitted; this is also regulated according to the seniority of the fathers in the ministry, unless the senior has a boy already in the school. The allowance to sons not gaining admission to the schools is £12 per annum for six years,—the same is now made under similar circumstances to daughters.

There are scholarships and rewards of merit attached to both schools. For Kingswood, the "Conference scholarship" (a gratuitous education, board and lodging for an additional year). "The Bunting medal," "Wesley Hall medal," "Evans medal," and the "Dix medal." And for Woodhouse Grove School, the "Sheffield Wesley College scholarship," value £50 (including education, board and lodging at Wesley College for one year, free of charge). The "Reynolds scholarship," value £75 (given once in two years to one of the first four boys, and including education, board, lodging, etc., free of charge for eighteen months). The "Conference scholarship." Two "Morley scholarships," and the "Jubilee scholarship" (each a year's gratuitous education, etc., at Woodhouse Grove School), also the "Meek gold medal," for proficiency in biblical studies, and the "Bedford silver medal" to the most proficient outgoing boy, and the "Lane silver medal," for proficiency in French and German.

The control and management is vested in a general and local committee (appointed annually) for each school. The first is composed of about twenty ministers and twenty laymen; with them being associated the president and secretary of the Conference, the ex-president, and the general treasurers and secretaries of the schools and Children's Fund, together with all the members of the governing body of the schools; and those gentlemen who may be chosen by the lay members of the district committee. The local committee of each school is also composed of a similar number of ministerial and lay gentlemen, which is the governing body, with which are associated two general treasurers and two general secretaries,—the general treasurers and the general secretary of the Children's Fund; with the chairmen of the Bristol, Bath, Halifax, Bradford, and Leeds districts. Each local committee has a ministerial chairman, a ministerial and lay treasurer, and a ministerial secretary.

These committees meet once a quarter; the minutes of the quarterly meeting are reported at general committee, and that committee reports to Conference. The governors and tutors are appointed for six years. The governor is also chaplain, and is held responsible for all internal arrangements and expenditure.

Kinnear, Francis D., a lawyer of Franklin, Venango Co., Pa., was born Dec. 2, 1821; admitted to the bar August, 1845; was converted and became a member of the church in 1858. He has been steward and trustee during that time, and a faithful attendant in the class organized at Franklin after the revival of 1858, of which David Vincent was appointed and still continues (1877) leader. His parents, William Kinnear and Mary (Allender) Kinnear, were early settlers in Franklin, and, with a very few others, as early as 1804 formed the first Methodist society there.

Kirsop, Joseph, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1851, and was elected president of the Annual Assembly in 1875. Mr. Kirsop has been chosen to succeed Rev. M. Miller as editor of the *United Methodist Free Churches' Magazine.* A pamphlet of his, entitled "Why am I a Free Methodist?" is often referred to as a brief exposition of the views current in the denomination.

Knowles, Daniel Clark, late principal of Pennington Seminary, was born at Yardville, N. J., Jan. 4, 1836, and was graduated from Wesleyan University in 1858. He was afterwards, in 1858, teacher of Mathematics in the Troy Conference Academy; in 1859, teacher of Languages in Pittsburgh Female College; in 1860, teacher of Languages in Pennington Seminary and Female Collegiate Institute. In 1861 and 1862 he served in the volunteer forces of the United States, as a captain in the 48th New York Regiment; was at Port Royal, S. C., and participated in the reduction of Fort Pulaski. He returned to Pennington Seminary in 1862, and was elected principal of that institution in 1863. He retired from the seminary in 1866, and joined the New Hampshire Conference of the Methodist Episcopal Church in 1867.

Knox, Loren L., D.D., a teacher in the Methodist Episcopal Church, was born at Nelson, N. Y., Jan. 8, 1811. He was graduated from Wesleyan University in 1838, and afterwards became a tutor in that institution. He joined the New York Conference in 1840, and performed pastoral duties while continuing to teach in the university. In 1841 he was appointed principal of Gouverneur Wesleyan Seminary, N. Y.; in 1851, principal of the East Maine Conference Seminary. In 1857 he was transferred to the Rock River Conference, Illinois, and in the following year was appointed Professor of Ancient Languages and Literature in Lawrence University, Appleton, Wis. In 1861 he was chosen Professor of the Greek Language and Literature in the same institution. In 1864 he engaged in pastoral work in the Wisconsin Conference, and in 1871 took a superannuated relation. He was a delegate to the General Conference of the Methodist Episcopal Church in 1856.

Knox, William, one of the oldest members of the Pittsburgh Conference, was born in Tyrone, Ireland, June 8, 1767. At the age of twenty he became a local preacher, and, emigrating to the United States, was received into the Baltimore Conference in 1800. Settling in Ohio, he was successively, by change of boundaries, a member of the Baltimore, Ohio, and Pittsburgh Conferences. From the time he entered Conference until 1844, with the exception of one year, he was always effective. He was a diligent, earnest, practical preacher, and attentive to every part of ministerial duty. He died June 16, 1851, in great peace.

Knoxville, Tenn. (pop. 8682), is the capital of Knox County, and the principal city in East Tennessee. Methodism was early introduced into this region, Jeremiah Lambert having been appointed to Holston circuit as early as 1783. At that time the circuit doubtless embraced all the settlements along the Holston and French-Broad Rivers. A writer says, "It was in these rocky and sublime heights that the itinerants began their movements westward into Tennessee." At that time there were 60 members reported from this region. Lambert was succeeded by Henry Willis and other eminent pioneer preachers. In 1791 the various societies reported upwards of 1000 members. Knoxville first appears in the minutes by name in 1812, with Samuel H. Thompson as pastor, who reported on the circuit 537 members. For several years subsequently it was known as Knox circuit, and embraced a large district of country. The first Methodist church was built on a hill, now known as "Methodist Hill," in East Knoxville, about 1815. It was a substantial frame building, and was used by the whites until 1833, when it was given over to the colored people, and by them occupied until it was destroyed during the late Civil War. Prior to the building of this church, however, preaching and class-meetings had been held for several years in private houses. In 1833 a commodious brick church was built on Church Street, and used by a flourishing congregation until the war, during which it was badly damaged, and has since been torn down. In 1845 the church adhered to the M. E. Church South, and so remained until near the close of the war. On the re-organization of Methodism, a part of the people identified themselves with the Methodist Episcopal Church, while others retained their connection with the M. E. Church South. The M. E. Church erected, in 1868, a substantial and elegant building, known as the First church; and in 1873 the Second church was erected in the northwestern part of the city. This was partly blown down by a storm shortly after its dedication, but has been rebuilt in a more substantial manner. At the close of the war the congregation of the M. E. Church South built a temporary structure on Church Street, in which they have worshiped until recently, but have now erected a large and elegant church on the site of the one built in 1833. They have also a good house, built in 1869, and a thriving society on Broad Street, North Knoxville. The African Methodist Episcopal Zion Church has a large congregation and a house of worship, and the Methodist Episcopal Church has also a small congregation of colored members, without any edifice. The following are the statistics for 1877:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1868	First M. E. Church.......	200	200	$30,000
1873	Second M. E. Church.....	50	50	4,000
	Colored M. E. Church....	50	......	....
1877	M. E. Church South, Church Street............	300	175	22,000
1869	M. E. Church South, Broad Street..............	251	255	8,000
1867	African M. E. Zion Ch..	500	300	2,500

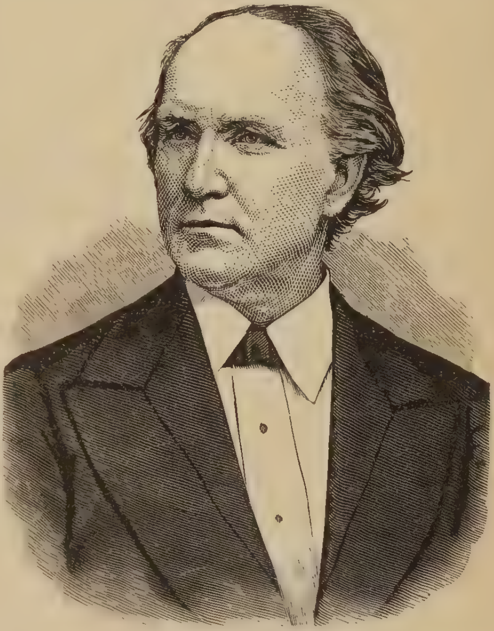
Kobler, John, a pioneer minister, was born in Culpepper Co., Va., Aug. 29, 1768. His parents were eminently pious, and at the age of nineteen he made a personal profession of religion. In his twenty-first year he entered the ministry, and volunteered to go to the Northwestern Territory, as there was then an urgent call for ministers in that field. He labored in that frontier region, often under the most discouraging circumstances, for eighteen years, and became so prostrated that, in 1809, he was induced to locate and return to the East. In 1836 the Baltimore Annual Conference placed his name on the list of its superannuated ministers. He died in Fredericksburg, Va., July 26, 1843.

Kopp, Frederick, of Northwest German Conference, was born Sept. 16, 1827, in Würtemberg, Germany. He removed to America in 1846, and was converted in Wisconsin, in 1849. He was received on probation by the Rock River Conference in 1851. Among his appointments he has been presiding elder of Milwaukee, Red Wing, and St. Paul's districts. He was elected as reserve delegate to the General Conference in 1868, and as delegate in 1872 and 1876.

Kost, John, M.D., LL.D., was born at Carlisle, Pa., in 1819. He went to Ohio in early life, making Cincinnati his home until about 1859. He pursued the profession of medicine from 1840 until 1860. For three years he held a relation with the Ohio Annual Conference of the Methodist Protestant Church as pastor, preaching at Cincinnati. As a physician he was successful in building up an extensive practice. He is the author of six works on the subject, which have circulated widely in the United States and other countries. Two of these have been used as text-books in various colleges. He made several important discoveries in the department of medicine, which have since been utilized by the profession. As a teacher of medicine he held connection with four different colleges,—in Worcester, Mass., from 1847 to 1850; in Cincinnati from 1850 to 1854; in Macon, Ga., for several years; and again in Cincinnati. During his professional life he was ardent in scientific researches, and made extensive collections of objects of natural history. A cabinet donated by him to Adrian College in 1862 was valued at $10,000. He has traveled extensively in the pursuit of professional knowledge, and mingled with the best medical talent of this country and Europe. For six years he was Professor of Chemistry and Geology in Adrian College, Michigan, and for more than two years professor and president of Marshall College, Illinois. He has taken part in most of the Conventions and General Conferences of his church for the last thirty years.

Kramer, Allen, Esq., was a native of Fayette Co., Pa., born in 1802, and learned the business of a hatter in Pittsburgh. He was converted in the Smithfield M. E. church, and was an active member, conducting Sabbath-schools, and was engaged in building the first Methodist church in Birmingham, and subsequently in founding Christ church, Pittsburgh, and the Pittsburgh Female College. In 1838 he established a banking-house, which for a number of years was widely known. Having accumulated considerable wealth he was exceedingly liberal to the church, having contributed freely to church enterprises, and also laid the foundation for the Kramer Professorship in Alleghany College. He was also class-leader, steward, and trustee for a number of years, and was deeply devoted. Near the close of life he met with financial reverses, and was stricken with paralysis in 1868, of which he shortly after died. He was a man of great moral worth, and was highly esteemed, not only by the church but by the entire community.

Kynett, Alpha J., D.D., was born in Adams Co., Pa., Aug. 12, 1829. His mother's father was a local preacher, and traveled some time under the presiding elder in Maryland and Virginia. His father was a soldier in the War of 1812. Dr. Kynett entered the church in 1846. Two years after, at the age of nineteen, he was appointed class-leader, and in 1850 was licensed to preach. Having served as a supply under the presiding elder, he was admitted into the Iowa Conference in 1851. After filling a number of the most prominent appointments in Davenport, Dubuque, etc., he was, in 1860, appointed presiding elder, and in 1864 he was appointed corresponding secretary of the Upper Iowa Conference Church Extension Society; in which position he labored diligently in saving a number of embarrassed churches and in improving the style of church architecture. He was a member of the General Conference of 1864, and brought forward the plan for the Church Extension Society. On the



REV. ALPHA J. KYNETT, D.D.

death of Dr. Monroe he was selected by the bishops as corresponding secretary of the Church Extension Society, and entered on his duties July 1, 1867. He found the condition of the society greatly embarrassed, and exerted himself to rescue it from impending danger. He was re-elected to the same position by the General Conferences of 1868, 1872, and 1876, in which position he still remains. He draughted not only the original constitution, adopted in 1864, but the section in the Discipline which was adopted in 1872. He has been delegate to four consecutive General Conferences, and stood at the head of his delegation in 1868, 1872, and 1876.

L.

Lacon, Benjamin, one of the early Western ministers, was born in Montgomery Co., Md., Aug. 23, 1767. His father dying, the family removed, first to Redstone, and again, in 1793, to Kentucky, where the population was exceedingly sparse. A revival of religion under the ministry of Richard Whatcoat, subsequently bishop, led him into the church in the year 1791. Feeling called to preach, he entered the ministry in 1794, and in 1795 he was admitted on trial in the Holston Conference. He was at once sent in charge of a circuit, where he encountered great difficulties of traveling, poor accommodations in the cabins, and a rude and undisciplined condition of society. His spiritual conflicts were very severe, but he had the assurance of divine love, and he witnessed success under his ministry. In 1798 he located, but in 1800 re-entered the traveling connection, remaining in it as long as his strength allowed. He made abstracts of the books which he read, prepared notes of his sermons, and kept full journals of his labors. He had superior executive ability, was methodical in all his arrangements, was kind and pleasant in society, and was a man of implicit faith. He died suddenly, Feb. 18, 1849.

La Crosse, Wis. (pop. 7785), the capital of La Crosse County, on the Mississippi River, and on the Milwaukee and St. Paul Railroad. It first appears on the annals of the M. E. Church for 1851 as a mission, with George Chester in charge. In 1852 he had gathered 50 members. In 1855 there were 60 members, C. P. Hackney was pastor, and a La Crosse district was organized. From that time Methodism was more fully established, and it has made fair progress. It is in the West Wisconsin Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	143	130	$16,000
Fifth Ward	64	160	4,000
Norwegian M. E. Church	24	12	1,100
German M. E. Church	77	60	2,200

Ladies' Repository, The.—The General Conference of 1840 having been memorialized by the Ohio Conference in reference to the establishment of a periodical especially for ladies, directed the book-agents at Cincinnati to issue such a publication as soon as proper arrangements could be made. Accordingly, in January, 1841, the first number of *The Ladies' Repository* was issued as a monthly magazine, under the editorial care of L. L. Hamline, who had been elected assistant editor of *The Western Christian Advocate.* His sprightly and classical editorials gave character to the publication, and its circulation rapidly increased. Being elected bishop in 1844, he was succeeded by Rev. Edward Thomson, who had been principal of Norwalk Seminary, and under whose care the *Repository* continued to prosper. Dr. Thomson having accepted the presidency of the Ohio Wesleyan University in 1848, he was succeeded by Dr. Benjamin F. Tefft, who had been Professor of the Greek Language and Literature in the Indiana Asbury University. Under his care the *Repository* obtained a still wider circulation. When Dr. Tefft accepted the position of president of the Genesee College, at Lima, N. Y., William C. Larrabee, who had been Professor of Mathematics in the Indiana Asbury University, was elected as his successor. Professor Larrabee having accepted the appointment of State Superintendent of Education in Indiana, the book committee elected Davis W. Clark in his place, who was re-elected by the General Conferences of 1856 and 1860. Dr. Clark having been elected bishop in 1864, was succeeded by Isaac W. Wiley, who was re-elected in 1868. He being elected bishop, was succeeded by Erastus Wentworth, in 1872. The General Conference of 1876 elected Daniel Curry as editor, and authorized the appointment of a committee who should have power to change its name and style of publication. The committee on consultation resolved that the title should be changed to that of *National Repository* (which see), and under that name it has been issued since January, 1877.

Lafayette, Ind. (pop. 13,506), is the capital of Lafayette County, on the Wabash River, and is an important railroad centre. It first appears in the minutes of the M. E. Church for 1831, with Boyd Phelps and Wesley Wood as pastors, but services had been established prior to that time. It was then the centre of a large circuit, which contained the following year 754 members. In 1835 the Indiana Conference was held in the city, and Lafayette was made a station, with H. S. Taylor as pastor, who reported at the end of the year 107 members. The church has had a regular growth from that period. Beside the three American churches, the German Methodists have an edifice, and the African M. E. Church has also a congregation. It is in the Northwest Indiana Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Trinity Church	344	300	$100,000
Ninth Street	252	191	23,000
Congress Street	98	130	4,000
German Church	118	85	5,000
African M. E. Church	74	60	6,000

Laishley, Peter T., M.D., was born in England, Jan. 1, 1798. His grandparents were members of the societies as organized by John Wesley, and he was one of five sons, all of whom became ministers of the gospel. He emigrated to America in 1819, and was converted at a camp-meeting in Virginia. Soon afterwards he began teaching school in the house where the O'Kelleyites, or Republican Methodists, held their meetings. He was licensed to preach by them Sept. 20, 1820, but subsequently joined the Methodist Protestants. For three years he practiced medicine. On five circuits he became a thorough itinerant minister. He has been elected thirteen times as president of Conference, also delegate to four General Conferences and two Conventions. He is now eighty years of age, and still preaches as frequently as health will permit.

La Junta Mission Institute is located at La Junta, Moro Co., in the Territory of New Mexico. It is on a beautiful site of five acres of land, sloping towards the east bank of the Moro River. The school was opened in November, 1869, with 6 scholars, in an adobe building, 12 by 14, with a clay floor and a clay roof. It has developed into a school of 80 children, with buildings valued at $15,000. The main building is 24 by 44 feet, built of adobes, with a wall 28 inches thick resting on a firm foundation of stone. It was completed and dedicated in 1870. The dormitories, dining-room, etc., are built in the form of a hollow square, facing towards the main school building; the east and west tier of rooms extend 124 feet by 20. The wings extend eastward 50 by 20 feet, are one story, and in the centre of the plat is a well of pure sparkling water. Soon after the erection of these buildings the Jesuits built a respectable school in the immediate neighborhood, and endeavored to destroy the institution. The question of title to the property was contested, the priests and leading Romanists taking part against it. Being in the midst of a population chiefly Romanists the progress has been comparatively slow, but it has accomplished great good. It is under the superintendency of Rev. Thomas Harwood, A.M., who is the superintendent of the mission, and is assisted by Mrs. Harwood and Miss Duncan.

Lamar, Lucius Quintus Cincinnatus, United States Senator from Mississippi, was born in Jasper Co., Ga., in 1826, and graduated at Emory College with the highest honors. Having studied law he removed to Mississippi, and was elected to Congress in 1856. He was also a member at the time of the outbreak of the Civil War, and resigned his seat after Mississippi passed her ordinance of secession. During the war he was sent by the Confederate States on a European mission. In 1872 he was again elected to Congress from Mississippi, and in 1876 was elected to the Senate. He has for a number of years been a member of the M. E. Church South.

Lambertville, N. J. (pop. 3842), is in Hunterdon County, on the Belvidere Railroad. The first Methodist church was erected here in 1838. The present church edifice was built in 1867. The parsonage was erected in 1874. It first appears on the annals of the M. E. Church for 1844, with John W. Putnam as pastor, who reported 104 members. It is now well supplied with church facilities. It is in the New Jersey Conference, and has 347 members, 230 Sunday-school scholars, and $30,000 church property.

Lanahan, John, D.D., is an eminent minister of the Baltimore Conference. He was received on trial in 1838, and has filled many of the most prominent appointments in the Conference, having also been for several terms presiding elder. He served as assistant book agent at New York, from 1868 to 1872. He has been a member of every General Conference from 1868. During the war he was frequently consulted and trusted by the government, and his influence on the border was of more than ordinary value.

Lancaster, O. (pop. 4725), the capital of Fairfield County, is situated on the Cincinnati and Muskingum Valley Railway. This place was visited as early as 1800 by Rev. James Quinn, but the first permanent Methodist society was not formed till 1812, consisting of ten persons, though a small class had been formed at an earlier period, but had been disbanded. The first church edifice was erected in 1816 or 1817. For many years it was embraced in the Fairfield circuit. In 1819 a Lancaster district was formed, and Lancaster station was organized in 1820, with Thomas A. Morris, subsequently bishop, as pastor, who reported 65 members. The society was shortly after much distracted by the radical excitement, and it ceased for a time to be a separate charge. From 1830 to 1839 it was a half station. It then became a station, and has erected a substantial brick edifice. It is in the Ohio Conference, and has 620 members, 309 Sunday-school scholars, and $4000 church property. The African M. E. Church has 100 members, 81 Sunday-school scholars, and $3000 church property.

Lancaster, Pa. (pop. 20,233), the capital of Lancaster County, on the Pennsylvania Central Railroad. It was for many years the seat of the State government, which was removed finally to Harrisburg, in 1812. The first Methodist service held in Lancaster was conducted by Henry Boehm, in 1803, who preached in its market-house, from a butcher's block. Following this, services were held irregularly for several years, and in 1807, Mr. Boehm organized a class at the house of Philip Benedict, on Duke Street. The first M. E. church was built in 1809. The present edifice of the First M. E. society was erected in 1841–42, and has since been remodeled and improved. The First church has two missions, each of which occupies a neat brick chapel; one purchased in 1868, and the other erected in 1871. St. Paul's M. E. church was organized in 1850. Its present building was erected in 1856. The African M. E. church was built in 1824. There is in this city also a German church of the Evangelical Association, built in 1849, and an English mission church of the same denomination, erected in 1872. This city is in the Philadelphia Conference, and its statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church…………	448	459	$32,000
St. Paul's………………	310	263	16,500
African M. E. Church	132	289	3,000

Lane, Harvey B., for twenty-two years professor in Wesleyan University, was born at Wyoming Valley, Pa., Jan. 10, 1813. He was graduated from Wesleyan University in 1835, and in the following year became a teacher in the Wesleyan Academy, at Wilbraham, Mass. In 1838 he was an assistant engineer on the Western and Atlantic Railroad, Georgia. In 1839 he was appointed Assistant Professor of Mathematics and Natural Philosophy in Wesleyan University; in 1840, Professor of Mathematics and Civil Engineering; in 1843, Professor of the Greek and Latin Languages; in 1848, Professor of the Greek Language and Literature, all in the same institution. In 1861 he retired from the university, and went into business in New York City.

Lane, Hon. Henry S., for several years United States Senator from Indiana, was born in Montgomery Co., Ky., in 1812. In his early manhood he removed to Crawfordsville, Ind., and having studied law he rapidly rose to public position. In 1840 he was elected as Representative to Congress, and served for two terms. During the Mexican war he was lieutenant-colonel of the 1st Indiana Infantry. He was also elected governor of Indiana in 1860, and shortly after was elected United States Senator. For many years he has been a member of the M. E. Church, and by his personal efforts and liberal gifts has aided in its educational and benevolent enterprises. He was elected by an almost unanimous vote as lay delegate from the Northwest Indiana Conference to the General Conference of 1872.

Lansing, Mich. (pop. 5241), situated on Grand River, is the capital of the State. It first appears on the annals of the M. E. Church for 1848, with R. R. Richards as pastor, who reported 70 members. Methodism has prospered in this city. There is a small society of Free Methodists and of the African M. E. Church. The German Methodists have a good congregation. It is in the Michigan Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Central Church………………	313	204	$22,000
First Church………………………	138	136	10,000
German M. E. Church…………	133	90	4,000

Lansingburg, N. Y. (pop. 6372), on the Troy and Boston Railroad, and also on the Hudson River. Bishop Asbury visited this town in 1812, during the war, and he records, "I preached in the evening, but did not feel myself at liberty as in Troy." This city first appears on the annals of the M. E. Church for 1827, then connected with Waterford, with Samuel D. Ferguson as pastor. Up to this time it had been included in the Troy circuit. In 1828 the circuit (Lansingburg and Waterford) contained 135 members. Methodism is now well represented in this city. The Free Methodists have a society of about 25 members, 20 Sunday-school scholars, and $2000 church property. It is in the Troy Conference, and has 540 members, 350 Sunday-school scholars, and $31,000 church property.

Laporte, Ind. (pop. 6581), the capital of Laporte County, is situated on the Lake Shore and Michigan Southern Railroad. Laporte mission appears first on the annals of the M. E. Church for 1832, with James Armstrong as pastor. The church was organized in 1833, and worship was held in private houses and in the court-house. In 1833 the mission embraced 140 members, but does not appear by name in the list of appointments. In 1834 a Laporte district was organized, of which R. Hargrave was presiding elder, and Laporte was included in the South Bend circuit. Laporte circuit was organized in 1835 and placed in charge of R. C. Meek, and had 436 members in 1836. A brick church was erected in 1837; rebuilt in 1850; enlarged in 1859 and 1873. From that time the growth of the church compares well with the increase of the population. It is in the Northwest Indiana Conference, and has 325 members, 275 Sunday-school scholars, and $18,000 church property. The German M. E. Church, which built a church in 1856, has 125 members, 140 Sunday-school scholars, and $4000 church property.

Large Minutes (English Wesleyan).—To many persons this title may convey little information, or an incorrect idea. It is not by this intended to refer to the minutes of Conference generally, nor is it designed to set forth all the rules and regulations of Conference. They were probably called "large" because they were a compilation of numerous minutes, which existed prior to the death of Wesley, but were arranged by Mr. Pawson in 1797, in the Conference of which year they were inserted under the following announcement: "Whereas, we, the undersigned (the president and one hundred and forty-three preachers), have carefully revised the rules drawn up and left us by our late venerable father in the gospel (Mr. Wesley), and which were published by him in one large minutes, to which we consented when we were admitted, and by which we were regulated during his life; and whereas, we have collected together those rules which we believe to be essential to the existence of Methodism, as well as others to which we have no objection, we do now, voluntarily and in good faith, sign our names as approving of, and engaging to comply with, the aforesaid collection of rules or code of laws, 'God being our helper.'" These minutes contain the plan of Discipline as practiced in the Methodist connection during the life of Mr. Wesley. Its intense condemnation of sin and all its accessories; its earnest plea for truth and practical godliness; its vivid portraiture of the duties and responsibilities of a Christian minister; and its wise and pious directions for individual conduct, and for promoting the work of God, all stand out with great prominence. And it was under the influence of these godly counsels that the preachers of those days were trained to act and live. These were the precepts and this the practice (illustrated and enforced by the example of their chief) that constituted the instruction and discipline under which the Methodist preachers were taught to preach the gospel,—which they did through the length and breadth of the land with unexampled success.

Appended to this collection of rules or code of laws, the Minutes of 1797 say, "We have selected all our ancient rules,—which were made before the death of our late lamented father in the gospel,—which are essential rules, or prudential at the present time, and have solemnly signed them, declaring our approbation of them and determination to comply with them." This pamphlet, legally verified by affidavit on oath, was produced once in certain proceedings in Chancery, and recognized as a "code," both by the vice-chancellor and subsequently by the lord-chancellor, in very important cases adjudicated by them. It is a rule still observed, that all candidates for the ministry shall have read the "Large Minutes" and subscribed to them before they can offer themselves; and after ordination, every minister, as a token of being received into full connection, receives a copy of these minutes, on the fly-leaf of which, with his own name and those of the president and secretary, is this inscription, "As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejoice to acknowledge you as a fellow-laborer."

Larrabee, Benjamin Franklin, of the Tuscaloosa Female College, Alabama, was born in Shoreham, Vt., April 6, 1826. He was graduated from Wesleyan University in 1850, and in the following year was engaged as a teacher of Mathematics in the South Lowell Boys' Academy, N. C. He taught at Summerfield, Ala., in 1852, and was afterwards teacher of Mathematics in the Centenary Institute at that place; founded the Alabama Educational Association, in 1856; was principal in the Columbus Female Institute, Mississippi, from 1857 to 1865; was ordained a local deacon of the Methodist Episcopal Church South in 1858; was president of Aberdeen Female College, Mississippi, from 1866 to 1868; purchased Tuscaloosa Female College in 1869, and afterwards became its president.

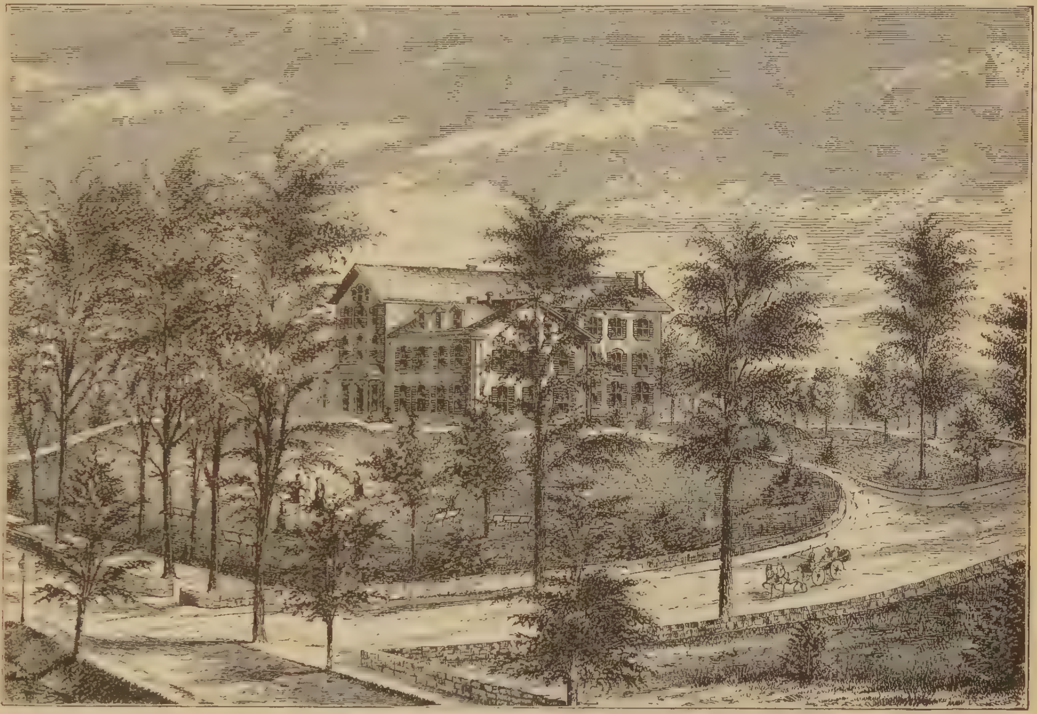
Larrabee, William Clarke, LL.D., a distinguished teacher of the M. E. Church, was born at Cape Elizabeth, Me., Dec. 23, 1802, and died at Greencastle, Ind., May 4, 1859. He was licensed to preach in 1821. He afterwards sought and obtained the means of acquiring a liberal education. He entered the Sophomore class at Bowdoin College in 1825, and was graduated from that institution in 1828. During two terms of his college course he taught in the Maine Wesleyan Seminary, at Kent's Hill, Me. Immediately after graduation he became principal of the academy at Alfred, Me. In 1830 he was appointed tutor to the preparatory class, which was formed at Middletown, Conn., under the direction of the trustees of the Wesleyan University, in anticipation of the opening of that institution the following year. In 1831 he was elected principal of the Oneida Conference Seminary, Cazenovia, N. Y., where he remained till 1835, when he was chosen principal of the Maine Wesleyan Seminary, Kent's Hill, Me. It is estimated that about twenty-five per cent. of the members of the old Maine Conference, as it stood at the time of its division into two Conferences, had been under his instruction at the Maine Wesleyan Seminary. While at this institution, he served as an assistant in the first geological survey of Maine, in 1837, and as a trustee of the Maine Insane Asylum. He represented the Maine Conference in the General Conference of 1840. In the fall of the same year he was elected Professor of Mathematics and Natural Science in the Indiana Asbury University, Greencastle, Ind. He remained connected with this institution twelve years, and served as acting president in 1848–49. In 1852 he was elected editor of *The Ladies' Repository*, to fill the vacancy caused by the resignation of Dr. Tefft, but resigned the place to become Superintendent of Public Instruction for the State of Indiana, to which office he had been chosen by the people of the State in October, 1852. The provisions of the new constitution made an entire re-organization of the school system of the State necessary, with radical changes in its theory and the mode of administering it, and Professor Larrabee's whole term was occupied with this work. His term closed in 1854, after which he was appointed superintendent of the Indiana Institute for the Blind, at Indianapolis, but was recalled to the superintendency of public instruction in 1856. He finally retired from this office and from public life in January, 1859, and died four months afterwards. Professor Larrabee joined the Oneida Conference in 1832, and was afterwards connected with the several Conferences within whose bounds he resided, but never took a pastoral appointment. His life was mainly spent in teaching in Conference institutions, and in that career he was very successful. At the time he began his academical studies there were to his knowledge but three Methodist graduates in all New England. A considerable number of the teachers who followed him and built up schools all over the United States were at some period of their student-life under his instruction. He gained in a rare degree the confidence and affection of his students. In literature, he is best known by his contributions to *The Ladies' Repository* in its earlier years. These contributions were afterwards published in a volume called "Rosabower." His other works, all of which were published at the Western Book Concern of the Methodist Episcopal Church, Cincinnati, are, "Scientific Evidences of Natural and Revealed Religion," "Wesley and his Coadjutors," and "Asbury and his Coadjutors."

La Salle, Ill. (pop. 5200), the capital of a county of the same name, is situated at the head of navigation on the Illinois River. It first appears in the minutes of the M. E. Church for 1851, with John W. Stogdill as pastor, who reported a membership of 60. For many years the church grew very slowly. It is in the Rock River Conference, and has 219 members, 225 Sunday-school scholars, and $14,000 church property.

Lasell Seminary, for young women, is the only institution of its kind in New England under the auspices of the M. E. Church. It is beautifully located at Auburndale, on the Boston and Albany Railroad, ten miles from Boston. This seminary had its origin in the public spirit of Edward Lasell, Professor of Chemistry at Williams College, under whose auspices a building was erected, but who died shortly after its opening. In the spring of 1864, Rev. Charles W. Cushing, who had fifteen years' experience in the Newbury and New Hampshire Conference Seminary, purchased the property, and in the following September took charge of the school. Having succeeded in establishing a seminary, Mr. Cushing sold it to ten public-spirited members of the M. E. Church, who purchased it, not as a speculation, but to make it a permanent seminary, under the patronage of the M. E. Church. A year afterwards the ten increased their number to twenty, in whom, as trustees, the property is now vested. The building was thoroughly refitted, and Prof. Charles C. Bragdon was elected as president. With the increasing interest and patronage of the church the institution has continued to prosper, and the building has been crowded to its utmost capacity. It has fifteen teachers, a part of whom reside in the family. Being in the vicinity of Boston it has the advantage of many able lecturers. It takes special care of the health of the pupils, and insists that girls should be educated with due respect to the delicacy of their organization and for the duties of woman's life. Its alumni for twenty-six years are now dispersed in many parts of this country and others, and are many of them an ornament to society.

Latimer, James Elijah, D.D., of Boston University, was born at Hartford, Conn., Oct. 7, 1826. He was graduated from Wesleyan University in 1848, and in the same year taught the languages in Newbury Seminary, Vt. In 1849 he was appointed teacher of Latin and Geology in the Genesee Wesleyan Seminary; in 1851, principal of the New Hampshire Conference Seminary, at Northfield, Vt.; in 1854, principal of Fort Plain Seminary, N. Y.; in 1859, teacher of Languages in Elmira Female College, N. Y. He joined the East Genesee Conference of the Methodist Episcopal Church in 1858, and performed pastoral duties from 1861 to 1868, when he visited Europe, to study the methods of instruction in England and on the Continent. Returning to the United States, he was pastor in 1869 of the Methodist Episcopal church at Penn Yan, N. Y., and was elected in 1870 Professor of Historic Theology in the School of Theology of the Boston University.

Latta, Samuel A., M.D., was born in Muskingum, O., April 8, 1804. He was converted at the age of sixteen, and shortly after was licensed to exhort. He directed his attention to the study of medicine, and became a successful practitioner, but, in 1829, abandoning the practice of medicine, he entered the itinerant ministry. In 1830 he was stationed in Cincinnati, and the following year was agent for the American Colonization Society. Resuming the pastorate, he was connected with several extensive revivals, until, in 1840, he was compelled by an affection of the throat to take a superannuated relation. Settling in Cincinnati, the degree of "Doctor of Medicine" was conferred upon him by the Medical College of Ohio. In the division of the church, Dr. Latta's sympathies were with the South, and identifying himself with it, he became the editor of *The Methodist Expositor*, a paper which was published for a time in Cincinnati. He also wrote a work entitled "The Chain of Sacred Wonders." He died suddenly of apoplexy, June 28, 1852. He was a man of extensive reading and of marked ability.



LASELL SEMINARY, AUBURNDALE, MASS.

Lattimore, Samuel A., LL.D., Professor of Chemistry in Rochester University, New York, was a student in Indiana Asbury University, and graduated in 1850. In 1852 he was elected to the chair of the professorship of Greek in the same institution, which he filled until 1860, when he was elected Professor of Natural Science in Genesee College, New York. Subsequently he accepted the chair of Professor of Chemistry in the University of Rochester, where he still remains. He was admitted into the Indiana Conference in 1860, and was transferred to the Genesee Conference, of which he is still a member. He has been actively engaged in chemical and scientific experiments.

Landry, Pierre, a farmer and politician in Louisiana, was born in Louisiana in 1841. Though born free, he was sold into slavery at the age of fourteen. While free he had some school privileges, but was a slave until the emancipation proclamation. After the war he became an active politician in his State. He was mayor of Donaldsonville, La., by election, in 1868, and from 1870 to 1874 was postmaster in the same city. He was a member of the lower house in the State legislature from 1870 to 1874, and was elected to the State Senate in 1874. Mr. Laudry is a local preacher in the M. E. Church, and was a lay delegate to the General Conference of 1872.

Lawrence, Kan. (pop. 8320), is the capital of Douglass County, and was founded in 1854, by emigrants from the New England States. In 1855 it appears in the Missouri Conference of the M. E. Church as a mission, C. H. Lovejoy being pastor. In 1856 it was connected with the Kansas and Nebraska Conference, and had 83 white and 18 Indian members. In 1857, on account of border troubles, its membership was reduced, and for several years its growth was very slow. After the cessation of the border troubles it began to grow more rapidly. A German church has been built, and there is also a society of the African M. E. Church. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Lawrence	239	242	$15,000
North Lawrence	52	75	2,000
German M. E. Church	80	60	1,500
African M. E. Church	143	146	9,000

Lawrence, Hon. William, LL.D., was born at Mount Pleasant, Jefferson Co., O., June 26, 1819; graduated at Franklin College, Ohio, taking the honors of his class, in 1838; and graduated at Cincinnati Law-School in March, 1840. He was reporter for the *Ohio State Journal* during the legislative session of 1840–41; practiced law a short period in McConnellsville, but in 1841 removed to Bellefontaine, where he has since resided. In 1842 he was appointed commissioner of bankrupts for Logan County, and in 1845 was elected prosecuting attorney. He was a Representative in the Ohio legislature in 1846–48, and was several times member of the Senate from 1849 to 1854. He was the author of the Ohio free-banking law of 1851, and took an active part in various reformatory movements. He was judge of the common pleas and district courts from 1857 to 1864, and served during the Rebellion as colonel of the 84th Ohio Volunteer Infantry. In 1863 he was appointed by President Lincoln judge of the United States Court in Florida, but declined the office; was Representative in Congress for ten years, from 1865 to 1877, excepting the term from 1871 to 1873. As an attorney he has had extensive practice in the Supreme Court of the United States, having been engaged in a number of cases affecting the titles to large quantities of land in Kansas and Nebraska. In the contest for the Presidency, Judge Lawrence was selected as one of the counsel to conduct the case before the Electoral Commission. As a judge his decisions have been published, and have found their way into digests and works of high authority. He is also the author of several books, viz., "The Law of Claims against Governments," "The Law of Religious Societies," and "The Law of Impeachable Crimes." In the legislature and in Congress he originated a number of very important measures, and was the author of reports and speeches which would fill several volumes. He united with the M. E. church at Bellefontaine in 1857, having for years previously been an attendant and supporter of the church. He was lay delegate from the Central Ohio Conference to the General Conferences in 1872 and in 1876, and was chairman of a committee to prepare a code of ecclesiastical jurisprudence.

HON. WILLIAM LAWRENCE, LL.D.

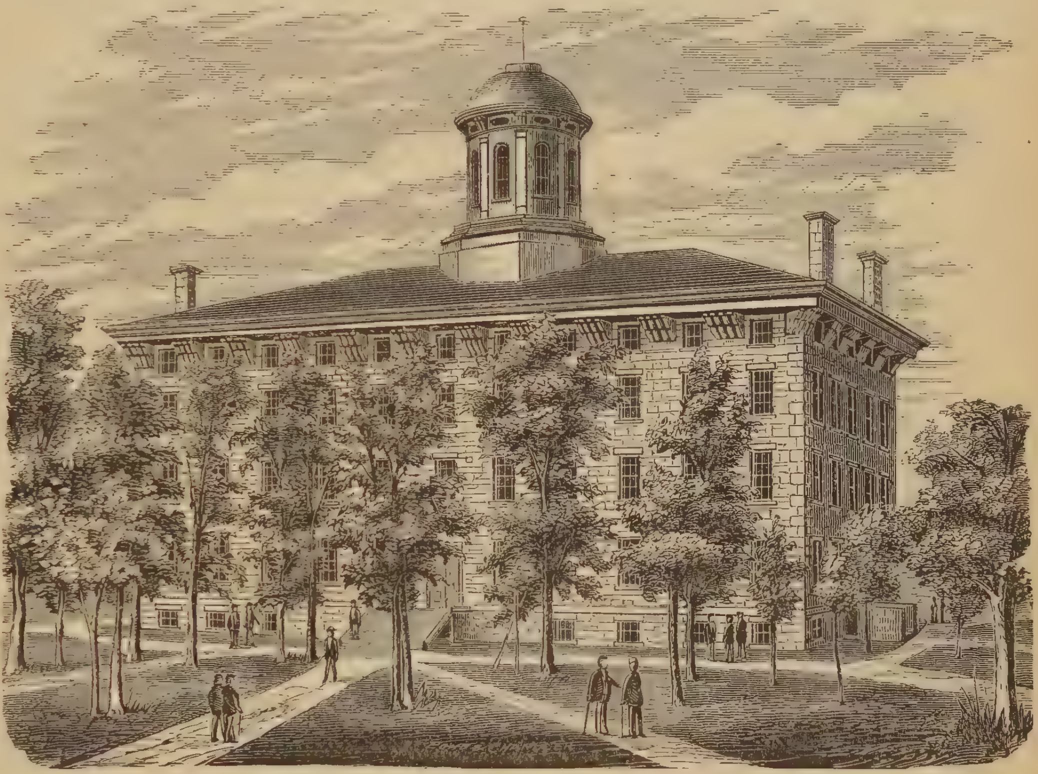
Lawrence University of Wisconsin, The.—This institution had its inception in the offer (about 1846) of Hon. Amos A. Lawrence, of Boston, Mass., to give $10,000 towards the foundation of a collegiate school to be located in the Lower Fox Valley, in the northern part of Wisconsin, provided the Methodists of Wisconsin would raise an additional ten thousand for the same purpose. The offer was accepted. The amount required was raised, though with much difficulty, and a charter was procured from the Territorial legislature in January, 1847, and the corporation was appointed and organized in due time. The location was fixed at Grand Chute, now the city of Appleton, which was then a wilderness, with hardly a house within many miles. The building for the academic department was one of the first began in the settlement. This was in 1848. The school opened in the latter part of 1849; Rev. W. H. Sampson, A.M., was the first principal, and the number of students at first was about 60. The accommodations were meagre, the surroundings in many respects forbidding, and the means very scanty. But the school had a good reputation from the start, and even long before any railroad was in operation to the place, and while the means of communication were of the rudest character, the attendance was very large. A college charter was obtained soon after the opening. In the latter part of 1852, Rev. Edward Cooke, D.D., was elected president, and college classes were organized the next year. The first class graduated in 1857, and numbered seven members,—four gentlemen and three ladies.

Like many institutions, especially in the West, this institution has had its hardships, and though by no means free as yet from serious financial embarrassment, it has made an excellent record, and is slowly gaining in its endowment and educational appliances. It now has about $180,000 worth of property, of which some $60,000 is productive endowment, while about $40,000, which at present is in litigation, is expected to be added to the latter.

The main building is a substantial stone edifice, 120 feet by 60, four stories high, standing in a beautiful situation upon a bluff above the river. The college is very fairly furnished with apparatus and has a good cabinet. The library consists of nearly 8000 volumes, and is one of the very best working college libraries in the West. It has a foundation of $10,000 from the estate of the late Hon. Samuel Appleton, of Boston. The number of graduates up to and including 1876 is 186, of whom 62 have been ladies and 124 gentlemen. There are two courses of study in the college,—classical and scientific. There are also preparatory and academical departments, which are largely patronized.

Dr. Cooke resigned the presidency about 1861. Rev. R. Z. Mason, LL.D., was elected in his place. Dr. Mason resigned in 1865, and was succeeded by Rev. G. M. Steele, D.D., who resigned in 1879. Besides the president, the following composed the board of instruction in 1878: Hiram A. Janes, A.M., Ancient Languages; Rev. Wesley C. Sawyer, Ph.D., Philosophy and Rhetoric; James C. Foye, A.M., Chemistry and Physics; De Forest M. Hyde, C.E., Mathematics and Civil Engineering; Mary E. Harriman, A.M., preceptress, French and Latin; Selina A. Clark, Painting and Drawing; Sarah S. Fitch, Music.

Lawrenceburg, Ind. (pop. 3159), on the Ohio River, and on the Indianapolis, Cincinnati and Lafayette Railroad, is the capital of Dearborn County. As early as 1802 its site was included in the Miami circuit, in charge of Elisha Bowman. In 1811 the name of the circuit was changed to Lawrenceburg, and Walter Griffith was appointed to it. Previous to 1821 Methodist services were held in private dwellings and in a log school-house, which stood on the court-house commons, but in that year, when the circuit was in charge of John P. Durbin and James Collard, the brick church on Walnut Street was built. In 1838 Lawrenceburg was made a station, and Joseph Tarkington was its pastor. The place of worship remained in the brick church on Walnut Street until 1847, when a new church was built on the corner of High and Vine Streets, and dedicated by Bishop Hamline, after whom it was named. In 1869 the parsonage on High Street was bought. The progress of the church has compared well with the increase of population. It is in the Southeastern Indiana Conference, and has 227 members, 175 Sunday-school scholars, and $16,000 church property.



LAWRENCE UNIVERSITY, WISCONSIN.

Lay Delegation.—From the organization of the Methodist Episcopal Church in 1784 until 1872, the Annual and General Conferences consisted wholly of ministers, without any representation from the laity of the church. According to a provisional plan which had been adopted by the General Conference of 1868, a vote of the entire membership, male and female, was taken as to the desirability of lay delegation, which resulted largely in the affirmative, and the alteration of the Restrictive Rule was adopted by three-fourths of the members of the Annual Conferences, so as to permit the participation of lay delegates in the General Conference. In 1872 the lay members who had been elected according to the provisions of the plan were received by the General Conference, and the proper action having been taken, they were welcomed to their seats as members. The General Conference is now composed of one ministerial member for every forty-five members of the Annual Conferences, and for every fraction of two-thirds, and of two laymen elected from the bounds of each Annual Conference, excepting where there is but one ministerial delegate there is only one lay delegate. The ministerial delegates are chosen by the Annual Conferences, the lay delegates by the Electoral Conferences. (See ELECTORAL CONFERENCE.) In the General Conference, ministers and laymen meet, consult, debate, and vote as one body upon all subjects, unless a separate vote is called for by one-third of either body, in which case it requires a concurrent vote to adopt any measure. Lay delegation is adopted only in the General Conference in the Methodist Episcopal Church, but in the Annual Conferences in the Methodist Episcopal Church South lay representation was adopted in 1870, and consists in the General Conference of as many lay delegates as there are ministers, the lay delegates being elected by the lay members of the Annual Conferences. The lay members of the Annual Conference consist of four lay delegates elected from each district by the lay members of the District Conferences. One of these four lay delegates may be a local preacher. Lay delegation was also adopted in 1874–75 by the Methodist Church of Canada and the Wesleyan Methodist Church of Australia, and in 1876 by the Irish Wesleyan Conference, and in 1877 a plan was adopted by the Wesleyan Conference of Great Britain. The New Connection and the United Free Methodists of England, the Methodist Protestants and the Wesleyans of the United States, had adopted the principle of lay representation at the time when they seceded from the parent bodies and organized separately.

History of the Movement.—When the Methodist Episcopal Church was formed, in 1784, population was sparse, traveling very difficult and expensive, and the preachers in America had adopted the plan of the Wesleyans in England, the ministers alone meeting in Conference and transacting all the business. For many years the business of the Conferences was almost purely ministerial, but few financial matters comparatively coming under their review. But as the church grew in strength and in numbers, and as property in churches, in educational institutions, in publishing houses, and in other forms was accumulated, a desire became manifest that the laity of the church should have some voice in arranging its general plans. The first discussion of this subject commenced by the local preachers, who felt that in the delegated Conference, in 1812, they were without any representation and without any authority in the church. The discussion on this subject spread more fully throughout the church between 1816 and 1820, and became connected with the question of electing presiding elders. As the local preachers discussed the subject of their rights, an appeal was made to the laity to assert their rights, and the subject of lay representation became extensively discussed. Everywhere, however, the discussion was connected with the abolition of the episcopacy and the presiding eldership. The General Conferences of 1824 and 1828 having decided against the reformers, a number seceded and formed the Methodist Protestant Church, which introduced lay representation, and rejected the episcopacy and the presiding eldership. (See METHODIST PROTESTANT CHURCH.) During the anti-slavery discussion various questions of Conference rights became involved, and in 1842 a number seceded, who formed the Wesleyan Church, which, like the Methodist Protestants, introduced lay representation and rejected the episcopacy and presiding eldership. When the separation took place in which the Methodist Episcopal Church South was formed there was no difference as to church government, but, as is already noticed, the M. E. Church South adopted a plan of lay delegation a few years in advance of the M. E. Church. The subject of lay representation, however, was more or less discussed in the church from the time of the secession of the Methodist Protestants, and especially from the time of the secession of the Wesleyans. In 1860 the General Conference adopted a resolution expressive of their willingness to introduce lay delegation into the General Conference whenever the church desired it, and submitting the question to a vote of the lay members of the church, and also of the ministry. The vote was taken in 1861–62, in the midst of the excitement of the Civil War, and resulted in 28,884 members in favor and 47,855 against; 1338 ministers voted for, and 3069 ministers against. After the close of the war the subject was again discussed, and the General Conference of 1868 submitted a plan for lay delegation to the consideration of the people; also, an alteration of the Restrictive Rule to the consideration of the preachers. Not only the male, but the female members were permitted to vote. The result of the vote of the membership showed over 100,000 in favor and about 50,000 against. Of the ministers, more than three-fourths voted in favor of the alteration of the Restrictive Rule, and thus prepared for the admission of lay delegates into the General Conference of 1872. The General Conference of the M. E. Church of 1876 ordered the appointment of a committee, who should consider in the interim of the Conferences the question of the expediency of lay delegation. It reported favorably to the General Conference in 1880, but its report was not adopted.

Lay Preachers.—Methodism, from its earliest history, has urged upon all the members of the church of Christ the duty of working to advance the Redeemer's kingdom. It has encouraged both old and young, male and female, to bear testimony and to offer prayer in its social meetings. It has permitted its members, in connection with these services, to give a word of exhortation; but for the sake of order, it has required that for regular services men should be set apart by the selection and decision of the church. Hence those only are authorized to exhort regularly who have been recommended by the society of which they are members, and having received the vote of the Quarterly Conference, or of the District Conferences, are recognized officially as exhorters; so also none are allowed to preach according to the order of the church without first having been recommended by the society and elected by the Quarterly or District Conferences. But it encourages its young men to participate in public exercises, and to make trial of the gifts which God may have bestowed upon them. When Mr. Wesley commenced his labors he had no thought of employing laymen as preachers, though he called for their services in every other possible way. The young men, however, who led classes, who spoke in exhortation, whose souls were filled with the restless desire to do good and to save, if possible, their fellow-men, soon felt called to preach. Mr. Wesley says, "After a time a young man named Thomas Maxfield came and desired to help me as a son in the gospel; soon after came a second,—Thomas Richards; then a third,—Thomas Westall. These several desired to serve me as sons, and to labor when and where I should direct." Thus he commenced employing laymen as preachers, regarding them as assistants in the great revival in which he was engaged. While Mr. Wesley lived he exercised this authority of licensing men for the ministry; since his death the Wesleyans of Great Britain and other Methodist Churches, both in England and in this country, require that the person applying should be recommended by the society or church of which he is a member, and should be elected by the Conference having authority in the case. In England, local preachers are not eligible to ordination, but in the Methodist Episcopal Churches of America they are eligible after full trial in the ministry and proper recommendation and examination.

Lay Representation in Conference (English Wesleyan).—This has been a mooted point in Methodist economy for many years. Without noting the action of the other branches of the Methodist Church in affiliated Conferences, we shall endeavor to trace the rise and progress of this feeling as it regards the Wesleyan Methodist Church in Great Britain, remarking, at the same time, that the consummation of the scheme is yet imperfect. There are two funds only which are entirely ministerial, viz., the Annuitant and the Book Room Funds; all the rest are managed, and have been for many years, in mixed committees; these, in later years, have been termed "committees of review," meeting for several days before the opening of the Conference, passing in review the distribution of the various funds, and presenting their reports to the Conference. These committees have taken cognizance of and shared in the distribution of all funds contributed by the connection; such as "The Auxiliary Fund," "The Schools and Children's Fund," "The General Education Fund," "The Theological Institution," "The Gospel Fund," and the "Home and Foreign Missionary Funds." For many years these were hallowed festivals of mutual intercourse between the ministers and laity, at the same time a desire, increasing in intensity, seemed to have arisen for a fuller development of the lay element in the counsels and decisions of Conference. In 1873 a committee was appointed to consider how far the committees of review might be improved, and regulations suggested for the conduct of business in these committees. In 1874 a large committee of ministers was appointed to consider the question fully, and submit a report to the district meetings when the lay members were present, to consider the same. In 1875 the Conference resolved "that the time is approaching when a comprehensive plan should be devised for some direct and adequate representation of the laity, in the transactions of the business of the Conference, in consistency with the recognized principles of our economy and the principles of the Poll Deed." In accordance with this resolution two committees were appointed. The first composed of ministers named by the Conference, with one minister from each district, chosen at the September financial meeting; this committee, after considering the whole subject, to present their report to the annual meeting in May. The second committee to embrace the ministers composing the first, with thirty-five lay gentlemen and one lay member from each May district meeting. Before this body was to be presented the report of the ministerial committee, with the observations of the district committees, that a report might be prepared to be submitted to the next Conference. In 1876 the whole scheme assumed a more definite form, and the opinions of counsel having been taken upon the meaning and application of the Deed Poll, the same being favorable, took action as follows: "That as soon as shall be found practicable the Conference will admit laymen to take part in its proceedings, when matters are considered and decided, under the following heads: missions, chapel affairs, schools, Children's Fund, Home Mission and Contingent Fund, Auxiliary Fund, theological institution, education, Lord's day observance, extension of Methodism, temperance, District Sustentation Fund, alterations and divisions of circuits, with all other subjects affecting the general affairs of the connection." The following subjects are to remain within the exclusive province of the Conference when consisting of ministers only, viz.: the formal constitution of the Conference, including appointments of officers; admission and continuance of probationers; examination of candidates to be received into full connection; ministerial character, ability, and discipline; appeals; supernumeraries; obituaries; stations; pastoral address and reports; supervision of connectional literature; official appointments, deputations, and delegations; and everything else affecting the ministerial or pastoral supervision of the connection. The management of the Book Room remaining as at present. There are many minor details yet unsettled. A large committee presents a report to the district meetings in May; their decisions are to be remitted to the same committee, the whole to go for final revision and decision at the Conference of 1877, to come into operation in 1878. The present intention is, that the Conference of that year shall consist of 240 ministers and 240 laymen, selected under certain restrictions. The committee suggests that one-eighth of the lay representatives shall be elected annually by the Conference, when composed of ministers and laymen; but in the case of the first Conference to be held after the adoption of this scheme, by the preceding Conference. That for the present the election of the remaining lay representatives to the Conference shall be by ballot, upon nomination, by the combined votes of the ministers and laymen in the district meetings as now constituted. That the number of laymen to be elected in each district shall be determined by the preceding Conference, when consisting of ministers and laymen; but in the case of the first Conference to be held after the adoption of this scheme, by the preceding Conference. Lastly, the business to be transacted by the Conference, when consisting of ministers only, shall be completed before that which is to be transacted by ministers and laymen conjointly is entered upon.

Laymen is an ecclesiastical term descriptive of the membership of the church as distinguished from the ministry. In all ages of the church persons have been selected from the people to serve in ministerial offices, whether in offering sacrifices or in instructing the people. These persons have been selected in some manner by the great head of the church. Among the Jews the tribe of Levi was set apart for sacred services, and out of that tribe the sons of Aaron were selected to minister more especially before the altar. In the Christian church Christ selected the twelve apostles, and he also sent forth the seventy to teach and to preach. The ministry of the Christian church is not selected out of any one class, such as the Levites, nor of and one family, as the sons of Aaron, but they are, nevertheless, called of God by the operation of the Holy Spirit on each individual heart, and upon the church in recognizing the call of the individual, and by bearing testimony in gracious fruits to the divine call.

In the early days of Methodism Mr. Wesley termed only those who were ordained by the Church of England, as ministers. Those who were sent forth to teach and to preach without this ordination were called lay preachers, and while Mr. Wesley lived, except those who were ordained for and in America, and a few who were ordained for Scotland, with two or three in England, the preachers remained unordained, and were called laymen. Yet in England and America, among the Methodists the preachers were recognized as occupying the ministerial office, while the laity attended to the ordinary duties of the church. Since the establishment of the Methodist Episcopal Church the preachers who are members of Annual Conferences, and are subject to the law of the itineracy, are particularly known as ministers, while those who do not enter the itineracy are recognized as lay or local preachers. According to the Discipline of the church some of these are ordained deacons and elders, and perform all the functions of the ministry, but do not take upon themselves the regular pastorate. After the introduction of lay representation in the General Conference, the question arose as to what position these local preachers occupied,—whether they were to be numbered among the ministers without having any vote for ministerial delegates, or whether they were to be numbered among the laymen and to be eligible for lay delegates. That question was settled by the General Conference in adopting the following resolution: that "in all matters connected with the election of lay delegates the word laymen must be understood to include all the members of the church who are not members of the Annual

Conferences." According to this decision local preachers are entitled to vote for lay delegates, to be lay delegates to the Electoral Conference, and to represent the Electoral Conference in the General Conference. In the Methodist Episcopal Church South the same principle prevails, and of the four laymen from each district elected as members of the Annual Conference, it is said, "one of whom may be a local preacher." The same rule applies to the delegates to the General Conference. While the ministers attend to the function of preaching the word, of administering the sacraments, and of supervising the general interests of the church committed to their care, and in the interests of which they spend their time, the lay members manage the ordinary and financial business of the church. A layman is tried by his own peers. He has an interest in all the financial and temporal movements of the church, and, as class-leader and steward, he assists the pastor in the proper pastoral work of the church. The great body of believers, and not the ministry alone, constitutes the church of Christ, and the laymen and ministers associated together, and neither order separately, have power to make rules and regulations for the government and order of the church.

Leader's Meetings.—When class-meetings were instituted the leaders were required to meet Mr. Wesley and the stewards once a week to make report of the moneys collected from their several classes, and also to inform him in reference to the moral deportment and the religious condition of the members. In point of time they were the first official meetings in the societies, and they have continued from that period to be in most of the Methodist bodies an efficient part of the economy. In circuits, however, it was found impracticable for them to meet weekly, and in many smaller stations they do not meet more frequently than once a month. In some places instead of the leader's meetings an official board-meeting is held, composed of the trustees, stewards, and leaders. At this board the chief official business of the society and church is transacted. Where leader's meetings are held strictly according to the Discipline, the pastor is fully informed every week of the condition and state of the church, and reports are made to him of any members who are sick or of any cases which need special attention. Not unfrequently religious services are held in connection with these meetings, which are very profitable to the official members, but they are more important for the systematic and thorough supervision, which can through them be so readily exercised.

Leader's Meetings (English Wesleyan).—The weekly class-meeting has been defined in its origin and character under its proper heading. The office of a leader became necessary to represent the different companies under their weekly oversight; it was their duty to inquire after "disorderly walkers" or absentees; to receive and pay over to those who were appointed for this purpose the moneys contributed for the cause of God. Wherever a large society was formed this became a regular institution, and to carry out the purpose intended the leaders were necessarily called together; hence the origin of "leader's meetings,"—these are now a proper appendage wherever a Wesleyan chapel and society are found. Such a meeting is composed of—1st. All the ministers and preachers on trial whose names appear on the printed minutes as stationed in the circuit; the superintendent minister being *ex-officio* chairman of the meeting. 2d. All persons duly instituted as class-leaders, in connection with the particular society to which such meeting is attached. 3d. The society and poor stewards duly appointed in association with the society,—the nomination of stewards and leaders being vested in the chairman,—the approval or rejection resting with the meeting. Circuit stewards are *ex-officio* members of the leader's meeting of the society to which they severally belong,—where a secretary is appointed, he must be chosen from among the members of that meeting. The functions of these meetings since the death of Mr. Wesley have been considerably enlarged. 1st. The ordinary business of the meeting is for the leaders to pay to the society stewards the moneys received from their classes; to tell the minister of any that are sick, or that walk disorderly and will not be reproved; and to distribute money to needy members, through their leaders, from the poor's fund. 2d. The ministers alone can determine respecting admissions; but when appealed to by any party concerned, the meeting possesses the right of a veto upon such admissions. 3d. No member can be expelled till his offense has been proved to the satisfaction of the meeting,—the act of expulsion is generally delayed for a week from such conviction. 4th. The fund for the relief of the poor members of society is under their management and control. 5th. Any leader or steward nominated by the superintendent must have his appointment sanctioned by the vote of the meeting. 6th. No steward or leader can be removed from office, except when excluded from membership, save in conjunction with the leader's meeting. 7th. The functions of such a meeting are confined to the affairs of its own society. A chapel steward (according to the Model Deed) may hold office, as such, without being a member of society; but to make such persons members of a leader's meeting is irregular. There is no recognition of the office of assistant leader.

Leaf Cluster is a quarterly Sunday-school publication in the M. E. Church, intended to illustrate the Sunday-school lesson by the principle of object-teaching. It has been very popular in the infant departments of the several Sabbath-schools. It contains fifty-two leaves, one for each Sabbath in the year. In 1876 it attained a circulation of 11,250.

Leavenworth, Kan. (pop. 17,873), is the largest city in the State, and derives its name from Fort Leavenworth, which lies north of the city, and is one of the oldest forts on the Missouri River. This place is first mentioned in Methodist history in 1854, the year in which the city was founded, and was then connected with the Iowa Conference. In October of the same year it was connected with the Missouri Conference, and the appointment was Fort Leavenworth and Kickapoo circuit, with J. L. Conklin as pastor, who reported 125 members. In 1856 the Kansas and Nebraska Conference was organized, and in that year Leavenworth fell into its bounds, and had 21 members, and was connected with the Delaware and Wyandot mission. It was considerably affected by the border troubles, and its growth was but moderate. The first edifice was built in 1858. In 1855 a second M. E. church was formed, known as Sixth Street, which bought a building on the corner of Sixth and Seneca Streets; but in 1871 the building was sold, and it returned to the parent society. In 1858 the M. E. Church South organized a society and built a church. During the war the society was disorganized. In 1866 it was reorganized, and another church was built, which was occupied until 1873, when the society again disbanded. The African M. E. society built its church in 1862. It is in the Kansas Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church........................	267	186	$20,000
African M. E. Church..........	355	315	12,000
German M. E. Church..........	60	60	2,000

Lebanon, Pa. (pop. 6727), the capital of Lebanon County, on the Lebanon branch of the Philadelphia and Reading Railroad. Methodist services were held quarterly in a school-house in the vicinity of Lebanon, by Henry G. King, previous to 1828, but the first services known to have been held in the town were in that year, in the house of Edwin Atley, by Francis Hodgson. The corner-stone of the first M. E. church was laid Oct. 12, 1839, and the church was dedicated Aug. 2, 1840. It was abandoned on the erection of a new church in 1866. This town is in the Philadelphia Conference, and has 272 members, 290 Sunday-school scholars, and $29,500 church property.

Lee, Jason, the pioneer of Protestant Christianity on the shores of the Pacific, was born in Canada in 1803, and died near the place of his birth, May, 1844. His early life was spent in the labors of the farm and adventures of the forest, where he acquired that hardihood of body and independence and vigor of mind that so well prepared him for his providential work. In 1828 he entered Wilbraham Academy, under the care of Dr. Wilbur Fisk, and spent some years there as classmate and intimate friend of the late Bishop O. C. Baker. Returning to Canada, he offered himself to the London Wesleyan Missionary Society for missionary work among the Indians of Canada. Pending this offer, an unexpected and providential call came from beyond the Rocky Mountains for missionaries among the Indians, and Dr. Fisk, whose voice was then potent in Methodism, immediately turned to Jason Lee as "the one man" to respond to that call. The Missionary Board made the appointment accordingly, and in the spring of 1834 Mr. Lee left New York, and proceeded to Independence, Mo., where he joined the trading company of Captain Nathaniel Wythe, and spent the summer of that year in the weary journey to the Columbia River. He arrived at Vancouver in the autumn, and soon after selected the site of his mission, on the Willamette River, about twelve miles below the present city of Salem. He devoted himself with great singleness and energy of purpose to the work assigned him among the Indians until the spring of 1838, when the necessities of the mission, the enlarged and multiplying fields, called him to return overland to New York to represent his work and its needs for the future before the Missionary Board.

The following winter and summer were spent in delivering missionary addresses in nearly all the chief cities of the States, and organizing the largest missionary expedition that ever sailed from an American port. With this, in the ship Lausanne, he sailed from New York in October, 1839, and, after touching at Rio Janeiro, Valparaiso, and Honolulu, reached Oregon again in June, 1840. He was now superintendent of the largest force of missionary workers then operating in any part of the heathen world. In 1843 he again returned to New York, by way of Honolulu, thence to the Mexican coast in a small schooner, and overland by way of Mexico City and Vera Cruz. After adjusting affairs with the Missionary Board, he returned to the home of his childhood in Stanstead, Lower Canada, where he died.

In the qualities of a pioneer missionary Mr. Lee was the peer of any man that ornaments the roll of the modern workmen of the church. He also bore a chief part in organizing those influences that resulted in securing Oregon to the United States, in establishing its first provisional government, and in founding the States of the Pacific. Of the Oregon Institute, now the Willamette University, he is, perhaps, more than any other man, entitled to be called founder. Physically, he was a strong man six feet two inches in height; intellectually, he was clear, discriminating, and reliable; morally, without a spot. His record and home are on high.

Lee, Jesse, was one of the most eminent of the early Methodist ministers. He was born in Prince George Co., Va., in 1758. He was converted in his fifteenth year, and in 1783 entered the traveling ministry, in which he continued with great success until his death, Sept. 12, 1816. He preached extensively through Virginia, Maryland, and New York, and enjoyed the honor of first successfully introducing Methodism into Boston and its vicinity, where, during his first visit, finding no house open for him, he preached on the Common, under the famous Big Tree. He was a special friend of Bishop Asbury, and during the illness of the bishop frequently held Conferences for him. In 1800 he received a tie vote for bishop on the ballot before Whatcoat was elected by a majority of only two. At one period he filled the office of chaplain to Congress, and he is known as the first historian of American Methodism; his work having been published in 1809. As a preacher, he was clear, practical, and persuasive; as a writer, his style was plain and perspicuous, and his book is valuable for its faithful record of facts. He filled the office of presiding elder in New England, and on Norfolk district, Virginia, and was for three years the traveling companion of Bishop Asbury, assisting him frequently in his work. His last station was Annapolis, Md. After preaching at a camp-meeting he was seized with a chill, which was followed by a fatal fever. During his illness, which was very brief, he was frequently triumphant, breaking out in expressions such as, "Glory! glory hallelujah! Jesus reigns!"

Lee, Luther, a native of Schoharie, N. Y., was born Nov. 30, 1800, and united with the M. E. Church in his youth. He was licensed to preach in 1821, admitted to the Genesee Conference in 1827, when it extended into Canada, and the roads and trails could only be traveled on horseback. In 1838, then a member of the Black River Conference, he located, and became a lecturing agent for the anti-slavery societies of New York and of New England. From this work, which he prosecuted with great power and success, he again entered the traveling ministry at the organization of the Wesleyan Methodist Connection, of whose first General Conference, in Cleveland, O. (1844), he was president. He was editor of *The True Wesleyan*, a weekly organ, for eight years; pastor of the Wesleyan churches of Syracuse and of Fulton, N. Y., for four years, and of Felicity and Chagrin Falls, O., for three years. His last position in the Wesleyan body was Professor of Moral and Intellectual Philosophy in Adrian College, Mich., from 1864 to 1867. With many others he then returned to the M. E. Church, and has been pastor of Court Street church, Flint, Mich., Ypsilanti, Northville, and Petersburg, of the same State. For the last three years (1877) he has been superannuated. Dr. Lee is the author of several valuable works, which have had a large sale. Among them, and the best known, are "Universalism Examined," "Systematic Theology," "Immortality of the Soul," and "Slavery Examined in the Light of the Scriptures."

Lee, Wilson, a pioneer minister, was born in Sussex Co., Del., in November, 1764, and entered the traveling connection in 1784. Removing to the West, he was subject to the hardships incident to a frontier residence. He traveled extensively in Western Pennsylvania and in Kentucky for several years, and then returned East. He preached in New York in 1795, and the three following years in Philadelphia. From 1801 to 1803 he was presiding elder in the Baltimore district; but in 1804, his health failing, he was placed on the superannuated list. He died Oct. 11, 1804. He was a laborious, successful, and self-denying minister. He hazarded his life in the West when the Indians were on the frontier. He was well acquainted with both the doctrines and economy of the church.

Leech, John, Esq., was born in Warrington, Pa., Nov. 29, 1767. He was educated as a member of the Society of Friends, where he remained until 1788, when he joined the M. E. Church, of which he remained a member until his death. Removing to Mercer County, the place where he settled has been known as Leech's Corners. He served five terms in the legislature and State Senate; was for more than thirty years justice of the peace, and filled the offices of county commissioner and surveyor. In early times his cabin was a preaching-place and a home of the itinerants. For more than forty years he was class-leader or steward; gave the ground on which the M. E. church in the vicinity is built, and also much of the material for the first structure, erected in 1811. He was an example of regularity and piety, and died calmly and confidently May 1, 1864, in his ninety-eighth year.

Legal Hundred.—See Wesleyan Methodism.

Leigh, Hezekiah Gilbert, D.D., was born in Perquimans Co., N. C., Nov. 25, 1795, and was of a family distinguished for its intellectual vigor. In youth he mastered his studies with extraordinary ease and rapidity, and commenced his public life by teaching. He was converted, and united with the church in 1817, and joined the Virginia Conference in 1818. Among his appointments were Raleigh, Norfolk, and Petersburg, where his labors were rewarded by an extraordinary revival. During his ministry in Petersburg he inaugurated the movement to establish Randolph Macon College. In conversation with Hon. G. P. Disosway, then residing in Petersburg, the college project was discussed, and the result was the adoption by the

Petersburg Quarterly Conference of a resolution that such an institution was necessary, and Mr. Disosway prepared an address to the Methodists of Virginia. Mr. Leigh secured a large subscription, with which he went before the Virginia Conference; and in 1829 a charter was secured and the college was erected in Mecklenburg County. He fixed his residence near it, and expended time and money for its advancement. He was elected to every General Conference from 1824 to the time of his death, and was one of the North Carolina members of the Convention, in 1845, in which the Methodist Episcopal Church South was organized. "His great power was in the pulpit. Without art, he played upon the chords of the human heart with a masterly hand. His logic was severe, though not always apparent, but his control over his audience was prodigious. He often aroused and swept them as seas are moved by storms. He was instrumental in the conversion of many, and the building up of many churches." He died in Mecklenburg County, near Randolph Macon College, Sept. 18, 1853.

Leigh, Samuel, was the first missionary to Australia and New Zealand, and laid the foundation of the Wesleyan Churches in both those colonies. He was an earnest evangelist, and a clear and forceful preacher; but his labors and privations impaired his constitution, and he had to return to England, where he was seized with paralysis, and died in 1852.

Leslie, David, was born in Washington, N. H., Oct. 16, 1797; was admitted into the New England Conference in 1822, in which he continued until 1836, when he was appointed missionary to Oregon. He sailed from Boston Jan. 7, 1837, arriving at his distant field September 30 of the same year. He took a very active part in the organization of the provisional government of Oregon, and in founding the Willamette University, and was president of its board of trustees for twenty-five consecutive years. He was also president of the Oregon Bible Society, and of the Oregon Conference Missionary Society for many years. He died in Salem, Oregon, March 1, 1869, having served the church in Oregon thirty-two years without ever leaving that country. The services of David Leslie in founding and establishing Christian and educational institutions in Oregon entitle him to rank among the most honored ministers.

Lessey, Theophilus, was one of the most popular and effective preachers in English Methodism. His honored father bore the same name, and the son followed a holy example. He was a most useful and holy man. He was born in 1787; baptized by Mr. Wesley; spent thirty-three years in the ministry, and died in 1841, in the fifty-fifth year of his age. He was president of the Conference in 1839.

Lesson Compend is an annual publication of the Sunday-School Society of the M. E. Church. It is a kind of manual or eclectic commentary upon the Berean Lessons for the year. It is designed especially for teachers, to prepare them thoroughly for instructing the classes. In 1871 it had a circulation of 1500, and in 1875 it had attained to 8000. Its report in 1876 was 5000.

Lesson Leaf, Berean, was first published January, 1870. It is the most popular Sunday-school publication in the M. E. Church. It publishes the Scripture lesson, with appropriate references for reading, and with copious and printed questions, arranged both for adult and infant classes. In 1872 its circulation was 445,000. In 1876 it attained a circulation monthly of 1,260,000. Rev. J. H. Vincent, D.D., is editor.

Levings, Noah, D.D., was born in Cheshire, N. H., Sept. 20, 1796; united with the M. E. Church in 1813, and was received on trial in the New York Conference in 1818. His first circuit was so extensive that it required each round a ride of not far from 250 miles. While faithful in discharging all his duties he was a diligent student, and thus became an able and successful preacher. He was a delegate to the General Conferences of 1832 and of 1836, and for a number of years filled the largest stations in the cities, and was presiding elder of the Troy district. In 1844 he was elected financial secretary of the American Bible Society, as successor to Rev. E. S. Janes, who was elected bishop. In 1847, while on a tour through the Southwestern States in behalf of the Bible Society, he was taken ill in Natchez. Attempting to return, he was only able to arrive at Cincinnati, where he was most kindly cared for by Mr. Burton, who had ten years before enjoyed his ministrations. He passed triumphantly away Jan. 9, 1849, having expressed strong living confidence in the presence of his Saviour. He was a minister of more than ordinary intelligence, exceedingly amiable and attractive, and was a general favorite in society.

Lewis College is located in Glasgow, Howard Co., Mo., on the line of the Keokuk and Kansas City Railroad. The surrounding country is rolling, fertile, and beautiful, and the place is one of the most healthful in the State. It is owned jointly by the Missouri and St. Louis Conferences of the Methodist Episcopal Church, and is under their direct control. It owes its origin to the benevolence of the Lewis family, of Howard County, who desired to consecrate a portion of their wealth to the promotion of general knowledge and religious culture. The first step taken was the establishment of the Lewis Library, by Colonel B. W. Lewis, who beqeathed to the church for that purpose the sum of $10,000. A library building was then erected by Mrs. Elenor Lewis and B. W. Lewis, Jr., and Major J. W. Lewis, at a cost of $26,000. In this edifice the college was organized and opened by Rev. D. A. McCready, in September, 1866. Its commodious building, beautifully situated on elevated grounds, overlooks the city and river. It is now under the presidency of Rev. James C. Hall, A.M., who is assisted by a corps of able and competent teachers. Though comparatively young, it has done a good work in the cause of education.

Lewis, Hon. Abner, was born in Rutland Co., Vt., in 1801, and entered on the practice of law in 1833. Removing to New York, he was elected as a member of the State legislature, and in 1844 was elected to Congress. At the expiration of his term he was elected judge of Chatauqua County court, in which office he served for eight years. In 1855 he united with the M. E. Church, and removed to Winona, Minn. He has been for many years a devoted class-leader, and a faithful steward and trustee. He had the honor of being the first elected to represent the Minnesota Conference in the General Conference of 1872.

Lewis, Major James W., was born in Virginia in 1822, but removed to Missouri, and settled at Glasgow. He engaged in mercantile business, and also acquired considerable wealth. Being devoted to the interests of Methodism, he has labored for its advancement. Through his gifts and that of other members of the family a college was founded in Glasgow. He represented the Missouri Conference as a lay delegate in the General Conference of 1872.

Lewis, Hon. John W., was born in Franklin Co., Vt., Nov. 2, 1831. He studied law, and commenced to practice at the age of twenty-one. Having removed to Greenville, Mich., he has been in successful law practice ever since. He was converted, and joined the M. E. Church in 1865, and became at once an active Methodist. For a number of years he has held all the official positions,—class-leader, steward, trustee, and Sunday-school superintendent. He has occupied many places of high civil trust, having the confidence of the community. He was reserve delegate, filling the place of Hon. J. W. Stone, for the Michigan Conference at the General Conference of 1876.

Lewisburg, Pa. (pop. 3121), the capital of Union County, is situated on the west branch of the Susquehanna River. Methodist services were first held in this place about the year 1806, by John Driesbach, and they were continued irregularly until 1812, when a society was organized. It was attached to Lycoming circuit, in the Genesee Conference. In 1818 the first M. E. church, a frame structure, was built. In 1832 it was replaced by a brick edifice. In 1851 Lewisburg was made a station, with John Guyer as pastor, and had a membership of 159. In 1853 the present house of worship was erected. It is in the Central Pennsylvania Conference, and has 386 members, 360 Sunday-school scholars, and $19,000 church property.

Lewiston, Me. (pop. 13,600), is situated in Androscoggin County, on the Maine Central and Androscoggin Railroad.

In 1800 a new circuit was formed in this State, called Bethel, and of which Jesse Lee says, "We preached high up the Androscoggin River, and took in most of the new towns and settlements in that part of the country. When we first went into that unimproved part of the country we found but few persons who had a clear sense of the favor of God. We labored under many hardships and difficulties, and had many things to discourage us, but the Lord stood by us and cleared the way before us, and gave us favor in the eyes of the people, and it was not long before we saw some fruit of our labors in that place also." Joseph Baker was the first minister appointed to Bethel circuit, in 1800. This city did not appear on the annals of the M. E. church until 1849, when C. Andrews was appointed to "Lewiston Falls Mission." In 1850 he had gathered 40 members. The work continued to progress, when about 1865 a portion of Park Street church organized the first M. E. Church in Auburn, just across the river. Lewiston is in the Maine Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Park Street	572	400	$16,000
Maine Street	142	200	....

Lexington Conference, M. E. Church, was organized at Harrodsburg, Ky., March 2, 1869, and is composed of colored ministers. The General Conference of 1868 had authorized the bishop who should preside in the Kentucky Conference "to organize the colored ministers within the bounds of said Conference into a separate Annual Conference, if said ministers requested it, and if, in the judgment of the bishops, the interests of the work required it." At the request of the colored ministers the organization was made, consisting of 19 traveling preachers, who were divided into two districts. In 1872 the General Conference defined its boundaries so as to include the States of Kentucky, Ohio, and Indiana, and in 1876 the boundaries were changed so as to embrace Illinois, in addition to Kentucky, Ohio, and Indiana. The Conference reports 67 traveling and 52 local preachers, 7926 members, 3498 Sunday-school scholars, 53 churches, valued at $128,400, and 6 parsonages, valued at $4400.

Lexington, Ky. (pop. 14,807), the capital of Fayette County, is in the midst of a beautiful region of country, and is a place of historical note. It is first mentioned in the records of Methodism for 1788 as a circuit, and the first Kentucky Conference was held near this place. The growth of the church in the town, however, was exceedingly slow. In 1819 the society was very small, and worshiped in a log house, which was afterwards sold, and which was in the east end of the town. The society received at that time a strong religious impulse from a camp-meeting in the vicinity, previous to which there were not a hundred persons in the society. The revival continued during the following year, and a great many young people were added to the church. It adhered to the Church South in 1845, and since the Civil War the M. E. Church has established services and has been blessed with prosperity. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	256	151	$40,000
" (colored) Asbury	600	140	20,000
" Second Church	365	40	5,800
M. E. Church South	250	......	....

Lexington, Mo. (pop. 4323), the capital of Lafayette County, is situated on the Missouri River. The first society was organized about 1835; and the first church was erected in 1844. It adhered to the Church South at the division of the church, and in 1860 a new church was built, costing about $15,000, and also a parsonage worth $3000. Occasional services were established in 1850, and in 1867 the M. E. Church organized a colored congregation, and erected a building in 1868, costing $7000. The African M. E. Church was organized in 1867, and a new church, estimated to cost $8000, is in process of erection. The following are the statistics reported:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church South	230	......	$18,000
M. E. Church (colored)	85	50	8,000
African M. E. Church	157	150	8,000

Leys School, The, Cambridge.—The opening of this school was the result of the recommendation of a committee which, appointed in 1873, proposed that a school should be established in one of the university towns, such as would afford special facilities for high class education.

A valuable estate was offered in the immediate neighborhood of Cambridge on advantageous terms, and the committee urged upon the Conference the acquisition of this site for the proposed school. This was favorably received; the sum needed for the purchase of the estate, £15,000, has been promised by gentlemen, who, by donations of £50, £100, and upwards, have acquired the right of nominating pupils for admission. The school is entirely under Methodist management, and all the boys are required to attend a Wesleyan place of worship.

The governing body consists of twenty members; three of them directly represent the Conference, viz.: the president, the secretary, and the ex-president; two are elected by the officers of the Theological Institution; three by the education committee; eleven by the donors of £100 and upwards, and one by the assistant masters of the school. It was opened in March, 1875, and consists of three divisions, an upper, a modern, and a junior class.

The object of the founders was to take advantage of the facilities afforded by a university town for obtaining teaching of the highest class, to promote university education in the Methodist connection, and at the same time provide a sound and real training for boys intended for mercantile pursuits; to carry out the main principles of public school discipline, and lay deep the foundations of scriptural knowledge and Christian principle. It is now in successful operation.

License for Chapels (English Wesleyan).—All chapels previously to their dedication must be duly registered as places of public worship; and the certificate of such registration must be publicly read at the opening service.

Light, George C., an eloquent minister in the M. E. Church South, was born in Westmoreland Co., Va., Feb. 28, 1785. In 1806 he entered the itinerant ministry, but located in 1808; was employed as a surveyor in 1822, when he entered the Kentucky Conference. He filled a number of the most important stations in Louisville, St. Louis, and in the State of Mississippi. He died Feb. 27, 1859. Few men had greater control as preachers over the public mind.

Lima, O. (pop. 4500), the capital of Allen County, is situated on the Pittsburgh, Fort Wayne and Chicago Railroad. Methodist services were introduced in 1829 in the vicinity, when Rev. Robert Finley was the first missionary to this part of Northwestern Ohio. In 1830, James B. Austin was missionary, and Lima was one of the appointments of St. Mary's mission, in the Maumee district, which then included the counties of Allen, Auglaize, Van Wert, Putnam, and Mercer. The first quarterly meeting was held in Lima, in 1833, Rev. W. H. Raper being presiding elder. In 1835 the first church was built and dedicated. In 1840 Lima circuit was formed, with Madison Hansley as pastor. In 1852 the old church was replaced by a larger and more substantial structure, at a cost of about $4000, and was dedicated by Dr. Thomson, afterwards bishop. In 1871 the present Trinity church building was commenced; the lecture-room was dedicated in 1873, and in 1876 the audience-room was completed, and was dedicated on the 12th of March by Bishop Foster. It reported, in 1876, 466 members, 420 Sunday-school scholars, and $70,000 church property. The African M. E. Church has 42 members, 42 Sunday-school scholars, and $2500 church property.

Lindley, Lutellus, M.D., was born in Ohio in 1808, and resides at Connellsville, Pa. He is a son of Dr. Lindley, who was for many years president of the Ohio University. He graduated in 1827, and after teaching for two years, studied medicine and practiced in Jefferson, Pa., and subsequently in Connellsville. During a large part of his life he has been a devoted and ardent member of the M. E. Church, has filled various positions, and is widely known in the community.

Lindsay, James, is an enterprising merchant and manufacturer of Belfast, Ireland. He is a member of the Wesleyan Methodist Church, and has been active in its various institutions. He has served on the general committees at Conference; was a contributor in the erection of Belfast College, and is connected with a number of enterprises, religious, social, and civil. He has a beautiful residence at Wheatfield, near the city.

Lindsay, John, an eminent Methodist Episcopal minister, was born at Lynn, Mass., July 18, 1788, and died in Schenectady, Feb. 10, 1850. He was admitted into the New England Conference in 1809, and filled important appointments in that Conference, and also in the New York and Troy. He was presiding elder on the New Haven and Albany districts; was agent for the Wesleyan University, and also for the American Bible Society. He was a successful preacher, and was active in founding the Academy at Wilbraham and the Wesleyan University.

Lindsay, John Wesley, D.D., of Boston University, was born in Barre, Vt., Aug. 20, 1820. He was graduated from Wesleyan University in 1840, and in the same year entered as a student at the Union Theological Seminary, New York City. He joined the New York Conference of the Methodist Episcopal Church in 1843, and continued in pastoral work till 1847, when he was appointed a tutor in Wesleyan University. In 1848 he was elected Professor of Hebrew and Latin in the same institution. He returned to pastoral work in 1860, and continued in it till 1864, when he was elected president of Genesee College. In 1868 he was chosen Professor of Exegetical Theology in the Boston Theological Seminary, and was appointed to the same chair in the School of Theology of the Boston University in 1871. In 1873 he was elected dean of the faculty of the College of Liberal Arts of the Boston University. He was a member of the General Conference of the Methodist Episcopal Church in 1864, 1868, and 1872.

Lippitt, Edward Spalding, a teacher of the Methodist Episcopal Church, was born at Woodstock, Conn., Sept. 17, 1824. He was graduated from Wesleyan University in 1847, and was appointed in the same year principal of the Literary Institute and Gymnasium at Pembroke, N. H. He was afterwards, in 1849, teacher of Natural Science and Mathematics in the Wesleyan Female College, Cincinnati, O.; in 1854, principal of the Boys' Classical School, Cincinnati, O.; in 1862, Professor of Mathematics in the University of the Pacific, Santa Clara, Cal.; in 1863, principal and superintendent of the City Schools, Petaluma, Cal.; and in 1868, principal of the Scientific and Classical Institute, at Petaluma. He was ordained a local deacon in the Methodist Episcopal Church in 1854; was admitted to the bar, in Cincinnati, in 1857; was appointed city solicitor of Cincinnati in 1859; served as acting pastor in the Congregational church at Petaluma, Cal., in 1863 and 1868–69; was stationed at the Methodist Episcopal church, Petaluma, from 1864 to 1866, and entered upon the practice of the law at Petaluma in 1870.

Lipscomb, Andrew A., D.D., LL.D., of the Methodist Protestant Church, was born in Georgetown, D. C., Sept. 6, 1816; converted May, 1831, and licensed to preach 1834. He united with the Maryland Conference of the Methodist Protestant Church in 1835, and after filling important stations he removed, in 1842, to Montgomery, Ala., on account of ill health. He was elected president of the Alabama Conference; received the degree of D.D. from the University of Alabama, and the degree of LL.D. from Emory College, Georgia. Being compelled to retire from the itinerant ministry on account of ill health, he founded the Metropolitan Institute for Young Ladies, Montgomery, Ala., in 1849. He was president of Tuskegee Female College, M. E. Church South, in 1856–59, and was elected chancellor of the University of Georgia, at Athens, Ga., in 1860, and resigned it in 1874. He was a contributor to *Harper's Magazine*—"Editor's Table" and other articles—for several years; author of "The Social Spirit of Christianity" and "Our Country, its Danger and Duty" (a prize essay). In 1875 he was elected Professor of Philosophy and Criticism in Vanderbilt University, Nashville, Tenn., which position he now holds.

Lipscomb, Wm. C., of the Methodist Protestant Church, was born in King William Co., Va., Sept. 13, 1792. In his fifteenth year he united with the M. E. church of Georgetown, D. C. He was among the first to embrace the principles of Reform in the M. E. Church, though but a young man, and was a pioneer in organizing the Methodist Protestant church of Georgetown, D. C., and with which he is now connected, after nearly seventy-one consecutive years of Christian profession. He was licensed to preach by the Associate Methodist church of Georgetown, D. C., Oct. 3, 1829. He was never an "itinerant" minister, but labored efficiently in the unstationed ranks for many years. He was admitted to membership in the Maryland Annual Conference, as an honorary distinction, in 1869, and assigned a supernumerary relation. He was a member of the first and second Conventions of the Methodist Protestant Church, in 1827–28, and was secretary of the General Convention of

1830. He was frequently delegate to the Maryland Annual Conference in a lay capacity, and a ministerial member of the first General Conference, May, 1834, and secretary thereof. He was president of the General Conference of 1858, at Lynchburg, Va. He is the father of Rev. Dr. A. A. Lipscomb, and an unstationed minister of the Methodist Protestant church of Montgomery, Ala.

List of Reserve (English Wesleyan).—This consists of the surplus of those who, having been received as candidates for the ministry, are at Conference neither appointed to circuits nor drafted into the institutions. The management of this list is left in the hands of the president; and those who are on it are called out by him to fill up any vacancy that may occur in the course of the year, from the illness, resignation, or death of any minister. In the event of any not being called out before the following May district meeting, the superintendent of the circuit where he or they reside must report on their qualifications, as to whether they are proper persons or not to be employed in the work of the ministry; if so, the names must be inserted, and a report given in the district minutes. If called out by the president into the work before Christmas, he is reckoned as having traveled one year. Ministers needing supplies from this list must seek counsel of their chairman before applying to the president.

Litchfield, Ill. (pop. 3852), is situated in Montgomery County, on the Toledo and Wabash Railroad. It first appears in the annals of the M. E. Church for 1857 in the Southern Illinois Conference, with J. D. Gillham as pastor. In 1858 it was made a station, with W. G. Moore as pastor. It is now in the Southern Illinois Conference, and has 274 members, 150 Sunday-school scholars, and $5000 church property.

Little, Charles J., A.M., Professor in Dickinson College, Pennsylvania, was born in Philadelphia, Sept. 21, 1840, and joined the Fifth Street M. E. church, Jan. 28, 1855. He entered the University of Pennsylvania in September, 1857; graduated in July, 1861; was admitted into the Philadelphia Conference in 1862, and was elected teacher of Mathematics, in Williamsport Seminary, in 1867. He resigned his place to spend a year in Berlin, Germany; and on his return, after a term in the pastorate, he was elected, in 1874, Professor of Philosophy and English Literature in Dickinson College, where he (1879) still remains.

Little Falls, N. Y. (pop. 5387), in Herkimer County, on the New York Central Railroad, was early embraced in the Herkimer circuit, one of the first formed in this part of the State. It does not appear, however, in the minutes, by name, until 1828, with Lesley Whipple and E. W. R. Allen as pastors. For a number of years the society held its services in a union church. The first M. E. church was erected in 1839; and it became a station, with Charles Dunning as pastor. A new and commodious church was erected in 1876. It is in the Northern New York Conference, and reports 190 members, 170 Sunday-school scholars, and $30,000 church property.

Little Rock, Ark. (pop. 12,380), is the capital of the State, and was founded about 1820. It first appears in the minutes of the M. E. Church for 1832, and was reported the following year as a circuit, containing 203 members. In 1836 the Arkansas Conference was organized, and Little Rock became a station, with William P. Radcliff as pastor, who reported the following year 81 members. The church had a fair growth, and adhered to the M. E. Church South in 1845. The progress of the church was greatly retarded during the war. A number of members who had been friendly to the M. E. Church desired its reorganization, which has been partially accomplished, although in the midst of great difficulties. In Little Rock a good church was built, but costing more than had been anticipated, and meeting with unexpected trials, it has become greatly embarrassed. There is a good colored congregation in connection with the M. E. Church. The M. E. Church South has two good churches. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church, Centenary........	41	20	$20,000
" Wesley Chapel (colored)...........................	274	100	1,500
M. E. Church South, Second St.	187	......	....
" " Spring St.	116	......	....
African M. E. Church............	13	......	....

Little Rock Conference, M. E. Church South, was organized by the General Conference of 1866, and took the place of Wachita Conference in the State of Arkansas. It held its first session at Arkadelphia, Ark., Oct. 10, 1866, Bishop Pierce presiding. It reported 67 traveling and 97 local preachers, 6862 white and 641 colored members, 76 Sunday-schools and 2655 Sunday-school scholars. The General Conference of 1874 fixed its boundaries so as to "embrace all that portion of the State of Arkansas not included in the Arkansas and White River Conferences, and a part of Louisiana lying north of Soda Lake and west of Red River." The latest report (1875) of this Conference is 84 traveling and 152 local preachers, 14,641 white members, 203 Sunday-schools and 7141 Sunday-school scholars.

Liturgy (English Wesleyan).—The morning service of the Church of England must be read when the president and ex-president deliver their official sermons. It is not imperative at any other time; but it is read with a few exceptions in the metropolitan chapels, and in some of the large towns, but generally speaking, it is not used farther north than Manchester.

Liverpool Minutes is a title well understood in Great Britain. At a time of severe commercial depression, political excitement, and a sad numercial decrease of members in the connection, the Conference met in Liverpool in 1820, under the presidency of Rev. Jabez Bunting. A dark cloud rested on the minds of the ministers; deep anxiety was felt because of the spiritual dearth; anxious and prayerful discussions took place, and a series of resolutions were drawn up and passed, which have since been known as the "Liverpool Minutes." Of these it is scarcely possible to speak too highly. In a manner equally clear, forcible, and practical, they range over the whole course of a Christian minister's duty. They point out all the principal means by which weakness and decline are introduced into Christian churches, and offer suitable cautions and exhortations for prevention. The dangers of lax discipline are exhibited in their extent and variety, and adequate advice given. Ministers, lay officers, and private members are appropriately warned, directed, and exhorted in the true spirit of the Christian pastorate,—in wisdom, meekness, and love. The whole document breathes a fine, earnest, evangelical tone. Indeed, these minutes, drawn up on a special occasion and for the purpose of meeting a particular case, are fraught with so much wisdom and practical godliness as to be applicable to all times and seasons. They conclude with the recommendation of a special day of fasting and prayer. Under the question of "What is the state of the work of God?" in each district meeting in May, they are appointed to be read, and also at the first preachers' meeting following the September quarterly meeting in every circuit.

Loane, Jabez W., was born in Baltimore, Md., April 11, 1819. He received a common school education, and for many years has been conducting the business of a sail- and tent-maker. He was converted in 1838; was licensed to preach Sept. 9, 1859. He is an active member of the Baltimore Local Preachers' Association, one of the most effective city organizations in the church. He was one of the founders of the National Local Preachers' Association, and was the Centennial president at the annual meeting in Philadelphia in 1876.

Local Preachers.—This class of ministers is peculiar to Methodist Churches. They were very early employed by John Wesley, and under his direction rendered efficient service in England. In American Methodism they have not been less useful. Various directions have been given concerning their employment. As early as 1779 "every exhorter and local preacher was to go by the direction of the assistant where and only where he should appoint." In 1780 it was strictly enjoined on all the local preachers and exhorters that they should not presume to speak in public without a written permission every quarter, and an examination by the assistant or preacher in charge with respect to his life, his qualifications, and usefulness. In 1784 the General Conference of the M. E. Church gave directions that local preachers should be employed to supply the circuits during the sessions of the Annual Conferences, and that they should be paid in proportion to the traveling preachers out of the yearly collection. In 1796 a distinct section was provided in the Discipline concerning local preachers. To obtain a license, the provisions of the Discipline are as follows: "He must be recommended by the society of which he is a member, or by the leaders and stewards' meeting of the church to which he belongs. He must be examined on the subject of doctrines and discipline by the president of the Quarterly or District Conference, and be recommended by a vote of that Quarterly or District Conference as a person worthy to receive such a license. In proof of his appointment as a local preacher, he must further receive such license, signed by the president and secretary of that body." This license must be renewed annually.

Among the Wesleyans of England and its kindred branches, local preachers are not ordained. In the United States, the question of ordaining local preachers was first introduced in 1789, when the bishop received authority from the Conference to ordain them as deacons under specific circumstances. Since that time general rules have been adopted for their ordination both as deacons and elders.

Before a local preacher can be ordained a deacon, according to the present provisions of the Discipline, both in the M. E. Church and the M. E. Church South, he must have held a license as a local preacher for four consecutive years. He must also be examined in the Quarterly or District Conference on the subject of doctrines and discipline, and he must receive a testimonial from the Quarterly or District Conference, signed by the president, and countersigned by the secretary, that he is a suitable person to receive ordination. Besides, he must pass an examination as to character and acquirements at the Annual Conference, and then by a vote of the majority he may be ordained to the office of deacon. He is eligible to ordination as a local elder after he has preached four years, from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly or District Conference of which he is a member certifying to his qualifications and usefulness, which recommendation must be signed by the president and secretary of that Conference. He is, further, to pass an examination at the Annual Conference, and if elected may be ordained to the office of elder. When ordained either as deacon or elder, it is not necessary that his license be renewed annually;

but whether as a licentiate deacon, or elder, he is amenable to the Quarterly Conference where he resides, and is subject to an annual examination of character. Every person who is to become a regular itinerant preacher must first be licensed as a local preacher. His ordination, however, as a local deacon or elder is not necessary to his reception as a traveling preacher. A local preacher, if properly recommended, may be employed by a presiding elder either as preacher in charge or junior preacher; in such case he is amenable to the Quarterly Conference of the charge which he is serving. He is not subject, however, to the appointing power at the Annual Conferences. It is made the duty of the preacher in charge, or of a District Conference, so to arrange the work within the bounds of the charge or the district as to give the local preachers regular and systematic employment.

In 1820, the General Conference being memorialized by the local preachers, organized District Conferences. They were especially designed to promote the interests of the local preachers. In 1836, having proved unsatisfactory, they were abolished, and the powers which had been taken from the Quarterly Conferences and transferred to the District Conferences reverted to those bodies. In 1872 the local preachers of the church memorialized the General Conference, asking for a reorganization of the District Conferences. This was granted, and a plan was provided having more ample powers than the preceding District Conferences.

These ministers are called *local* preachers, not so much from their being *lay* preachers as from the fact that they are not members of the Annual Conferences, or are not *itinerant* preachers, as their title indicates. They are engaged in secular pursuits, and yet devote what time they can to the regular ministry. Their field of labor is local or circumscribed. Their office, however, is truly ministerial. It has so been denominated in the history of the church from the beginning. They are supposed, like itinerant ministers, to be moved by the Holy Ghost to preach the gospel. They answer the same questions at their ordination as candidates for deacon's and elder's orders among the itinerant preachers,—they are ordained by the same authority and in the same form. By so much, then, as a call to preach, a license to preach, and ordination are marks of the true ministry, so are they true ministers, and not laymen. They are only properly designated as laymen when distinguished from the members of the Annual Conferences in questions involving the election of ministerial delegates to the General Conference. All of Wesley's preachers, prior to their ordination, were called lay preachers, yet at the same time he had also local preachers.

There were reported in 1876, in the Methodist Episcopal Church, 12,491 local preachers. As to their usefulness in the church, it is a matter well understood by the careful reader of Methodist history that they have been in many places the pioneers of Methodism. "It may, in fine, be affirmed that not only was Methodism founded in the New World by local preachers,—by Embury in New York, Webb in New Jersey and Pennsylvania, Strawbridge in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia,—but that nearly its whole frontier march, from the extreme north to the Gulf of Mexico, has been led on by these humble laborers; that in few things was the legislative wisdom of Wesley more signalized than in providing, in his ecclesiastical system, the offices of local preacher and class-leader,—a species of lay pastorate which, alike in the dense communities of England and the sparse populations of America, has performed services which can hardly be overrated. The history of the denomination affords a lesson in this respect that should never be forgotten by Methodists while Christendom has a frontier anywhere on the planet." (Stevens.)

Local Preachers' Institute (English Wesleyan).—It being evident that some educational assistance was needed by many valuable men in this important body of lay helpers, the Conference of 1873 cheerfully acceded to the request of the "committee of review of the Wesleyan Theological Institution" that it should appoint a committee, consisting in part of local preachers, to meet during the year, to ascertain what means can be adopted to assist local preachers in preparation for their important work, and report to the next Conference. This led, in 1874, to the following resolution: "That it is desirable and necessary, considering the exigencies of our work, and the fact that our supply of ministers is drawn from our local preachers, that steps should be taken in every circuit to secure an ample supply of this most useful class of laborers." As the outgrowth of quickened zeal on this subject, a beginning, assuming very important proportions, and under very auspicious management, has eventually been made, and a "Local Preachers' Institute" has been formed, having its headquarters at 2 Ludgate Circus, London. It has its president, vice-president, secretary, and committee. A reading-room and library has been opened, lectures are delivered, a discussion class conducted monthly, class instruction provided in classics, mathematics, grammar, history, Scripture, and general geography; and the result of this establishment augurs a widely-extended success. It is hoped that branches in the country, affiliated to the above, will shortly be formed in many of the circuits in the connection.

Local Preachers' Meetings (English Wesleyan).—Lay preaching, from the very commencement of Methodism, has formed an integral part of its economy; and, as an efficient section of religious agency, has contributed greatly to its establishment and extension. The first lay preacher was Thomas Maxfield, who, being left by Mr. Wesley, in the year 1741, in charge of the society at the Foundry, London, was led, in the fervency of his spirit, to overstep the bounds of church propriety, as then held, and to proclaim from the pulpit the glad tidings of salvation. Many were deeply awakened and brought to a "knowledge of the truth as it is in Jesus." Mr. Wesley, after due inquiry, was led to recognize in this movement the hand of God, and shortly after employed Maxfield as one of his itinerant *separated* helpers. The way was thus opened for other suitably qualified men to be engaged in "calling sinners to repentance." "It may be fairly questioned," writes Dr. Smith, "whether England ever saw an equal number of men engaged in the dissemination of truth more worthy the appellation of Christian ministers than the first Methodist preachers; and, looked at from the present day, their claim to that high character is still unquestionable." At the Conference of 1755, when 63 preachers were present, we learn from an authentic manuscript record of their proceedings that in this number three classes of evangelistic agents were included. The first, with 34 names, is headed, "Our present itinerants:" men wholly separated to the work and office of preachers of the gospel. The second, with 12 names, is designated, "Half-itinerants:" embracing in all probability those who, without giving up their trade or business, traveled under Mr. Wesley's direction. The third class, with 14 names, is headed, "Our chief local preachers." No local preachers' plan is spoken of earlier than the year 1777, when a written copy of appointments was given to each local preacher. Printed plans did not appear for many years after. The earliest record of any local preachers' meeting is found in the Conference minutes of 1796, when the superintendents are directed "regularly to meet the local preachers once a quarter; none to be admitted but those who are proposed and approved at this meeting." From that period quarterly meetings have been regularly held. At all such meetings it is customary—1st. To inquire into the moral and religious character of each preacher, and his attention to his duties. Every local preacher must meet in class, and conform to the Discipline and regulations of the connection. Local preachers are responsible to their own meeting for every part of their official conduct; but all acts affecting their character and standing as members of society must be referred to the leader's meeting to which they respectively belong. 2d. To receive on the nomination of the superintendent persons on trial as local preachers. (1) Before any candidate comes upon the plan on trial the superintendent shall certify that he has passed a satisfactory examination in the Second Catechism, with the appendix, and in the elements of English grammar. (2) Ordinarily those who feel it to be their duty to exhort sinners to "flee from the wrath to come" are, under the sanction of the superintendent, heard by one or more of the senior local preachers; and on their favorable report are received on trial. 3d. To admit, after due trial and examination, to a place on the plan as fully accredited local preachers those who have satisfactorily passed their term of probation. (1) No candidate can be admitted as a local preacher until he has read the standard sermons of Mr. Wesley and his Notes on the New Testament, and has passed a satisfactory examination in the definitions and Scripture proofs of the leading doctrines of Christianity as there explained. Notwithstanding, in some localities certain persons may be employed, as heretofore, as exhorters, such persons having the approbation of the superintendent of the circuit and the local preachers' meeting. (2) Before any candidate is fully admitted as a local preacher he must have been twelve months on probation. In all cases it is the sole right and duty of the superintendent to nominate the candidate whether for admission or probation, or to a place on the plan as an accredited preacher: the approval or rejection resting with the majority of the local preachers' meeting. 4th. To inquire into the state of those congregations which are supplied chiefly by their labors on the Sabbath-day, and to consult as to what new places shall be added to the plan. Local preachers of three years' continuous standing, after having been twelve months on trial, and resident in the circuit, are *ex-officio* members of the circuit quarterly meeting. The Conference recommends that wherever practicable a theological class shall be formed in each circuit for the purpose of assisting the local preachers in their theological studies.

Locke, George, of the Indiana Conference, was born in Cannonstown, Pa., June 8, 1797, and died July 15, 1834. In his seventeenth year he was converted, and commenced a life of study and devotion. In 1817 he was licensed to preach, and when nineteen years of age was admitted as a probationer in the Tennessee Conference. Owing to pecuniary pressure he located and engaged in secular business, but finding it to be his duty to re-enter the ministry, he joined the Kentucky Conference in 1823. In 1826 he was transferred to the Illinois Conference, which at that time embraced the State of Indiana, and after filling several appointments, was placed as presiding elder in charge of the Wabash district, which at that time extended from the Ohio River up the Wabash, on both sides, some 30 miles north of Terre Haute, embracing a territory of at least 100 miles from east to west by 200 miles from north to south. His wife engaged in teaching to assist in supporting the family that he might continue in the traveling connection. He passed through many perils in crossing the river, and at one time was almost drowned amidst floating ice. He was rescued, and obliged to ride for ten miles to the next house, but when he reached there he was frozen to his saddle and speechless. He recovered, but the shock had been very severe. Amidst all his labors he was systematically studious, and not only pursued theological reading, but also acquired some knowledge of Greek and Latin, and the higher branches of mathematics. He died of consumption. His last words were, "Glory! glory! glory!"

REV. JOHN W. LOCKE, D.D.

Locke, John W., D.D., president of McKendree College, Ill., is the son of a widely known and useful Methodist minister. He united with the Ohio Conference in 1843, and was transferred to the Indiana Conference in 1850. After having filled various appointments and served as presiding elder in the Conference, he was, in 1860, elected as Professor of Mathematics in the Indiana Asbury University, and filled that chair until 1872, when he resigned to re-enter the pastorate. In 1874 he was elected president of McKendree College, in which position he remained until 1878. He was a member of the General Conferences of 1868 and 1876.

Locke, William H., D.D., was born in Baltimore, Md., March 28, 1828. He was converted in Beaver Street church, Alleghany City, at the age of eleven, and was admitted into the Pittsburgh Conference in 1852. Having filled a number of important appointments, at the organization of the East Ohio Conference he fell within its bounds, and is (1877) stationed in Canton. During the war he was chaplain in the army for three years, and is honorably referred to in the State history of the Pennsylvania Volunteers. He was taken prisoner at the battle of Gettysburg, but was released at its close. At the request of his regiment he published an illustrated volume, entitled "The Story of the Regiment." He was for a time Professor of English Literature in Beaver College, was a member of the board of control of Mount Union College, and is now a member of the board of control of Alleghany College.

Lock Haven, Pa. (pop. 6986), the capital of Clinton County, is on the west branch of the Susquehanna River, and on the Philadelphia and Erie Railroad. It was for a long time embraced in the West Branch circuit, and does not appear by name on the annals of the M. E. Church until 1844, with William R. Mills and John W. Elliott, of the Baltimore Conference, as pastors. In 1845 the circuit included 145 members. The M. E. Church has prospered in this city and is now well established. It is in the Central Pennsylvania Conference, and has 470 members, 635 Sunday-school scholars, and $34,000 church property.

Lockport, N. Y. (pop. 12,426), the capital of Niagara County, is situated on a branch of the New York Central Railroad. In 1818, Zachariah Paddock, then commencing his ministry, was appointed to Ridgeway circuit, which included this region. On one of his long journeys around his circuit he stopped to rest under a tree where the city of Lockport now stands, and says "there was not a house within six miles" of where he rested. Methodist services were introduced in 1823, and the first church edifice was erected in 1824, and was rebuilt in 1859. It first appears as a circuit in the minutes of the church for 1828, and was connected with Lewiston, John Cosart and John B. Lanckton being pastors. In 1830 it had 144 members, became a station, and was served by Edmund O'Flyng. The African M. E. church was built in 1877. Methodism is now well represented. It is in the Genesee Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Niagara Street....................	326	200	$9300
Clinton Street....................	120	150	6000
African M. E. Church.......	10	......	1000

Logan, Colonel Thomas, delegate from the Central Illinois Conference to the General Conference of 1872; entered the Union army in the Civil War as a private, and served in all grades from sergeant to brevet brigadier-general, and commanded the 118th

Illinois Volunteers. For a number of years he has been an active member of the M. E. Church, and has also been devoted to the cause of temperance.

Logansport, Ind. (pop. 8950), the capital of Cass County, is situated on the Wabash River and Toledo, Wabash and Western Railroad. It first appears as a mission in the minutes of the M. E. Church for 1829, with S. R. Beggs as pastor, who reported 146 members. It was then connected with the Illinois Conference; was afterwards within the bounds of the Indiana Conference, and is now in the North Indiana Conference. It has now three churches. The African M. E. Church has also organized a congregation. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Broadway	292	200	$22,000
Market Street	87	220	4,500
Wheatland Street	104	150	3,500
African M. E. Church	49	65	6,000

Lomas, John (English Wesleyan), entered the ministry in 1820, occupied some of the most important circuits till 1861, when for seven years he was theological tutor at Richmond College. In 1868 he was transferred to the new college at Headingley, where he occupied a similar position until he became supernumerary, in 1873. Mr. Lomas was president of the Conference in 1853. He still survives, a man of calm judgment and great piety. One of the few Methodist preachers who have never married.

JAMES LONG, ESQ.

Long, James, Esq., a manufacturer of Philadelphia, was born in Tyrone Co., Ireland, in 1822. He emigrated to America and settled in Philadelphia in his fifteenth year, and since that time has been actively engaged in business. He early united with the Methodist Episcopal Church, and for many years has been an efficient member, serving as class-leader, steward, and trustee in the St. John's church, of which he was formerly a member, and in Grace church, in the organization of which he actively engaged, and towards which he has been a large contributor. He has been for a number of years treasurer of the Church Extension Society and of the Home for the Aged, and was a liberal donor towards the establishment of the Methodist Book Room in Philadelphia. Extensively engaged in business, he has served as director in banking, insurance, and railroad companies, and was for several years president of the Board of Education of the city of Philadelphia.

Long Island City, N. Y. (pop. 3867), situated in Queen's County, and on the Flushing and Northside Railroad. It was formerly called Hunter's Point. As an appointment it was originally connected with Greenpoint. It first appears on the annals of the M. E. Church in 1865, when J. Henson was sent to Hunter's Point, and at that time it had 43 members, and 1 church, valued at $2000, and 260 Sunday-school scholars. It is in the New York East Conference, and there are two churches in this charge, together reporting 136 members, 285 Sunday-school scholars, and $11,300 church property.

Longley, Edmund, Professor in Emory and Henry College, was born in Sidney, Me., April 1, 1819. He was graduated from Wesleyan University in 1840, and in the same year became principal of the South New Market Seminary, N. H. In 1843 he was appointed tutor in Mathematics in Wesleyan University, and in the same year Professor of Mathematics in Emory and Henry College. He was afterwards elected Professor of English Literature in this institution.

Loomis, George, D.D., late president of Alleghany College, was born at Attica, N. Y., June 30, 1817. He was graduated from Wesleyan University in 1842, and in the same year was chosen Professor of Natural Science in the Genesee Wesleyan Seminary, Lima, N. Y. In 1844 he became principal of that institution. In 1848 he served as a seamen's chaplain, at Canton, China. In 1852 he was appointed president of the Wesleyan Female College, at Wilmington, Del., and in 1860, president of Alleghany College, Meadville, Pa. He joined the Pittsburgh Conference of the Methodist Episcopal Church in 1861. In 1875 he was transferred to the Central New York Conference.

Lord, William, an English Wesleyan, was received into the ministry in 1811. Early distinguished by administrative gifts, he was intrusted by his brethren with responsible duties, which he faithfully fulfilled. He was representative to the

General Conference of the M. E. Church in 1836. For two years he was president of the Canada Conference, and was governor of Woodhouse Grove School fifteen years. He died in 1873 in the eighty-second year of his age.

Lord's Day Committee (English Wesleyan).—In 1848 the Conference adopted the following resolution, viz.: "Convinced of the great and growing importance of a careful observance of the Lord's day to the prosperity of the church of Christ and of the nation at large, the Conference appoints a committee to watch over the general interests of the Sabbath, to observe the course of events in reference to it, to collect such information as may serve the cause of Sabbath observance, to correspond with persons who are engaged in similar designs, and to report from year to year the results of their inquiries, with such suggestions as they may think proper to offer to the Conference." A committee of twelve ministers was accordingly appointed. This committee is now chosen annually, and consists of both ministers and laymen. A report of their proceedings is regularly presented to the Conference. The efforts that have been made by worldly and irreligious portions of the community for the opening of places of public amusement, the extension of time for the sale of intoxicating liquors, for bands of music playing in the parks, the proposal for opening the British Museum and other places of recreation on the Sabbath, and the running of excursion trains, etc., have all demanded and received the most indefatigable attention of the Lord's Day Committee.

Lord's Supper, The, is recognized by all Christians, with but slight exception, as one of the holy sacraments. Only those who decline to use any outward ordinance call in question the necessity of attendance on this sacred institution. The article on this subject in the Discipline of the Methodist Churches of America reads as follows:

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and, likewise, the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped." Attendance on the Lord's Supper was deemed so important by Mr. Wesley, that every minister on being received into Conference was asked, "Do you constantly attend the sacrament?" And this question still remains in the Discipline of the Wesleyan and Methodist Episcopal Churches. The article was by Mr. Wesley slightly modified from that of the Church of England, by omitting such words and phrases as might possibly be misunderstood as leaning towards transubstantiation. The Methodist Churches everywhere invite all true evangelical Christians to meet with them at the Lord's table, wholly rejecting the idea of close communion, and they also reject every shade of transubstantiation or consubstantiation. They regard the Lord's Supper as a most solemn ceremony commemorating the Saviour's death. In its administration the church recommends the communicants to kneel, but gives choice of position to such as prefer other modes. In cities and large towns this ordinance is usually celebrated monthly, but in country places and on large circuits it is seldom administered more than quarterly. The General Conference has strongly recommended that wherever it is practicable the unfermented juice of the grape should be used in its celebration. (See SACRAMENTS.)

Lore, Dallas D., D.D., late editor of *The Northern Christian Advocate*, was born in New Jersey in 1815, and died near Auburn, N. Y., June 20, 1875. He joined the Philadelphia Conference of the Methodist Episcopal Church in 1837. In 1840 he was nominated as a missionary to Africa, but circumstances prevented his entering upon the work. He went as a missionary to Buenos Ayres in 1847, and remained there seven years, during which time he successfully founded the Methodist mission at that place. Upon his return from Buenos Ayres, he was sent upon a tour of observation in New Mexico, with a view to the establishment of a mission in that Territory. He reported against undertaking the proposed mission, and his report was accepted by the Missionary Society. He was elected editor of *The Northern Christian Advocate* in 1864, and re-elected in 1868 and 1872. He was active and influential in calling the New York Methodist State Convention, which met at Syracuse in 1870, and determined upon the establishment of Syracuse University.

Los Angeles, Cal. (pop. 5728), the capital of a county and situated on a river of the same name. From its beauty of situation and excellent climate it was called "City of the Angels." Methodist services were introduced in 1853, and the name first appears in the minutes for 1858, connected with San Bernardino, and was in the California Conference. In 1859 it reported 16 members, and a church property worth $750. From that time it had no regular appointment until 1870, when A. P. Handon was placed in charge. The membership was increased to 40, and a church was built costing about $3000. A new church was erected in 1875, costing $15,000. The M. E. Church South also organized a congregation in 1872. An African M. E. Church was organized in 1870, and German services were introduced in 1873. The following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	274	200	$19,000
German M. E. Church	42	60	....
M. E. Church South	75	......	9,000
African M. E. Church	......	......	1,500

Los Angeles Conference, M. E. Church South, was organized by the General Conference in 1870, and held its first session at San Bernardino, Cal., Oct. 26, 1870, Bishop Wightman presiding. It reported 11 traveling and 10 local preachers, 475 members, 3 Sunday-schools, and 120 Sunday-school scholars. The General Conference of 1874 fixed its boundaries so as to "include all the territory in the State of California and adjoining regions, between the Pacific Ocean and the Rocky Mountains, lying south of the following line (and not included in other Conferences), viz.: Beginning at a point on the shore of the Pacific Ocean, on the line between San Luis Obispo and Monterey Counties; continuing thence on the line between Kerne and Tulare Counties; thence north to the parallel of 36° north latitude; and thence eastward on that line." The latest report (1875) is 21 traveling and 17 local preachers, 1875 members, 12 Sunday-schools, and 521 Sunday-school scholars.

Louisiana (pop. 726,915).—As early as 1682 La Salle descended the Mississippi River, took possession of the territory around its mouth, and named it Louisiana in honor of the king of France. It remained under the government of France until 1762, when it was secretly ceded to Spain, which thus received all the territory belonging to France west of the Mississippi River, and also the islands on which New Orleans is built. In 1763 the remaining territory lying east of the Mississippi was ceded to Great Britain. In 1800 Louisiana was receded to France, and in 1803 was bought by the United States for the sum of $15,000,000. It became a Territory in 1804, and was admitted as a State in the Union in 1812.

Methodist preaching was introduced into Louisiana by Rev. E. W. Bowman, who was sent by Bishop Asbury, in 1805, to visit and preach in the English settlements. He penetrated as far south as the city of New Orleans, and wrote, "When I reached the city I was much disappointed in finding but few American people there, and the majority of them may truly be called the beasts of men. On Sunday, when I came to the capitol, I found the doors all locked and the house inaccessible. I found a few drunken sailors and Frenchmen about the walks of the house, and I preached to them in the open air." From the city he traveled up the river, crossing to the west side, and by the aid of canoes crossed different lakes, and on horseback waded through swamps, until he reached the Opelousas region. Of this he says, "I was surprised to see race-paths at the church-door. Here I found a few Americans, who were swearing at almost every breath, and when I reproved them they told me the priest swore as hard as they did, and they said he would play cards and dance with them every evening after mass." After visiting several other American settlements he writes, "They know little more about the need of salvation than the untaught Indians. Some of them, after I had preached to them, asked me what I meant by the fall of man, and when it was that he fell." Thus he traveled during the year,—swimming creeks, wading streams, and, as he says, "wet from my head to my feet, and some days from morning until night I am dripping with water." Lorenzo Dow had in his eccentric wanderings visited this region, and for some time co-operated with the pioneers. Among the men who penetrated that country were Thomas Laslee, Jacob Young, Richard Browning, John Travis, and James Axley. Axley's path was the Catahouchee and Wichita circuits, where he labored amidst fierce persecution. He went into the forest, cut down pine-trees, hewed them with his own hands, borrowed a yoke of oxen, hauled them together, and with the assistance of the neighbors raised a house, which he covered with shingles with his own hands, built his own pulpit, cut out the doors and windows, and made seats. Announcing an appointment he preached several times, and formed a society of 18 members. The church was named Axley chapel. He thus built the first Methodist church in Louisiana. In 1814 the Louisiana district of the Tennessee Conference reported 173 members. Owing to the large French and Spanish population the growth of Methodism has not been as great in Louisiana as it has been in many of the Southern and Western States, but within a few years the growth has been more rapid. There are now embraced in the State the Louisiana Conference of the M. E. Church South, with part of the Mississippi Conference, the Louisiana Conference M. E. Church, Louisiana Conference African M. E. Church, and also the Conferences of the A. M. E. Zion Church and of the Colored Church of America. The M. E. Church South has for many years published a weekly paper, has a book depository in New Orleans, and has several literary institutions in the State. The M. E. Church has more recently started *The Southwestern Advocate*, and has established an institute for educating colored young men in New Orleans; it has also an orphan asylum at La Teche. The denominational statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations..........	638	599	213,955	$4,048,525
Baptist..........	227	208	56,140	346,500
Congregational.......... ...	9	9	4,650	56,200
Episcopal........	36	32	17,100	160,800
Lutheran........	3	3	1.650	28,000
Presbyterian	37	34	14,100	185,450
Roman Catholic.............	103	102	62,525	2,836,800
Methodist........................	213	202	32,990	351,775

Louisiana, Mo. (pop. 3639), is situated in Pike County, on the Mississippi River, and on the Louisiana and Missouri Railroad. It first appears on the annals of Methodism in 1848, in connection with the Missouri Conference of the M. E. Church South, with I. Ebbert as pastor. It was then a large circuit, embracing, in 1849, 487 members. The M. E. Church has a good congregation in the town. It is in the Missouri Conference, and the M. E. Church has 132 members, 130 Sunday-school scholars, and $8500 church property. The M. E. Church South has 136 members.

Louisiana Conference, African M. E. Church, includes the State of Louisiana, Balize and Honduras, Central America, and so much of Arkansas as includes the church connected with the Moorehead mission. At its session in 1876 it stationed 38 preachers, and reported 107 local preachers, 3187 members, 39 churches, valued at $54,300, 5 parsonages, valued at $1700.

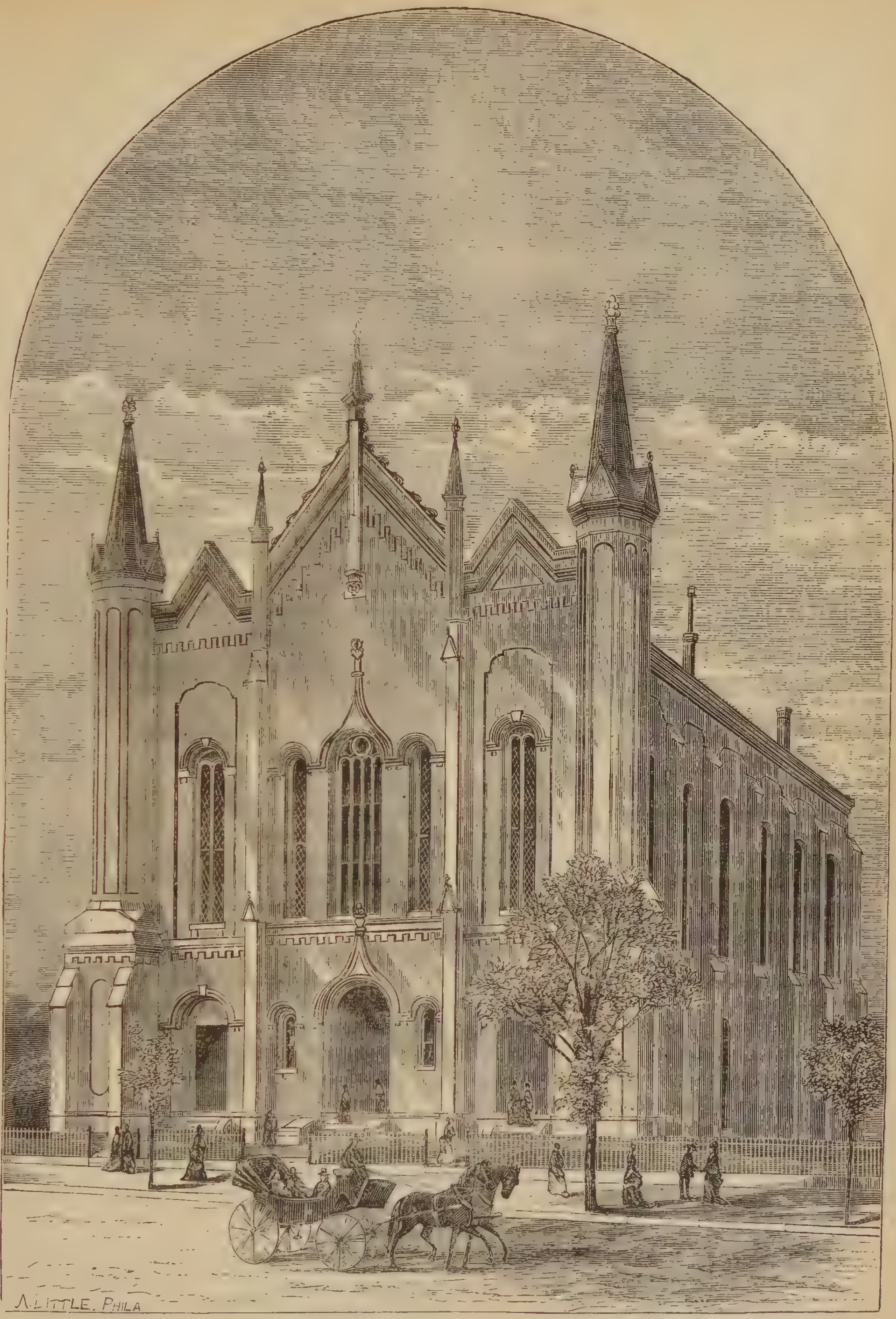
Louisiana Conference, M. E. Church, was separated by the General Conference of 1868 from the Mississippi Conference, and was organized by Bishop Simpson at New Orleans, Jan. 13, 1869. Its boundaries "include the State of Louisiana." The large majority of the membership is among the colored people, and owing to the unsettled state of the country, the work has been greatly retarded by the excitement and disorders which have prevailed. There is a good white congregation in Ames church, New Orleans, which is accomplishing much good. There is also a small book depository in that city. The reports of 1876 show 75 traveling and 224 local preachers, 11,287 members, 6703 Sunday-school scholars, 97 churches, valued at $249,900, and 12 parsonages, valued at $3250.

Louisiana Conference, M. E. Church South, was organized in 1846, and reported, in 1847, 53 traveling and 57 local preachers, 4715 white and 3329 colored members. The General Conference of 1874 defined the boundaries so as to "embrace that portion of the State not included in the Mississippi Conference." The reports of 1875 show 80 traveling and 75 local preachers, 13,310 white and 127 colored members, and 4896 Sunday-school scholars.

Louisville, Ky. (pop. 100,753), is the chief city of the State, and is eligibly located for a large trade, being situated just above the Falls of the Ohio. Occasionally services were held prior to 1816, in which year the Ohio Conference met in what was then the young city. The following year the first permanent society was organized. It appears in the minutes of 1818, with Henry B. Bascom as pastor, who reported, in the following year, 117 members. The growth of the church was regular and constant from that time until 1844. In 1845 the Convention which formed the Methodist Episcopal Church South met in this city, and the churches and members adhered to it. An engraving of their beautiful Broadway M. E. church is annexed. A few of the members, however, desired to maintain their connection with the M. E. Church, which subsequently organized a congregation, and which, especially since the war, has had a fair growth. The German churches, established before that time, remained in connection with the Ohio Conference, and are now connected with the Central German Conference of the M. E. Church. Two colored churches have also been established, and a small mission. There are also colored churches belonging to the African M. E. Church, the African M. E. Zion Church, and the Colored Church of America. The following are the statistics, according to the latest reports:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	M. E. CHURCH.			
1865	Trinity	164	45	$35,000
1870	Wesley Chapel............	43	140	3,000
	Clay Street (German),	268	250	7,500
	Madison Street "	193	130	14,000
	Breckenridge "	35	40	3,800
1832	Jackson St. (Colored),	221	350	2,000
1870	Breckenridge St. "	124	100	3,000
	Lloyd Street "	20	35	1,000
	M. E. CHURCH SOUTH.			
	Broadway....................	447	255	48,000
1816	Walnut Street.............	482	300	35,000
1841	Chestnut Street..........	390	250	45,000
	Shelby Street..............	345	329	8,000
1869	Jefferson Street..........	385	160	12,000
1845	Asbury Chapel............	100	70	2,000
	Portland......................	46	70	5,000
	Shippingport...............	15	40	1,000
	AFRICAN M. E. CHURCH.			
1845	Quinn Chapel..............	300	150	20,000
1850	Asbury Chapel............	294	190	20,000
	AFRICAN M. E. ZION CHURCH.			
1863	Fifteenth Street..........	450	200	7,000
1868	Curry Chapel...............	360	75	4,000
1874	Washington Chapel......	70	64	2,000

Louisville Conference, M. E. Church South, was organized by the General Conference of 1846, and held its first session in October of that year. It reported 62 preachers, 15,129 white and 3081 colored members. The General Conference of 1874 defined the boundaries so as to "embrace all that part of the State of Kentucky not included in the Memphis, Kentucky, and West Virginia Conferences, and Jeffersonville and New Albany, in Indiana." The latest report (1876) shows 30,164 white and 30 colored members, 9882 Sunday-school



BROADWAY METHODIST EPISCOPAL CHURCH SOUTH, LOUISVILLE, KY.

Erected 1866–7 at a cost of $85,000; located on Broadway near Floyd Street. The audience room has a seating capacity of 700, and the Sunday-school rooms will accommodate 400 children. The membership formerly composed the Brook Street church, which was founded about 1826. The church, as "Broadway," has only had four pastors.

scholars, 297 churches, valued at $613,860, and 38 parsonages, valued at $49,650.

Lounsbury, Edward, of the Methodist Episcopal Church in Canada, was born in 1825; entered the itinerant ministry in 1848, and joined the Conference in 1849. He has served several years as a presiding elder. He represented his church, in connection with Bishop Carman, as a fraternal delegate to the General Conference of the Methodist Episcopal Church in 1876.

Love-Feasts.—In the early Christian church its members frequently met to partake of a social meal, and these feasts were termed *agapæ*, or feasts of love. Tertullian says, "The nature of our *cœna* may be gathered from its name. It is a Greek term for love. However much it may cost us, it is real gain to incur such expenses in the cause of piety, for we aid the poor in this refreshment. We do not sit down to eat until we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is a near witness. After water for washing hands and mouths has been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts. By this means, if any one has indulged in excess he is detected. The feast is closed with prayer. Contributions for the poor were frequently made on such occasions."

They were revived by the Moravians and made more strictly religious. As early as 1737 Mr. Wesley joined with the Germans in one of their love-feasts. He says, "It was begun and ended with thanksgiving and prayer, and celebrated in so solemn a manner that the Christians of the apostolic age would have allowed it to be worthy of the churches of the earliest days." He introduced these meetings into the economy of Methodism, making them more simple, however, and more thoroughly religious. In them the members of the church assemble, and after singing and prayer, bread and water are passed around, of which each member is expected to partake, as an indication of fraternal love and of devotion to the cause of the Redeemer. This ended, one and another rise up and testify of the goodness of God. Timid ones are encouraged, weak ones are strengthened, and many fresh resolutions are formed to strive for a higher and more useful life. Usually a collection is taken for the benefit of the poor.

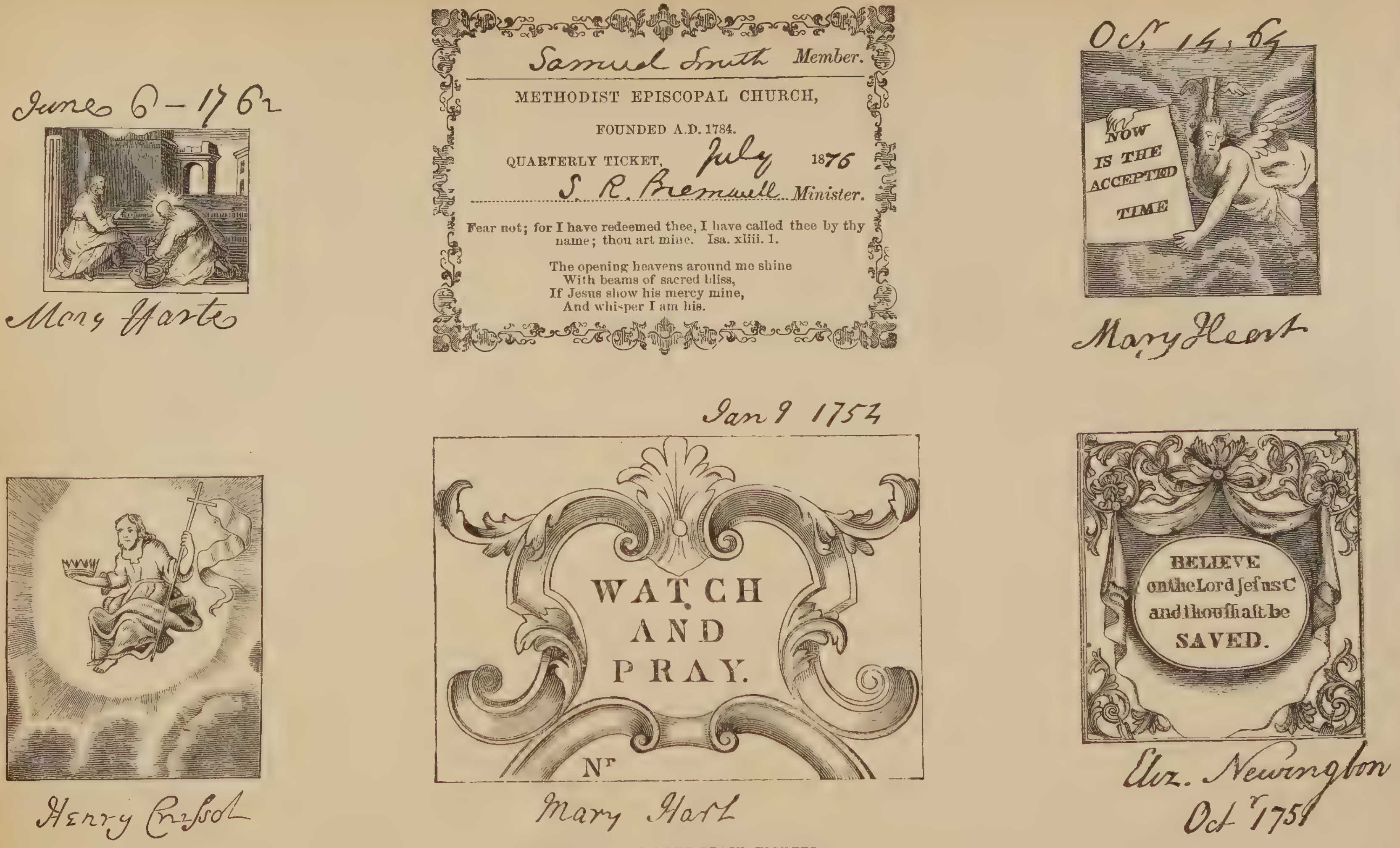
Among the Wesleyans in England these love-feasts generally take place after the quarterly visitations of the classes. In these visitations the ministers have personally seen and inquired into the spiritual condition of the members, and have given to those deserving of membership a ticket with a text of Scripture printed on it, which is a token of recognition admitting the holder to the love-feasts and social services of the church. No love-feast is permitted to be held without the consent of the superintendent of the circuit, and no person except a member is allowed to attend more than once, and then only with a note from the minister. In the Methodist Churches in America in early times the love-feasts were strictly held. The bread was divided into small squares, so it could be more conveniently passed around and received. They were usually connected with quarterly-meeting services, and conducted by the presiding elder when present. With the growth of the church these love-feasts are no longer held as privately as formerly. Tickets are now seldom used, and Christian experience is given in the public congregation; though in some parts of the country they are still continued with closed doors, and are thus more favorable for the timid and the hesitating.

Love-Feast Tickets.—At the rise of Methodism the preacher gave to every member every three months a ticket signifying the approval of religious experience and life. These tickets varied from time to time. In their earliest form there was some picture or symbolical representation, but subsequently a single text of Scripture or a verse of a hymn was plainly printed, and in all cases the name of the person receiving was written upon it by the pastor. When love-feasts were kept with closed doors these tickets were essential for admission. In recent years they are seldom used. On the opposite page may be seen specimens of tickets used at different periods.

Lowell, Mass. (pop. 40,928), is one of the most important manufacturing cities in New England. It first appears in the minutes of the M. E. Church in 1827, with Hiram Waldron as pastor, who reported a membership of 130. From 1830 to 1840 it had a very rapid increase, the membership amounting to 1362. The Wesleyan secession in 1842–43, under Rev. Orange Scott, reduced the membership so that in 1850 there were but 770 reported; since that time there has been a fair increase. The statistics reported in the New England Conference of 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
St. Paul's................	402	423	$40,000
Wurthen................	399	392	32,000
Central Street..........	453	349	40,000
Islands....................	26	45	7,000

Lowrie, Adam Hittley, A.M., was born in Berwickshire, Scotland, Oct. 29, 1836. While yet a child his parents removed to Cleveland, O., where Adam graduated in the High School, in 1854. He entered Michigan Union College soon after, and four years subsequently, by study in this institution and in Michigan University, graduated in the former in 1858. From 1858 until 1860, Mr. Lowrie



June 6 – 1762

Mary Harte

Samuel Smith Member.

METHODIST EPISCOPAL CHURCH,

FOUNDED A.D. 1784.

QUARTERLY TICKET, July 1876

S. R. Bremwell Minister.

Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. Isa. xliii. 1.

The opening heavens around me shine
With beams of sacred bliss,
If Jesus show his mercy mine,
And whisper I am his.

Octr 14, 64

Mary Heart

Jan 9 1754

Mary Hart

Henry Crissol

Eliz. Newington
Octr 1759

SPECIMENS OF LOVE-FEAST TICKETS.

was principal of the Third Ward Public School, Cleveland, O., and from 1860 until 1863 was Superintendent of Public Schools in Bellefontaine, O. In 1864–65 he occupied a similar position in Marion, O. In 1865 he was called to the chair of Mathematics in Adrian College, Mich., and in 1867 was elected Professor of History and English Literature, which position he now occupies. He was acting president of Adrian College in 1872–73. Mr. Lowrie is a lay preacher in the Methodist Protestant Church.

Lowry, Asbury, D.D., formerly editor of *The Christian Standard*, is a member of the Cincinnati Conference. He has filled a number of the most prominent appointments, and has served as presiding elder. He was at one time agent for the Centenary Fund. When the National Association for the Promotion of Holiness started *The Christian Standard* he was selected as its editor, and served in that capacity for some time; subsequently he resigned the office, and has been (1877) traveling extensively in Europe. He was a member of the General Conferences of 1868 and 1876.

Loyalty of the Methodist Episcopal Church.—In another article may be found the relation of John Wesley, Asbury, and the early Methodist ministry and membership to the cause of the American Revolution. (See AMERICAN COLONIES AND METHODISM.) How much good those early pioneers did in sustaining the moral and religious character of the nation amid the desolations and degradations of war can never be fully estimated. While others were engaged in laying deep and broad the foundation for our civil history, they were also engaged as ardently in laying as deep and broad the foundation for its moral and religious culture. Shortly after Washington had been elected President, Bishops Coke and Asbury, in 1789, with the advice and concurrence of the New York Conference, presented to him an expression of their sentiments, and also those of the Methodist Episcopal Church. In this address they say, "We, the bishops of the Methodist Episcopal Church, humbly beg leave in the name of our society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the Presidentship of these States. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea place as full a confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God, and the glorious Revolution, as we believe ought to be reposed in man." In reply, Washington said, "I return to you individually, and through you to your society, collectively, in the United States, my thanks for the demonstration of affection, and the expressions of joy offered in behalf of my late appointment. . . . It always affords me satisfaction when I find a concurrence in sentiment and practice between all conscientious men in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. . . . I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me; and I likewise implore the divine benedictions on yourselves and your religious community." Asbury and Coke were the personal friends of Washington. The Methodist Church and the Republic of the United States commenced their existence almost together. They have lived and grown up side by side. As early as 1784, John Wesley prepared, among other matters for the American Methodists, a prayer, which was approved by the Conference, for "The supreme rulers of the United States." This was one year after the treaty of peace was signed, and four years before the ratification of the Constitution of the United States, and nearly five years before Washington was inaugurated President. At that Conference, in 1784, was adopted an article of religion entitled "Of the Rulers of the United States of America," in which it was said that "the said States ought not to be subject to any foreign jurisdiction," and that "the Congress, the General Assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America." This is supposed to have been the first ecclesiastical recognition of the new republic. In 1804 a verbal change was made in this article of the church, by which "the Constitution of the United States" was substituted for "the Act of Confederation," and it was declared that the United States was "a sovereign and independent nation." At the General Conference of 1820 a note was appended to this article, intended to apply to all civil governments under which Methodism might be established, and it declares, "As far as it respects civil affairs, we believe it to be the duty of Christians, and especially of Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects." In 1796, Bishops Coke and Asbury say, "We are debtors to the constitution under which we live (especially in the United States) for all the blessings of law and liberty which we enjoy, and without government to support that constitution all would be anarchy and confusion. It is therefore our duty to support it by bearing with our fellow-citizens an equal proportion of its expenses; and it is as great a crime to rob our country as to rob a private individual."

At the outbreak of the recent Civil War, in 1861, the New York Conference of the Methodist Episcopal Church was in session, and it telegraphed to the general government its pledge of loyal support to sustain the government of the United States. This was the first ecclesiastical announcement which the government had received from any church respecting its fidelity and support in that most trying hour. By a happy coincidence this same Conference was the first to telegraph congratulations to the government at the overthrow of the Rebellion by the surrender of Lee. Thus was the Methodist Episcopal Church the first to recognize the new republic by official authority, the first to promise it prayers and fidelity, the first to pledge assistance to suppress the Rebellion, the first to telegraph to the government its rejoicing at the triumphs of civil and religious liberty. During that fearful struggle between the North and the South, its entire denominational press was devoted to the loyal support of the government; and it has been estimated that it gave from its own communion and congregations to fill up the ranks of the soldiery not less than 300,000 men. President Lincoln's recognition of the great support which he had received from this church during those days of darkness and of death has been widely circulated. He declared that it was "no fault in others that the Methodist Church sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any." And among all the churches of the land which rendered him support in such an hour, he designates the Methodist Episcopal as "the most important of all." In 1860, at the Evangelical Alliance at Geneva, Dr. Baird, the representative of the American churches, declared, "We recognize in the Methodist economy, as well as in the zeal, the devoted piety, and the efficiency of its ministry, one of the most powerful elements in the religious prosperity of the United States, as well as one of the firmest pillars of their civil and political institutions."

Luckey, Samuel, D.D., was born in Rensselaerville, N. Y., April 4, 1791, and entered the traveling ministry of the M. E. Church in 1811. He traveled extensively through Canada, New York, and Connecticut. In 1832 he was elected principal of the Genesee Wesleyan Seminary, and in 1836 he was elected editor of *The Christian Advocate and Journal*, in New York. Shortly after retiring from the editorship he returned to the Genesee Conference, where he remained until his death, on Oct. 11, 1869. He filled for a number of years the office of presiding elder, and was chaplain for nine years in the Monroe County Penitentiary. He was appointed, in 1847, one of the regents of the State University. In addition to his editorials, he wrote a treatise on the sacrament of the Lord's Supper, a work on the Trinity, and a small volume of hymns and lessons for children. He was a man of more than ordinary power of intellect, and was thoroughly acquainted with the history and economy of the church.

Lumry, Rufus, was born Aug. 7, 1800, near Albany, N. Y., and was converted in 1823. His zeal and devotion were early exhibited in holding meetings within the bounds of the Oneida Conference. He removed to Illinois in 1835, and traveled extensively, preaching to the early settlers, with no remuneration except traveling expenses. He was an ardent friend of the anti-slavery movement. The Conference of which he was a member—at its session in Chicago for 1842—required him to cease agitating the question of slavery, which led to his withdrawal from the Methodist Episcopal Church. He united with the Wesleyan Connection at Cincinnati, O., at the first session of the Miami Conference. On the Ohio River, his righteous indignation was aroused by the drunkenness and gambling and slave-trading witnessed. An opportunity to preach was given him, and he fearlessly denounced the trio of evils in language which provoked an outburst of wrath against himself. A boisterous fellow sprang up, bowie-knife in hand, and rushed at him. He stood unmoved, and fearlessly denounced their sins, until one of the bravest of the crowd demanded that he should be heard. Strangely enough, they heard the conclusion of the matter in good order. Well said Mr. Owen Lovejoy of him, "Lumry is a sharp thrashing instrument having teeth, wherewith the Lord thrasheth slavery."

His last days were spent in Colorado, with his oldest son. Late in the fall of 1861, with twelve others, he started for the mountains with provisions for starving miners; was hemmed in by deep snows before they reached their destination; was nearly starved before spring; and in company with one old man came within four miles of a mining settlement. Attempting to cross a cañon filled with snow-water, he was entangled in the driftwood and drowned before help could be secured. He had given life's labor unselfishly for the good of others, and then gave life itself in an effort to save his fellow-men.

Lunt, Orrington, Esq., of Chicago, was born in Maine, and removed to Chicago, where he was for many years actively engaged in business. From his youth he has been a devoted member of the Methodist Episcopal Church; has been an official member in Wabash Avenue and Clark Street churches, and a liberal contributor to various enterprises. He has been a trustee in the Garrett Biblical Institute and the Northwestern University from their commencement. A few years since he traveled extensively in Europe.

Lybrand, Joseph, a minister in the M. E. Church, was born in Philadelphia, Oct. 3, 1793, and died in Harrisburg, Pa., April 24, 1845. He was converted when about ten years of age, and received on trial in the Philadelphia Conference in 1811. He filled a number of important stations, and was presiding elder on Philadelphia district from 1824 to 1828. After thirty-three years of active labor, he retired from the work in 1843. He was an eloquent preacher, and one of the most efficient in the American pulpit. "His name will remain a sweet savor to thousands of our Israel throughout the States of New Jersey, Delaware, Maryland, and Pennsylvania." His last words were, "Last year I had such a sweet and precious communion with God, and now I close my eyes to sleep, hoping that, sleeping or waking, my thoughts will be of him and with him."

Lycett, Sir Francis, a distinguished Wesleyan layman of London, is one of the merchant princes, self-raised, and a thorough Wesleyan. Few men have done more for the extension of Methodism. Deeply interested in the spiritual destitution of the metropolis and its environs, he gave £50,000 towards the erection of 50 chapels, each to hold 1000 hearers, on condition that a similar sum was raised to meet it. This has been done. He has recently given £10,000 towards the extension of Methodism in country villages, on the same terms, and these also have been complied with.

Lynch, Thomas M., a minister of the M. E. Church South, was born in Mississippi, Aug. 1, 1826, and died in Coosa Co., Ala., April 18, 1867. He was converted while a student at Emory College, Oxford, and was admitted into the Alabama Conference in 1847. He was a fine scholar and a remarkable orator, endowed with unusual conversational powers, and was deeply devoted to his work.

Lynchburg, Va. (pop. 6825), is situated on the south bank of the James River, and is an important railroad centre. It was frequently visited by Bishop Asbury, who held several sessions of Conference in this place. In 1805 both he and Bishop Whatcoat preached and administered the sacrament. It is mentioned in the minutes of the M. E. Church for 1811, with John Weaver as pastor, who reported for the circuit 207 members. At the division of the M. E. Church, in 1845, the society adhered to the Church South, and since the war the M. E. Church has organized only a society of colored members. The following are the latest statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church (colored)................	617	443	$27,000
M. E. Church South, Centenary....	402	......	....
" " Court Street..	388	......	....
" " City Mission	108	......	....

Lynn, Mass. (pop. 28,233), is nine miles from Boston, and is noted for its large manufactories of shoes. Jesse Lee preached the first Methodist sermon in Lynn, Dec. 15, 1790. The first M. E. church was built in June, 1791, in twelve days from its commencement. It was 34 by 44 feet, with plain sides, and with neither laths nor plaster. For several years this was the first regular Methodist society, and the first Methodist church built in Massachusetts. In 1792, Bishop Asbury held a Conference in Lynn, consisting of 8 ministers. In 1811 the Union Street church was built, and in 1812 the first rude meeting-house was replaced by the present church on Common Street, which was remodeled in 1834, and enlarged in 1858. In 1803 the first parsonage was built, which, on the division of church property, was sold. Others have since been erected. Out of the first church in Lynn have grown Union Street, Saugus, South Street, the church in Danvers, Maple Street, Boston Street, and the churches in Swampscott, and in Nahant, and last of all Trinity church, in Lynn. It claims the honor of having organized the first Methodist missionary society in the United States, Feb. 21, 1819, and having sent out and maintained the first regularly appointed missionary of the church. Methodism has had a regular growth, and been eminently successful. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1791	Common Street..........	504	586	$35,000
1852	Boston Street............	295	307	24,000
1850	Maple Street..............	205	208	27,000
	St. Paul's....................	311	221	34,000
1830	South Street..............	235	172	20,000
	Trinity........................	105	150	20,000
	African M. E. Church	143	65	2,000

Lyon, John C., a German minister in the M. E. Church, was born in Würtemberg, Germany, Feb. 11, 1802. In 1817 he removed to America, and in 1826 united with the Methodist Church. He joined the Baltimore Conference in 1828, and when German congregations were organized under Dr. Nast he entered that department of the work; was stationed in New York, Philadelphia, and Baltimore, and was presiding elder of the New York German district. He superannuated in 1862, and died May 16, 1868. "He was a mighty man of God in the pulpit, a devout and holy man in life, a pleasant companion, a kind husband, a good father, a sweet singer in Zion, a useful laborer, turning many to righteousness."

Lyon, Hon. William P., is a prominent and influential Methodist, residing in Madison, Wis., and is one of the supreme judges of that State. Judge Lyon was elected a lay delegate to represent the General Conference of 1872, but was unable to attend.

Lyons, Iowa (pop. 4088), in Clinton County, on the Mississippi River, is an important and rapidly-growing town. Methodism was established here in 1840, by H. B. Cartwright, who formed the first class. A church was built in 1856, and improved in 1867. In 1873 a church was built about five miles west of Lyons, and connected with the town charges, and in 1874–75 the Lyons society built a parsonage. It is in the Upper Iowa Conference, and has 214 members, 145 Sunday-school scholars, and $11,000 church property.

Lyons, N. Y. (pop. 3350), the capital of Wayne County, is on the New York Central Railroad. Methodism was introduced into Lyons in 1797, by John Coles, an Englishman, converted under the preaching of John Wesley, and who, having emigrated to America, went to Lyons from Maryland. Previous to 1802 or 1803, worship was held either in private houses or in groves. About 1803 a small log building was converted into a church. In 1813 the society erected a new church on Broad Street, near the old log building. In 1834 was erected the third church, which stood until 1850, when it gave way to the present neat brick edifice, which, in 1875–76, was repaired and improved. The first session of the Genesee Conference, July 20, 1810, was held in Lyons. Methodism has grown with the population, and is now well established. It is in the Genesee Conference, and reports 260 members, 403 Sunday-school scholars, and $24,000 church property.

M.

Macauley, Alexander, president of the British Wesleyan Conference, entered the ministry in 1840. From his earlier appointments in the north of England and Scotland, he was sent to London, and rendered himself essentially useful in pioneer Home Mission work. He found a district in the east of London having a population of at least 250,000 without Wesleyan ministrations. He entered on this new work preaching at first to a few persons in his own house. God blessed his labors. In this very district are now four or five chapels, each holding 1000 persons. Places have been established and consolidated, and "the poor have the gospel preached unto them." He is now the general secretary of the "Home Mission and Contingent Fund," and in 1876 was elected to the chair of the Conference.

Macdonald, G. B., of the British Wesleyan Conference, was the son of the late Rev. James Macdonald. He was converted in early youth, entered the ministry in 1825, and at once gave promise of the ability and usefulness which characterized his labors for nearly forty years. He was loved and honored by all. A ministry of great eloquence, and successful in the conversion of many souls, was suddenly brought to a close in 1863 by illness, from which he never recovered. He died in great peace in 1868, aged sixty-four.

Macdonald, John, Esq., of Toronto, Ontario, is one of the most prominent members of the Methodist Church of Canada. He was born in Perth, Scotland, in 1825. His father being in the army, young Macdonald spent two years with him in Barbadoes and two years in Dominica. He received a classical education at Upper Canada College, in Toronto; was converted and joined the Wesleyan Methodist Church in 1842. From 1847 to 1849 he spent in the ministry, commencing with a mission among the Indians in Canada. His health failing, he was appointed to Jamaica, in the West Indies. Retiring from the ministry, he commenced commercial life in Toronto in 1849, where he has remained until the present time (1877). His business house is in Toronto, but his residence is in the suburb of Yorkville, where he has been the principal agent in erecting a neat brick church. He has filled nearly every position in his church, as trustee, class-leader, superintendent of Sabbath-schools, and local preacher. He is the lay treasurer of the Missionary Society of the Methodist Church of Canada, and was a member of the first General Conference. He is a liberal contributor to church enterprises, giving the one-tenth of his income. He was the most active originator of the Japanese mission, and has made many journeys looking to the interests of the missions in the north-western part of Canada. He is also a warm friend of the Bible Society and of the Young Men's Christian Association. He was recently elected to the House of Commons by acclamation, having previously been at one time a member. He was a fraternal delegate to the General Conference of the M. E. Church in 1876.

Macfarlane, Samuel, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1852. After laboring in several home circuits he was appointed, in 1873, to Christ church, New Zealand. There is no office of general superintendent in the Free Methodist body; but Mr. Macfarlane may be regarded as taking a general oversight of the missions in New Zealand. He is also editor of a magazine which is published quarterly as the official organ of the body.

Maclay, Robert S., D.D., superintendent of the mission of the Methodist Episcopal Church in Japan, was born about 1823; was graduated from Dickinson College in 1845, and was appointed a missionary to China in 1847, being one of the second company of Methodist Episcopal missionaries who went out to that country in 1848. He was appointed superintendent of the mission at Fuh Chau, and served in that capacity till 1872, when he returned to the United States, and was appointed to the head of the mission established in that year in Japan. During his term of missionary service in China, he visited the United States in 1860–61, and again in 1872. On the occasion of his latter visit, he was delegated by his fellow-missionaries to represent them before the General Conference. While in China he did a large work in the translation and preparation of books for the use of the mission, and circulation among the Chinese. His most important contribution to literature is his "Alphabetical Dictionary of the Fuh Chau Dialect," a book of 1160 pages, which he compiled in connection with the Rev. C. C. Baldwin, of the mission of the American Board, andwhich was published from the Methodist Episcopal mission press at Fuh Chau. He is also the author of "Life among the Chinese."

Maclay, William James, a delegate from the California Conference to the General Conference of the Methodist Episcopal Church in 1872, was graduated from Dickinson College in 1850, and joined the Baltimore Conference in 1851. He was transferred to the Oregon and California Conference in 1852. In the following year he was elected Professor of Ancient Languages in the University of the Pacific, which position he occupied till 1858, when he returned to the regular work of the ministry.

Macon, Ga. (pop. 10,810), is the largest city in Central Georgia, and the capital of Bibb County. It is the seat of the Wesleyan Female College, under the control of the M. E. Church South. Methodist services were introduced about 1820. The Mulberry Street church was erected in a few years, and has since been rebuilt. First Street church was dedicated in 1871. In the same year also the East Macon church was erected. Jones chapel was built in 1870. The African M. E. church, a large and commodious brick structure, was commenced in 1869, and completed in a few years. The Colored M. E. Church of America has a small congregation, but no church property. The churches in this city adhered to the Church South in the division of 1845. It is in the Georgia Conference, and the following are the statistics reported in 1876:

Churches South.	Members.	S. S. Scholars.	Ch. Property.
Mulberry Street	458	204	$34,000
Jones Chapel	204	65	1,500
First Street	317	220	14,000
East Macon	99	73	2,500
African M. E. Church	650	268	25,000
Colored M. E. Church of America	......	......	....

Macon City, Mo. (pop. 3678), the capital of Macon County, is situated on the northern division of the St. Louis and Kansas City Railroad. Methodist services were introduced in 1858. The first M. E. church, costing about $2000, was erected in 1859. In 1865 the church was enlarged and improved, and again enlarged in 1874. The M. E. Church South erected a frame edifice in 1859, costing about $1000. A new building was erected in 1867, costing about $4000. The African M. E. Church built an edifice in 1867, and rebuilt it in 1876, costing about $2000. The M. E. Church, and the M. E. Church South, had each, in 1859, about 20 members. Methodism has made steady progress in this town to the present time. It is in the Missouri Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	100	150	$4000
M. E. Church South	100	85	4000
African M. E. Church	200	150	2000

Madison College, at Uniontown, Pa., was taken under the patronage of the Pittsburgh Conference in 1827. There had previously been an academy, whose trustees transferred their building for college purposes. H. B. Bascom was appointed president, and Professor of Moral Science; Charles Elliot, Professor of Languages; and J. H. Fielding, Professor of Mathematics. One of the professors had pastoral charge of the church in the town. In 1829, Dr. Bascom resigned the presidency to become agent for the American Colonization Society. In 1831, J. H. Fielding was appointed president, and Homer J. Clark professor. In 1832 the institution suspended, as propositions had been made to the Conference to accept Alleghany College, at Meadville, in its stead; the buildings, library, and apparatus of which were greatly preferable. During the few years of its existence, however, a number of promising young men were educated, and a great impulse was given to ministerial study throughout Western Pennsylvania.

Madison, Ind. (pop. 10,709), is the capital of Jefferson County, on the Jeffersonville, Madison and Indianapolis Railroad. Methodist preaching was introduced by Rev. Walter Griffith, in 1811, when a class of six persons was organized. The class met at the house of Mr. George Burton, possibly about a year before the visit of Mr. Griffith. Elijah Sparks, an attorney and local preacher, officiated in what was then a village. The erection of the first church was commenced in 1815, and it was roofed in before the winter, but remained without seats for nearly two years. The edifice was of brick, about 25 by 40 feet. The first appointment which appears in the minutes of the church was in 1818, with John P. Kent as pastor. The congregation grew rapidly until the agitation on reform, which resulted in the formation of the Methodist Protestant Church, commenced in the society. The result was a division, which drew off some of the best members, who built a better church than that of the old society; the edifice being about 35 by 50 feet. In 1835 Wesley chapel was built, and was a plain but large and commodious church. Unfortunately, in 1842 a division took place on account of a choir, and a new church, called Roberts chapel, was organized, which built an edifice on Third Street in 1844. In 1848 St. John's church was organized, and a building erected in 1850. Trinity church, a new and handsome edifice on Broadway, was dedicated Sept. 6, 1874, by the union of Roberts and St. John's churches, which had taken place in May, 1869. The old Methodist church has long since disappeared, and St. John's and Roberts chapel were sold when the churches united. The German M. E. Church erected a good building in 1847, which was remodeled in 1876. There are also colored Methodist churches, one of which is in connection with the M. E. Church and the other with the African M. E. Church. It is in the Southeastern Indiana Conference, and the following are the statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1873	Trinity............................	368	200	$30,000
1831	Wesley Chapel................	223	120	9,500
1847	German M. E. Church....	135	70	2,600
	African M. E. Church.....	73	90	2,000
	Colored M. E. Church.....	100	100	2,000

Madison, Wis. (pop. 9176), the capital of the State, is finely situated on the Milwaukee and St. Paul Railroad, and is surrounded by a number of beautiful lakes. Methodist services were introduced in 1839, by Jesse Bennett. The first church was built in 1850, and was rebuilt in 1876. In 1843 the name first appears in the minutes of the church, with Thomas L. Bennett as pastor. It was then embraced in the Rock River Conference. The growth of the church was slow, as in 1845 there were only 46 members. Since that period the growth has been variable. It is in the West Wisconsin Conference, and reports 230 members, 160 Sunday-school scholars, and $43,590 church property. The German Methodists have 65 members, 29 Sunday-school scholars, and $4500 church property.

Magee, James P., agent of the Boston Depository, was born in Bangor, Ireland, Nov. 16, 1819. Removing to New York, he entered as clerk in a book-store at the age of sixteen, and at nineteen was converted and united with the Bedford Street M. E. church. In 1849 he accepted a clerkship in the Book Concern, and was at the head of its sales department until, in 1851, he was appointed by the agents to take charge of the depository in Boston. From that time he has remained in his present position, and has built up a large business. He has been an earnest official member in the church where he resides, and has been identified with all the church movements for the last twenty years in New England.

Mahanoy, Pa. (pop. 5533), is situated in Schuylkill County, and on a branch of the Philadelphia and Reading Railroad. It first appears in the minutes of the M. E. Church for 1864. In 1866 it reported 108 members, 213 Sunday-school scholars, and a church valued at $8200. It is in the Philadelphia Conference, and has 95 members, 315 Sunday-school scholars, and $12,600 church property.

Maine (pop. 626,915).—In 1639, Sir Arnett Gordes obtained a charter from the council of Plymouth for all the lands now within the bounds of the State; and the territory was purchased from the heirs of Gordes, in 1678, by Massachusetts for £1250. It was admitted as a State into the Union in 1820. While much of the land is forest and mountainous, the population is moral and well educated. Methodism was introduced into this territory by Jesse Lee in 1793. In that year a Conference was held in Lynn, Mass., on the 1st of August, and the following appointment made: "Province of Maine and Lynn,—Jesse Lee." His own account is as follows: "The first Methodist sermon that was preached in the Province of Maine was on Sept. 10, 1793, at a little village called Saco, York County. That place has never been famous for religion, either before or since that time. I traveled through the greater part of that country from September to the end of the year. I went as far as Castine, at the mouth of the Penobscot River; then up the river to the upper settlements, which then were just below the Indian settlements called Old Town; from thence returned by the way of Twenty-five Mill Pond to Kennebec River; thence up to Sandy River and back to Hallowell, and then through to Portland. Although I was a perfect stranger to the people, and had to make my own appointments, I preached almost every day, and had crowded assemblies to hear. After viewing the country, I thought the most proper place to form a circuit would be on the west side of Kennebec River. The circuit was accordingly formed and called Readfield. This was the name of the first circuit that was formed by the Methodists in that part of the country, which was about 200 miles beyond any other circuit that we had in New England. It extended from Hallowell to Santee River." He also gives the following account of the introduction of Methodism into a number of the principal places: "On the 13th of October, 1793, the first Methodist sermon was preached in Hallowell; on the 15th, in Farmington; on the 17th, in New Sharon; on the 18th, in Mount Vernon; on the 19th, in Readfield; on the 21st, in Winthrop; on the 22d, in Monmouth. These were all the towns in that circuit that we preached in until the beginning of the ensuing year. On the 29th of January, 1794, we preached for the first time in Sydney; on the 11th of February, in Fayette; on the 12th, in Livermore; on the 14th, in Wayne; on the 21st, in Chesterville; on the 26th, in Jay; on the 5th of March, in Vassalborough; on the 7th, in Harlem; on the 9th, in Winslow; on the 11th, in Norridgewock; on the 12th, in Canaan; on the 12th, in Clinton; on the 13th, in Fairfield; on the 6th of April, in Green; on the 2d of June, in the New Vineyard; on the 16th, in Strong; on the 17th, in Avon; on the 3d of July, in Leeds; on the 14th, in Lewistown; on the 3d of December, in Starks; and on the 4th, in Anson." The first class was formed in Monmouth about Nov. 1, 1794; the second, shortly afterwards, in Readfield. The first Methodist church was built in Readfield, and was nearly completed by the 1st of December, 1794; the second was built in Monmouth, in 1795. The sacrament of the Lord's Supper was first administered to a Methodist congregation in Readfield on the 14th of December, 1794, and in Monmouth on the 25th of the month. The church in Readfield was dedicated June 21, 1795; the one in Monmouth the middle of May, 1796. The first quarterly meeting was held in Monmouth, commencing June 23, 1795, and the first Annual Conference was held in Readfield August 29, 1798. At that time there were 10 traveling preachers and about 200 members. The second circuit in the State was called Portland, and was organized in 1795, and the third, Penobscot, shortly after. In 1809 there were 18 circuits, and 2848 members. The first assistant preacher which Lee had was Philip Wager, who was sent to Readfield circuit in 1794. The following year he was assisted by Enoch Mudge, Elias Hull, and Joshua Hall. In 1800 the name of Joshua Soule, subsequently bishop, appears as appointed to Union River circuit. Methodism has had a constant growth in the State from its introduction until the present time; but the emigration westward is so large that the numerical increase reported from year to year is comparatively small. There are now within the bounds of the State two Conferences, the Maine and the East Maine, which reported, in 1876, the following statistics: 231 preachers, 24,068 members, 22,145 Sunday-school scholars, 227 churches, and 124 parsonages, valued at $1,089,300. The leading denominations reported, in 1840, as follows: Congregationalists, 16,308; Baptists, 20,490; Methodists, 22,359. The general statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations.. ...	1328	1104	376,738	$5,200,853
Baptist....................	262	213	70,966	858,050
Christian....................	44	20	4,922	42,200
Congregational..........	231	219	83,985	1,401,736
Episcopal..................	25	23	8,975	280,213
Jewish....................	23	23	7,315	36,400
Lutheran..................	1	1	500	800
New Jerusalem..........	3	2	1,200	58,000
Roman Catholic.........	32	32	17,822	461,700
Second Advent...........	28	13	3,175	13,050
Shaker.....................	2	2	700	4,000
Spiritualist................	3	1	200	300
Unitarian..................	18	18	9,185	245,000
Universalist...............	84	65	23,910	434,850
Methodist..................	327	264	82,530	885,237

Maine Conference, M. E. Church, was organized by the General Conference in 1824, and its bounds were defined so as to "include all the State of Maine, and that part of the State of New Hampshire lying east of the White Hills, and north of the waters of Ossipee Lake." No change was made in its boundaries until the organization of the East Maine Conference, in 1848, when the Kennebec River formed the chief eastern boundary. Its limits were defined as follows by the General Conference of 1876: "Including that part of the State of Maine west of the Kennebec River from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and also that part of New Hampshire east of the White Hills, and north of the waters of the Ossipee Lake and the town of Gorham." The New England Conference, prior to the organization of the Maine Conference, had held several sessions in the State, the first in 1798, at Readfield, Bishop Asbury presiding. Of this Conference Bishop Asbury says: "It was computed that from 1000 to 1800 souls attended public preaching and ordination. The unfinished, temporary state of the gallery was such that the planks and other parts would crack and break. We had one alarm while ordaining, owing to the people's wish to gratify their curiosity." A second Conference was held July 1, 1802, in an upper room of a private house. Bishop Asbury records that "supplies had come to their assistance from Baltimore and New York Conferences, and there was a goodly number of faithful, zealous young men." He estimated the congregation between two and three thousand, and the ordinations were performed out-of-doors. The first session of the Maine Conference proper was held in 1825, and reported 6957 members. After the East Maine Conference had been separated from it in 1848, such had been its growth that there remained in the Maine Conference 10,634 members, with 106 traveling and 99 local preachers. The latest statistics (1876) are: 138 traveling and 190 local preachers, 13,245 members, 12,186 Sunday-school scholars, 122 churches, valued at $586,500, and 63 parsonages, valued at $90,600.

Maine Wesleyan Seminary and Female College was established in Augusta, Me., as a private school by Elihu Robinson. It was chartered in 1821, as the Readfield Religious and Charitable Society, and was removed to Kent's Hill through the interest and efforts of Luther Samson, Esq., who donated to it the sum of $10,000. This donation in those early days was a most munificent one, and should give to Mr. Samson an honorable place among the noble benefactors of literary institutions. Mr. Samson's chief object was to educate the children of Methodist preachers, and also young men preparing for the ministry. By a donation from the State the school became a manual labor seminary, where, theoretically, young men could pursue their studies, learn a trade, and pay their own expenses at the same time. The scheme financially was a failure, though many men now occupying prominent positions in church and state shared its benefits. After having heavily embarrassed the institution, the manual labor department was abandoned in 1840. These embarrassments continued till the trustees were greatly discouraged, and were almost ready to surrender their charter, when Henry P. Torsey was elected principal, with the understanding that the trustees would assume no financial responsibility, and that the tuition-fees must meet the current expenses. He succeeded in infusing new life and energy into the enterprise. The old seminary building was replaced by a safe and more convenient one. The corps of teachers was enlarged, and the number of students greatly increased. In 1860 an additional building—Samson Hall—was completed through the earnest labors of Rev. S. Allen, who acted as agent, and a college course for ladies was established. Thus the seminary was among the first to recognize and meet the growing demands for the higher education of females. A commercial course, a normal course, a scientific course, a classical course, and a musical course have been recently added as the wants of the school have demanded. In 1870, the semi-centennial of its history, a new building, called Bearce Hall, from S. R. Bearce, Esq., the principal donor, was dedicated. The value of the property now owned by the institution is nearly $200,000, free from all incumbrances. The successive principals have been, Zenas Caldwell, two years; Merritt Caldwell, six years; William C. Larrabee, five years; Stephen Allen, three years; and Henry P. Torsey, thirty-four years. The whole number of students educated in whole or in part is estimated at 25,000. Of these, about 7000 became teachers, 400 clergymen, 350 physicians, and 300 attorneys. Two hundred and fifty have received diplomas as graduates from the courses. The library consists of about 4000 well-selected volumes, and the institution has three regularly organized literary societies. Dr. Torsey still remains (1877) at the head of the institution, and is assisted by able teachers.

JOHNSON, DYER.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE, KENT'S HILL.

Malcolm, W. D., a delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, and editor of the *Vermont Christian Messenger*, was born at Albany, N. Y., about 1827, worked as a printer, studied at Newbury Seminary, and joined the Vermont Conference in 1848; he continues engaged in the regular pastoral work as well as attending to the editorial duties upon his paper. He was a member of the General Conference in 1864.

Malloy, W. L., delegate from the Texas Conference to the General Conference of the Methodist

Episcopal Church in 1876, was born in Caldwell Co., Ky., in 1832, joined the Methodist Episcopal Church South in 1852, and subsequently joined the Louisville Conference of that church. He was afterwards transferred to the Arkansas Conference, and thence to the Indian Mission Conference. At the beginning of the Civil War, having dissolved his connection with the Methodist Episcopal Church South, he removed to Texas. He joined the Methodist Episcopal Church in 1865, and engaged in pastoral and missionary work in North Missouri and Arkansas. He was afterwards transferred to the Texas Conference.

Manchester, N. H. (pop. 23,536) is situated on the east bank of the Merrimack River, and on the Concord and Portsmouth Railroad. It is embraced within the territory traversed by the early pioneers of Methodism, but being connected with older appointments, does not appear by name in the church minutes until 1819. Methodist services were held for several years in a union house of worship. In 1830 the first Methodist church was erected. The society had only been formed the previous year, as the result of a revival in which 80 persons had been converted. The second church was erected in 1844. It is in the New Hampshire Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	73	60	$2,000
St. Paul's	264	479	21,000
Tabernacle	159	186	....

Manistee, Mich. (pop. 3343), is situated on Lake Michigan. This town first appears in the annals of the M. E. Church for 1858, with J. Klepper as pastor. In 1859 it had only 2 members, but 150 Sunday-school scholars and $400 church property. In 1862 there were 24 members, 300 Sunday-school scholars, and $1400 church property. It is in the Michigan Conference, and has (1876) 100 members, 240 Sunday-school scholars, and $1600 church property.

Manitoba Wesleyan Institute is located in the city of Winnipeg, Canada. Its buildings were erected in 1875, at a cost of $3000. It is governed by a board of management consisting of five ministers and eight laymen, and it employs three teachers, and gives instruction not only in English, but also in the classics, mathematics, modern languages, and natural science. Classes are also taught in German, French, and short-hand. It is supported in part by the Wesleyan Education Society.

Manitowoc, Wis. (pop. 5168), the capital of a county of the same name, situated on Lake Michigan, also on the Wisconsin Central Railroad. It first appears in the annals of the M. E. Church for 1848. In 1851 there were 24 members. From that time the church has made steady advancement. The Norwegian and German Methodists have interesting congregations. It is in the Wisconsin Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	59	70	$4000
German M. E. Church	86	138	2000
Norwegian M. E. Church	30	30	1500

Mankato, Minn. (pop. 3482), the capital of Blue Earth County, is situated on the Minnesota River, a little below the mouth of the Mankato River. It is first named in the minutes of the M. E. Church for 1854, with Louis Bell as pastor, and only 7 members. In 1857 it had 40 members. It is in the Minnesota Conference, and (1876) reports 125 members, 150 Sunday-school scholars, and $10,000 church property. The German Methodists have about 90 members, 50 Sunday-school scholars, and $1000 church property.

Manker, J. J., a delegate from the Holston Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Brown Co., O., in December, 1839; was educated at Ohio Wesleyan University, and joined the Holston Conference in 1866. He served for three years as a professor in East Tennessee Wesleyan University, and was elected president of that institution in 1865, but declined to accept the position. He has been presiding elder and secretary of his Conference.

Manley, Robert W., was born in Muskingum Co., O., Aug. 5, 1830. He studied three years at the Ohio Wesleyan University. Leaving it in 1850, he entered the Ohio Conference of the M. E. Church in 1859. He has served a number of the most prominent appointments, and was delegate to the General Conference in 1876.

Mann, John, a minister of the United Methodist Free Churches, England, was born at Canterbury, Sept. 27, 1813. He was converted early in life, and became a local preacher when very young. When the Reform movement commenced, he embraced its principles with characteristic ardor, and labored incessantly for their diffusion. So acceptable were his pulpit services that he was urged to abandon his secular employment, and did so in order to devote himself more fully to the work. On the subsidence of the Reform movement Mr. Mann settled down to the quieter work of the circuit ministry. On the formation of the United Methodist Free Churches, he was recognized as an itinerant minister in full connection, and two years later he was elected president of the body. For years before his death he was a great sufferer. He died in Sunderland on Dec. 13, 1872.

Though not a highly intellectual man, he possessed some remarkable gifts. He was a most vehement speaker; in his best moments the fire of his oratory was electric and irresistible. He had abundance of wit and humor, and none knew better than he how to tell an incident.

Manning, Edward S., one of the assistant secretaries of the General Conference of the Methodist Episcopal Church in 1872, was born in Connecticut, served an apprenticeship at the printing business, went through a course of study at Wilbraham Academy, and joined the New England Conference in 1843. He has served as secretary of the New England Conference since 1860. He was a member of the General Conference of 1872.

Mansell, Henry, a missionary, and delegate from the India Mission Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Trumbull Co., O., Nov. 11, 1834, and was graduated from Alleghany College. He joined the Pittsburgh Conference in 1859, and went to India as a missionary in 1863. Besides serving as a preacher in the mission, he has given attention to translations and the preparation of works in the languages of the country. Among his works of this character are translations of an abridgment of Watson's "Life of Wesley," a "Geography in Hindi," an edition of the works of Josephus, Butler's "Analogy," Wesley on "Christian Perfection," and smaller works, all of which have been published from the Methodist Episcopal mission press.

Mansfield, O. (pop. 8029), the capital of Richland County, on the Pittsburgh, Fort Wayne and Chicago Railroad. Methodist worship was conducted here for the first time in 1816, by a local preacher named William B. James. The first regular ministers were A. Gough and S. Rhuars, and the first presiding elder was Jacob Young. In this year a church was built, and occupied until 1835, when it was abandoned for a larger and better one in a more suitable locality. The present church was dedicated July 3, 1870. A German Methodist society was organized in 1862, and a church built, but the society is now disbanded. It is in the North Ohio Conference, and has 515 members, 175 Sunday-school scholars, and $28,000 church property.

Marcy, Oliver, LL.D., professor in the Northwestern University, graduated from Wesleyan University in 1846, and in the same year was appointed teacher of Mathematics in the Wesleyan Academy, at Wilbraham, Mass. In 1851 he was elected teacher of Natural Science in Amenia Seminary, and to the same chair in the academy at Wilbraham. He continued in the latter position till 1862, when he was elected Professor of Physics and Natural History in the Northwestern University. In 1870 he became Professor of Natural History in that institution. In 1866 he served as a geologist on the United States survey of the Government road from Lewiston, Idaho, to Virginia City, Montana. In 1865 he was elected a corresponding member of the Boston Society of Natural History; in 1869, a corresponding member of the State Historical Society of Wisconsin; in 1871, a corresponding member of the Lyceum of Natural History, New York City, and of the Wisconsin Academy of Sciences, Arts, and Letters. He is now (1877) acting president of the Northwestern University.

Marietta, O. (pop. 5280), the capital of Washington County, on the Ohio River, is the oldest town in the State, having been settled in 1788, by a colony from New England. Methodism was introduced into the vicinity about 1800. It was then embraced within the bounds of the Muskingum and Little Kanawha circuit, which, in 1803, reported 168 members. In October, 1804, Jacob Young was appointed to this circuit, and on his first visit to Marietta stopped with Dr. McIntosh, and was confined by sickness for some three weeks, during which he received the sympathy of the leading citizens, among whom he mentions John Meigs, Captain James Whitney, and Jonas Johnson. When he recovered from his illness, he found, however, that though they had received him kindly, Methodism was very unpopular, and there was strong opposition to the establishment of services in that place. Finally, Dr. McIntosh opened his private house, a large brick building, and Mr. Young preached to a number of hearers. Shortly afterwards the trustees of the academy permitted him to hold a quarterly meeting in that edifice. Before the close of the year he organized a society of 8 persons. In the fall of 1806 Peter Cartwright was appointed to Muskingum circuit, Little Kanawha having been separated from it. At that time the circuit extended along the north bank of the Ohio River 150 miles, and crossed over the river, ascending some distance up the Little Kanawha. It was about 300 miles around, and the Ohio River was crossed four times to complete the circuit. He says, "I had hard work to keep soul and body together." In 1808 the work was divided, and Solomon Langdon was sent to Marietta circuit, who, in the following year, returned 149 members. In 1815 the number of members on the circuit was increased to over 500. Though the society in the town was comparatively small, yet from this small society went out John Stewart, a colored man, who was made instrumental in commencing a remarkable work among the Wyandot Indians. It subsequently became a station, and a second church was organized. The German Methodists and the African M. E. Church have good congregations. It is in the Ohio Conference, and reports for 1876 as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Centenary	187	125	$10,000
Whitney	110	162	5,800
German M. E. Church	100	158	2,500
African M. E. Church	65	45	2,000

Maris, John M., Esq., a leading member of the M. E. Church in Philadelphia. He was educated a Friend, but united with Trinity church, and was one of the chief founders of Arch Street church. He was also one of the earliest friends of lay delegation. He is a wholesale druggist.

Marlay, Michael, D.D., a distinguished Methodist minister, was born of Roman Catholic parents, in Berkeley Co., Va., June 21, 1797. Having removed to Ohio, he united with the M. E. Church in 1821, and in 1831 was admitted into the Ohio Conference. His ability as a preacher and as an executive officer placed him in prominent appointments, and for more than half of his ministry he filled the office of presiding elder. He was a member of the General Conference in 1852 and in 1860, and was appointed as one of the commissioners to manage the suit in reference to the property of the Western Book Concern. He died of cholera during the Cincinnati Conference, in 1866. Bishop Thomson said of him, "He was a great man in private as well as in public life, and one of the strongest proofs of his high moral worth is the fact that of a large family which he leaves behind him every one is an ornament to society."

Marquette, Mich. (pop. 4000), the capital of a county of the same name, is situated on the Lake Superior Railroad. This town first appears in 1854 in the annals of the M. E. Church, having 20 members, with Henry N. Brown as pastor. In 1857 it had 21 members, 200 Sunday-school scholars, and $2250 church property. It is in the Detroit Conference, and (1876) has 141 members, 157 Sunday-school scholars, and $33,500 church property.

Marriage.—The teachings of the Methodist Churches in reference to marriage are in harmony with those of the great body of evangelical Christians. They view marriage as a sacred institution, and as joining together for life the parties who are thus united. While the church has not legislated distinctly on the subject of divorce, it has discouraged all divorces except for the cause of adultery, as stated by the Saviour. The church also discourages its members from being united in marriage with infidel or irreligious persons, because of the influence which such exercise over the whole life. The following rules selected from the Discipline set forth the views of the church: "Many of our members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life or have turned back to perdition. To discourage such marriages, 1. Let every preacher publicly enforce the apostle's caution, 'Be ye not unequally yoked together with unbelievers,' II. Cor. vi. 14. 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren. In general women ought not to marry without the consent of their parents. Yet there may be exceptions. For if, 1, a woman believe it to be her duty to marry; if, 2, her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her. We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description." The reason for this advice and for these directions is found in the fact that many religious young people have been led into lives of thoughtlessness, if not wickedness, by their intimate association with the infidel and the immoral. Such advice is in harmony with the teachings of the New Testament. The marriage ceremony in the ritual of the church is very similar to that of the Church of England, from which it was modified, and is one of great beauty and simplicity.

Marriage of Ministers.—The 21st Article of Religion in the Methodist Discipline reads as follows: "The ministers of Christ are not commanded by God's law either to avow the estate of single life or to abstain from marriage. Therefore it is allowable for them, as for all other Christians, to marry at their own discretion as they shall judge the same to serve best to godliness." This is a clear and explicit declaration against the necessary celibacy of the priesthood as taught by the Romish Church. In view, however, of the necessity of study in their younger years, as well as the difficulty of support, young ministers are advised against marriage while serving their probation. In the minutes of the English Wesleyan Conference was this note: "A preacher who marries while on trial is thereby set aside." In the early Discipline of the Methodist Episcopal Church no provision was made for the support of the family of a minister who married during his first four years. The reasons for these cautions are found in the inability of many societies to support families, and in the conviction that during the years of study young ministers should not be encumbered with domestic cares. The fourth rule for preachers' conduct is: "Take no step toward marriage without first advising with your brethren." This advice was to be obtained from the ministers, and probably those chiefly who were connected by official relations with the younger ministry. One of the objects was to prevent young men from forming unfavorable alliances in the midst of communities where they had not been long acquainted.

Marsden, Geo., an English Wesleyan minister, was a man of a pure, blameless, and honorable life, eminent for the "charity" which "never faileth."

His pulpit ministrations were clear, powerful, and rich in unction. He was for some time one of the general secretaries of the Wesleyan Missionary Society; was twice elected president of the Conference; and in 1833 went as delegate to Canada. In 1842 he became a supernumerary, but continued to work for God as long as any strength remained; he calmly sank to rest in 1858, aged eighty-five.

Marsh, William, a useful Methodist minister, was born in Orono, Me., May 4, 1789. He joined the New England Conference in 1811, and after filling appointments until 1820, he was superannuated, and the following year located. In 1829 he re-entered the Conference, and subsequently filled some of the most prominent appointments, having been presiding elder of the Bangor and Portland districts. His religious experience was deep, and as a preacher he had few equals.

Marshall, Hon. J. W., an educator and civilian, graduated at Dickinson College, and became Professor of Mathematics in that institution. After filling that position for several years, he traveled extensively in Europe. Subsequently he was appointed, in General Grant's administration, First Assistant Postmaster-General, the duties of which office he filled until lately, when he was transferred to another position in the same department. From his youth he has been a devoted member of the M. E. Church.

Marshall, Mich. (pop. 4000), is the capital of Calhoun County, on the right bank of the Kalamazoo River. It is first mentioned in the records of the M. E. Church in 1837, when Marshall circuit was organized and Elijah Crane was preacher in charge, who, in 1838, reported 224 members. It is in the Detroit Conference, and has 188 members, 180 Sunday-school scholars, and $19,000 church property.

Marshall, William K., a delegate from the Kansas Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Ohio, about 1835, and received his early training in Pennsylvania. He was editor of the *Brownsville Times* when, about 1858, he decided to become a minister. He joined the Pittsburgh Conference in 1860, and was transferred to the Kansas Conference in 1866.

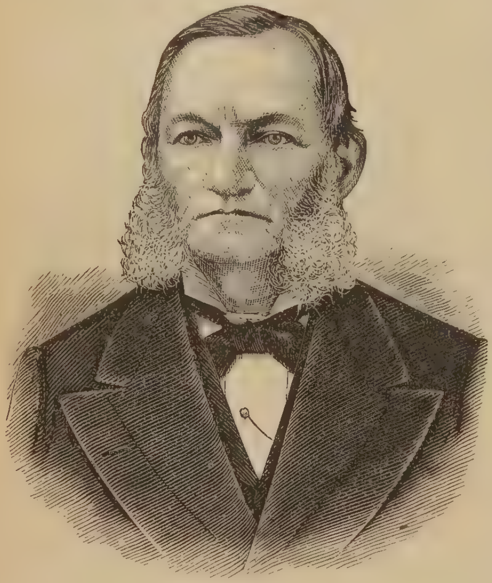
Marshalltown, Iowa (pop. 3218), the capital of Marshall County, is on the Iowa division of the Chicago and Northwestern Railroad. The first regular Methodist services in the place were conducted by Solomon Dutton, a local elder, in 1852. There was Methodist preaching in the place the year after by Joseph Jameson, who was in charge of Marengo mission, and in 1854 the work at Marshalltown was in the charge of William Armstrong. The society built a church in 1860, and remodeled it in 1875. It is in the Upper Iowa Conference, and has 380 members, 300 Sunday-school scholars, and $15,000 church property.

Martin, Alexander, D.D., president of the Indiana Asbury University, was educated in Alleghany College, from which he graduated. In 1847 he entered the Pittsburgh Conference, and became teacher in the Northwestern Virginia Academy, at Clarksburg. At the division of the Pittsburgh Conference, in 1848, he fell within the bounds of the West Virginia Conference, and in 1849 was stationed at Charleston. In 1851 he became the principal of the Northwestern Virginia Academy, where he remained until 1854, when he was stationed at Elizabethtown. In 1855 he became professor in Alleghany College, in which he remained until 1864, when he resigned and re-entered the pastorate, and was stationed at Fourth Street, Wheeling, and at Parkersburg. In 1868 he was elected president of the Western Virginia University, at Morgantown, in which position he remained until 1875, when he became president of the Indiana Asbury University, which position he still holds. Dr. Martin was secretary of the West Virginia Conference for a number of years, and was delegate to the General Conference in 1868 and in 1872.

REV. ALEXANDER MARTIN, D.D.

Martin, Hon. Benjamin F., a lay delegate from the West Virginia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Marion Co., W. Va., in 1828. He was graduated from Alleghany College in 1854, and afterwards entered the practice of law in his native county. In 1861 he was chosen a member of the convention which framed the constitution of West Virginia. In 1872 he was elected to the National House of Representatives from the second congressional district of West Virginia, but was unseated on account of an informality in the day on which the election was held. He was re-elected, and is a member of the present (1877) Congress. He is an active and devoted member of the M. E. Church.

Martin, John T., Esq., of Brooklyn, N. Y., was born in Baltimore, Md., Oct. 2, 1816. He was educated in St. Mary's College, and was early trained in mercantile business in Baltimore. His friends were members of the Protestant Episcopal Church, but at the age of sixteen he joined old Light Street M. E. church. He commenced business on his own account at the age of eighteen in Bellair, but in the year 1835 removed to St. Louis, where he resided for fourteen years, building up a large business, and acting as recording steward and secretary of the Sabbath-school in the Fourth Street church. In that city he formed the acquaintance of Rev. Mr. Jacoby, and becoming interested in the German work, he subsequently built the Martin Institute, in Frankfort-on-the-Main, for the education of young German preachers. Removing to New York, he settled in Brooklyn, and connected himself with the old Pacific Street church, which becoming too small, the present church was erected, of which he was long the president of the board of trustees. His health having suffered from overwork, he retired for a time from business, but at the breaking out of the Civil War he returned to business and supplied the government with clothing and flannels to the amount of nearly $50,000,000; sometimes the government, in periods of difficulty, were owing him from $8,000,000 to $13,000,000. He has since retired from business except continuing as director in several banks and insurance companies. At the General Conference in Brooklyn, in 1872, the unusually pleasant arrangements for the General Conference in the Academy of Music were largely owing to his energy.

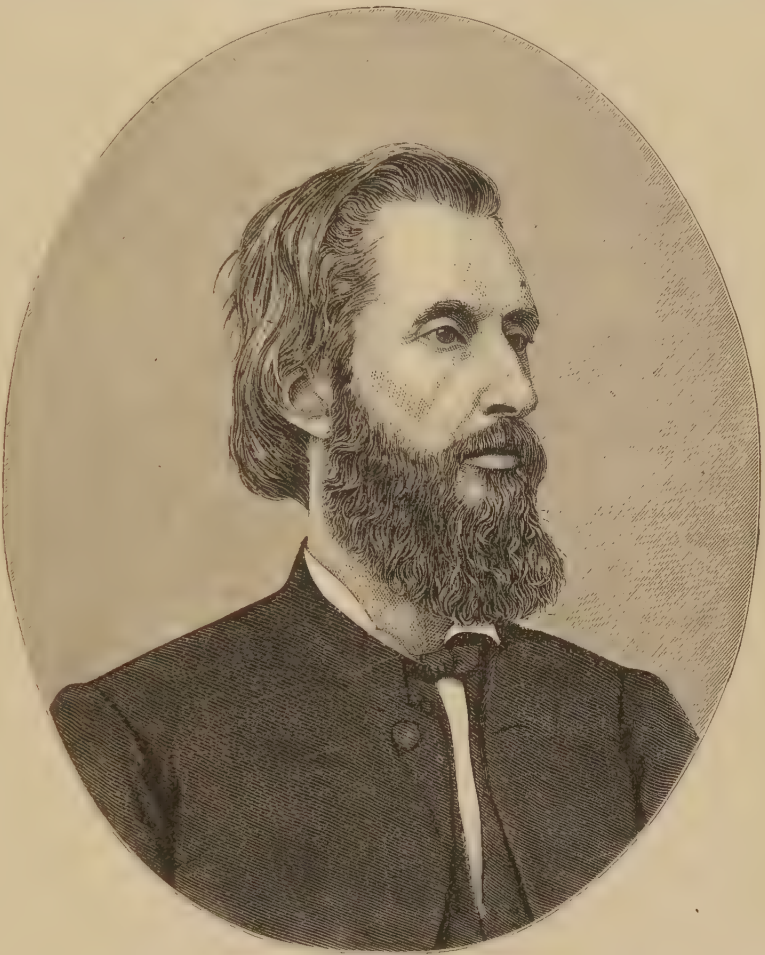


JOHN T. MARTIN, ESQ.

Martin Institute, Frankfort-on-the-Main, Germany.—In 1858 three young men at Bremen asked for an opportunity to prepare themselves for the ministry, and on the 19th of February, 1858, the Bremen church resolved to begin a school of the prophets, provided the indorsement of the Home Missionary Board at New York could be obtained. Rev. Lewis Nippert was elected President, E. C. Poppe Secretary, and Dr. L. S. Jacoby Treasurer. The school was opened with three students, and the German missions responded so liberally with contributions that at the session of the Annual Conference in 1858, board, clothing, and tuition had been furnished, and a small surplus remained in the treasury. The concurrence of the Mission Board from New York having been received, Rev. L. S. Jacoby, D.D., was appointed director, and Rev. William Schwarz became professor. Seven students entered, and Theodore Garnier and wife, from Friedrichsdorf, became the "Hauseltern," or parents of the young men. As Mr. Garnier broke down in health he left the school in 1859, but gave 450 gulden as the foundation-stone for a home, and the German missions contributed more than 900 thalers, Prussian currency, that year for current expenses. Oct. 1, 1860, the home was dedicated, and in 1861, Dr. Wm. F. Warren, of the New England Conference, now president of the Boston University, was transferred to Germany, and entered as Professor of Theology at the Missions Anstalt. Having previously been a student at Halle and Berlin, he soon became quite conversant with the German language, and by his zeal and fidelity endeared himself to the hearts of the German students. The academical branches were taught by teachers from the city. The school grew, the building became too small, and in the centenary year of American Methodism God moved the heart of John T. Martin, Esq., of Brooklyn, N. Y., to donate $25,000 for the erection of a building. In 1867 the school was more centrally located by removing it to Frankfort-on-the-Main. where a beautiful building was erected, and the name of the institution was changed to "Martin Missions Anstalt."

Dr. J. F. Hurst, now president of Drew Theological Seminary, was transferred to Germany in October, 1866, and very soon became sufficiently proficient in the use of the German language to enable him to be a useful professor. Rev. Lewis

Nippert was made director of the Anstalt in 1869, and holds that position to date, and Dr. Paulus, now professor in German Wallace College, Berea, O., became also associated as professor in the school. Most of the preachers in the Germany and Switzerland Conferences have received instruction in its halls. Dr. Sulzberger, an accomplished scholar and writer, is now at its head. It has been of vast service to the mission, and it greatly needs additional means and facilities.



REV. ENOCH M. MARVIN, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Martindale, Stephen, a distinguished minister of the Methodist Episcopal Church, was born in Maryland in 1788, and entered the itinerant ministry in 1808. For fifty-three years he filled important appointments in Philadelphia and New York Conferences. For twenty years he was presiding elder on various districts, and was a member of nearly every General Conference between 1820 and 1856. He died at Tarrytown, N. Y., May 23, 1860.

Martinsburg, W. Va. (pop. 4863), the capital of Berkeley County, is situated on the Baltimore and Ohio Railroad. It was included in the old Berkeley circuit, one of the first circuits organized in the church, and which maintained its identity for many years. The town being small, does not appear on the annals of the M. E. Church until 1850, when Henry Furlong was appointed to the circuit. In 1851 it contained 165 members. It did not become a station, however, until some time afterwards. It is in the Baltimore Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	349	213	$31,000
M. E. Church (colored)	88	66	5,000
M. E. Church South	134	125	7,000

Marvin, Enoch M., D.D., one of the bishops of the Methodist Episcopal Church South, was born in Warren Co., Mo., June 12, 1823, his parents having removed thither from Massachusetts. In August, 1839, he united with the church at a camp-ground in St. Charles County. In 1841 he entered the ministry in the Missouri Conference, and in his fourth year was stationed in St. Louis. He was for a time agent for St. Charles College, and was also pastor of the Centenary and First churches in St. Louis. During the Civil War he served for two years as chaplain in the Confederate army under General Price, remaining a part of the time at Marshall station, in Texas. In 1866 he was elected bishop, and spent a little more than eleven years in the episcopacy, being the youngest and yet one of the most earnest and successful in the board of bishops. He traveled extensively throughout the Conferences, and completed a missionary tour around the world on the 10th of August, 1877, having been absent just one year. He was attacked about a week before his death with symptoms of pleurisy, and died of pneumonia, Nov. 26, 1877.

Bishop Marvin had written several works: a small book on "Transubstantiation," another on "Christ's Atonement," and a "Biography of the Rev. W. G. Capels." He had also in press a sketch of his tour around the world, entitled "To the East by Way of the West."

Maryland (pop. 780,894) received its first settlement in 1631, by a party from Virginia under Captain William Clayborne. The following year a charter was granted to Lord Baltimore by Charles I., and the name Maryland was given in honor of Queen Henrietta Maria. About 200 Roman Catholic emigrants arrived in 1632, under the protection of Lord Baltimore. Between them and the previous settlers there was some altercation, and a conflict was frequently threatened. After the British Revolution of 1680, Sir Lionel Copley was sent as governor of the Maryland colony. A dispute as to the boundary gave rise to the appointment of Messrs. Mason and Dixon to survey the line between Pennsylvania and Maryland, and gave rise to the phrase "Mason and Dixon's Line." In 1776 a convention assembled, a constitution was adopted, and the first legislature convened the following year. In 1783, at a session of Congress held at Annapolis, General Washington resigned his commission as commander-in-chief of the army. A new constitution was adopted in 1867. Religious liberty was secured to Maryland, not, as is supposed by some, by the toleration of the Roman Catholics under Lord Calvert, but because the Protestant government of England would not allow a Catholic colony to be constructed, but required free toleration for the exercise of the Protestant religion. The first Methodist society was organized on Sam's Creek, in what is now Carroll County, by Robert Strawbridge or Strobridge. He was a local preacher from Ireland, who settled in what was then Frederick County, probably about 1765. With but little culture, he possessed great earnestness, opened his own house for preaching, and formed a small society. Subsequently a log house was built about a mile from his residence, but was never finished. Mr. Strawbridge preached at various points of the country, though there is no accurate report left us of his work. In 1769 he was joined by Robert Williams, a local preacher from England, a man of considerable culture and fine business qualities, and the following year they were joined by John King, a man of flaming zeal, who introduced Methodism into Baltimore. Under the preaching of Strawbridge, Richard Owen, who soon afterwards became the first native Methodist preacher, was converted; he entered the traveling connection in 1785. No permanent society was established in Baltimore, however, until the arrival of Francis Asbury, who devoted considerable time to that city, in which two churches were built in 1773. At the first Conference held in Philadelphia, in 1773, 500 members were reported in Maryland. These were scattered on the Eastern Shore and through the region north and west of Baltimore. At the breaking out of the Revolutionary War the English ministers, except Asbury, prepared to leave the country, and Baltimore became the great centre of Methodistic operations, partly because the first native preachers had been raised up there, and partly because it was less affected by the incidents of the war. The territory having been deserted by many of the ministers of the English church, a number of the leading citizens became connected with the Methodist societies. The work also spread rapidly among the colored population. In 1797 there were reported in Maryland 6982 white members and 5706 colored members. The Light Street church, in Baltimore, was regarded by Bishop Asbury as his special home. He had a room connected with the building, in which he kept his books and manuscripts, and where at long intervals he resided for a few days. The first Methodist college was founded at Abingdon, in this State, in 1785, and after its destruction the institution was established in Baltimore, but the building being destroyed within a year from its commencement, no further efforts were made. The church grew very rapidly, but in 1824 it became the centre of what was known as the "Radical Movement," which resulted in the formation of the Methodist Protestant Church. The organ of the Reformers, *The Mutual Rights*, was printed in that city, and the first union societies in which the Reformers organized were commenced there. The Convention of 1828, which formed the Associate Methodist Churches, subsequently changing their name to Methodist Protestant, was held in the city. A warm controversy followed, which retarded the growth of the church for some time. Being upon the border, and the Methodist sentiment generally being anti-slavery, the church was affected by the agitation on this subject. The Baltimore Conference adhered closely to the Methodist Discipline, and in 1844 suspended one of their members for having received slaves by marriage and declining to set them free. The appeal was taken to the General Conference, and the decision of the Baltimore Conference confirmed. This was one of the causes which led to the formation of the M. E. Church South. At the division the Baltimore Conference remained connected with the M. E. Church, but suffered, especially in its Virginia border, from the formation of societies of the M. E. Church South and the secession of members. After the action of the General Conference in 1860, a Convention was called, and in 1861 a portion of the Baltimore Conference declared its independence of the General Conference. The breaking out of the Civil War added to the excitement, and there were large secessions from the Methodist Episcopal Church, which, after the close of the war, united with the Methodist Episcopal Church South. There are now in Maryland the Baltimore Conference of the M. E. Church, which embraces the Western Shore of Maryland, the District of Columbia, and a part of the valley of Virginia, and a small portion of West Virginia; the Wilmington Conference embraces the Eastern Shore of Maryland; the Baltimore Conference of the M. E. Church South covers the State of Maryland, but also includes the District of Columbia and a portion of Virginia. The Maryland Conference of the Methodist Protestant Church is embraced chiefly in this State. The colored population of the M. E. Church is included on the Eastern Shore in the Delaware Conference, and on the Western Shore in the Washington Conference. There are also Conferences of the African M. E. Church, and of the Zion M. E. Church, which have a considerable membership. The denominational statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1420	1389	499,770	$12,038,650
Baptist	59	58	12,025	87,100
Christian	5	5	1,850	28,000
Episcopal	153	155	61,480	1,594,800
Evangelical Asso	3	3	1,000	45,500
Friends	22	21	7,440	151,700
Jewish	5	4	2,750	650,000
Lutheran	88	84	40,915	875,100
Moravian	1	1	500	4,500
New Jerusalem	3	3	900	27,000
Presbyterian	77	77	32,415	1,279,550
Ref. Church in Am.	1	1	600	15,000
" " " U. S.	47	42	19,980	562,150
Roman Catholic	103	103	62,280	3,001,400
Unitarian	1	1	800	150,000
United Brethren	36	34	12,100	233,503
Universalist	2	2	1,000	32,500
Methodist	771	757	231,530	3,220,650

Maryland Conference, M. P. Church, "embraces all the State of Maryland and that part of Virginia not included in the Virginia district, the State of Delaware, the District of Columbia, and all that part of Pennsylvania west of the Susquehanna River not included in the Pittsburgh district, and that part of the State of Pennsylvania east of the Susquehanna River (except Hummelstown mission) not included in the Pennsylvania district. It shall also embrace Charleston, S. C., and Newark, N. J., until they shall otherwise elect." At the Conference of 1877 it contained 110 itinerant and 53 unstationed preachers, 13,402 members, 12,447 Sunday-school scholars, 204 churches, and 44 parsonages, valued at $785,265.

Marysville, Cal. (pop. 4728), is the capital of Yuba County, on Feather River. At the organization of the Oregon and California Conference, in 1851, Marysville appears as one of the appointments. In 1853 the California Conference held its first session and a Marysville district was organized, and H. C. Benson was sent to Marysville. In 1856 it reported 37 members. It is in the California Conference, and has 98 members, 120 Sunday-school scholars, and $7500 church property.

Mason, John, an English Wesleyan minister, was for many years well known and highly esteemed. He entered the ministry in 1811. In 1824 he became one of the secretaries of the Wesleyan Missionary Society. In 1827 he was appointed to the office of book steward, and for nearly thirty-seven years he commanded the confidence and gratitude of his brethren by uninterrupted diligence, fidelity, and success. He never laid aside his ministerial work for secular engagements; was leader of a class at City Road; preached twice every Sunday. He kept at his post and toiled till the last days of his life, and died March 1, 1864, in the eighty-third year of his life.

Mason, Russell Zelotes, LL.D., late president of Lawrence University, was born January 17, 1819. He was graduated from Wesleyan University in 1844, and joined the Troy Conference of the Methodist Episcopal Church in the same year. He became teacher of Mathematics in the Troy Conference Academy in 1846, went to California in 1849, and returned to the Troy Conference Academy in 1851. In the latter year he was elected Professor of Mathematics and the Natural Sciences in McKendree College. He was transferred, in 1854, to a similar position in the Lawrence University; became acting president of that institution in 1859, and president in 1861. In 1865 he was elected mayor of Appleton, Wis.

Massachusetts (pop. 1,457,351).—The landing of the Pilgrims at Plymouth, in 1620, is too well known to need recital. In 1643 the Colonies of Plymouth, Massachusetts Bay, New Haven, and Connecticut formed, for mutual protection, a union, under the title of the "United Colonies of New England." In 1779 a State constitution was formed, and the first legislature under this constitution met in Boston in 1780. During his visit to America, Charles Wesley preached in Boston in 1736, on his way from Georgia to England.

Richard Boardman visited Boston in 1772, and William Black, the founder of Methodism in Nova Scotia, spent several weeks there in 1784. In 1787, Freeborn Garrettson, passing through Boston, found three persons who had been members of the society formed by Boardman, but the organization had failed for lack of pastoral care. He preached several sermons in private houses, and went South, hoping to return again, but was induced by Bishop Asbury to ascend the Hudson and explore that part of New York. In 1790, Jesse Lee was appointed to this part of New England, and preached his first sermon in Boston on the 9th of July. No house being opened to him, he took his stand on a table under a great elm on the Common, and commenced singing one of the songs of Zion. Before closing he had a crowd of two or three thousand people. The next morning he left Boston, and preached successively in Salem, Ipswich, Newburyport, Portsmouth, New Mills, and Marblehead, and returned to Boston, having traveled in a little more than a week 130 miles on horseback, made his own appointments, and preached nine times. From Boston he went to Lynn, where he organized the first society in the State, Feb. 20, 1791. The society, which consisted at first of but 8 members, soon largely increased, and on the 14th of June he commenced the erection of the first Methodist church in the State, which was raised on the 21st of the month, and dedicated on the 26th, entering it for worship in less than two weeks from the date in which the foundation was laid. Lee had thus formed in Massachusetts one large circuit, and reported to the Conference, in 1791, 1 circuit, 1 society, and 58 members. Additional laborers were sent the following year, and in 1796 there were reported for Massachusetts 824 members. The State is chiefly embraced in the New England Conference, though a portion of the western part is in the Troy Conference, and a portion of the southeastern part in Providence Conference. During the anti-slavery excitement the progress of Methodism was somewhat retarded by the Wesleyan secession in 1842–43. Since that period the progress in the State has been fair, the ratio of growth somewhat exceeding that of population. There are a few Wesleyan and a few Methodist Protestant societies scattered through the State. The African M. E. Church and the African M. E. Zion Church have also a few congregations. The first Methodist literary institution, which continues in prosperity, was founded in this State at Wilbraham, and is widely known. Recently the Boston University has opened its halls under favorable circumstances, and the theological school formerly at Concord has become one of its departments. The denominational statistics, as given in the United States census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1848	1764	882,317	$24,488,285
Baptist	271	280	132,805	3,194,298
Christian	31	31	9,675	128,440
Congregational	500	502	269,314	6,293,327
Episcopal	153	155	61,480	1,594,800
Evangelical Association	3	3	1,000	45,500
Friends	29	29	7,950	91,680
Jewish	5	2	1,500	33,000
Lutheran	2	1	450	20,000
New Jerusalem	15	12	3,800	199,800
Presbyterian	13	10	5,700	257,325
Reformed Church in U. S.	3	3	950	24,000
Roman Catholic	196	162	130,415	3,581,095
Second Advent	15	12	3,400	53,540
Shaker	4	4	1,550	1,400
Unitarian	180	179	98,306	3,470,575
United Brethren	1	1	100	500
Universalist	97	87	35,627	1,613,000
Methodist	297	290	117,325	2,904,100

Massillon, O. (pop. 5185), is in Stark Co., O., on the Pittsburgh, Fort Wayne and Chicago Railroad. It first appears in the annals of the M. E. Church for 1848, with James A. Kellum as pastor. It had been for some time connected in a circuit with surrounding towns. In 1849 it had 111 members. It is in the North Ohio Conference, and has 335 members, 324 Sunday-school scholars, and $13,000 church property.

Mather, George, assistant secretary of the General Conference of the Methodist Episcopal Church in 1876, and delegate from the North Ohio Conference, was born in England, and came to the United States in his youth. He was graduated from the Ohio Wesleyan University in 1858, and was in the same year elected Professor of Mathematics and the Natural Sciences in the Wesleyan Female College, at Delaware, O. He retired from this position after four years of service, and engaged in pastoral work in the North Ohio Conference. He was for four years secretary of that body.

Mather, John, a minister of the United Methodist Free Churches, England; entered the itinerant ministry in 1844, and was elected president of the Annual Assembly in 1869. Mr. Mather is a member of the foreign missionary committee, and a trustee and life-governor of Ashville College.

Matlack, Lucius C., D.D., was born in Baltimore, April 28, 1816; converted and admitted to Union church, Philadelphia, in 1832; was licensed to preach and recommended to the Philadelphia Annual Conference in 1837. Because identified with "modern abolitionism" he was rejected at that Conference, by a unanimous vote, both in 1837 and in 1838. For the same reason his name was stricken from the Local Preachers' Association, and license to preach was withheld in 1839. Presuming to preach without license, he was threatened by the pastor with expulsion. In June, 1839, by invitation of Presiding Elder Kilburn, and at the request of the churches, he was made junior preacher with Orange Scott, in Lowell, Mass. He united with the New England Conference in 1840, and was stationed in Holliston and Boston. With O. Scott and others, in 1843, he aided in organizing the "Wesleyan Methodist Connection." Afterwards he was their book agent, editor, and president of the General Conference in 1860.

Entering the Union army as chaplain of the 8th Illinois Cavalry, he afterwards became a field-officer in the 17th Illinois Cavalry, with important commands, and when mustered out, in 1866, was colonel by brevet. In 1867 the Philadelphia Annual Conference, by unanimous vote, reversed their position of thirty years previous, and admitted him to their body. His pastoral work has been performed since then in Elkton, Md., New Orleans, Wilmington, and Middletown, Del.

Mattison, Hiram, D.D., was born in Herkimer Co., N. Y., Feb. 8, 1811, and died in Jersey City, Nov. 24, 1868. He was converted in 1834, and received into the Black River Conference in 1836. His health failing, he was superannuated in 1840. In 1850 he again became effective, and subsequently was appointed professor in Falley Seminary. He served for several terms as secretary of his Conference. In 1852 declining health compelled him to take a superannuated relation, and removing to the city of New York, he filled several appointments, and was chiefly instrumental in erecting Trinity M. E. church. He was a delegate to the General Conferences of 1848, 1852, and 1856. Fancying the church was not sufficiently pronounced against slavery, he withdrew from it in 1861 and became pastor of an independent Methodist church, which he served until 1865, when he returned to the church again and was appointed to Jersey City, where he resided until his death. The last year of his life he was secretary of the American and Foreign Christian Union. He was an eloquent preacher, a forcible writer, and a ready debater. He wrote several volumes, among which are "The Immortality of the Soul," "The Resurrection of the Body," "Scriptural Defence of the Doctrines of the Trinity," and also a number of secular books.

Mauch Chunk, Pa. (pop. 3841), is the capital of Carbon County, on the west bank of the Lehigh River. In 1827 a Methodist class was formed by William Colbert, and the next year it was regularly organized and taken into a six weeks' circuit traveled by J. Chattell. In 1830 Mauch Chunk and Port Carbon were made a charge, with the name of Port Carbon mission. In 1833 the work took the name of Mauch Chunk mission, including Nesquehoning, Orwigsburg, Lehighton, and Tamaqua, and was placed in charge of A. K. Street, under whose pastorate the first M. E. church of Mauch Chunk was built. The panic of 1837 threw the society into disorder, and it was absorbed by the Stroudsburg circuit, but in 1838 Mauch Chunk was made a station. In 1843, when it had a membership of 200, a larger church was begun, which was finished in the following year. In 1863 a parsonage was bought. In 1868 the society in East Mauch Chunk was organized and its chapel built, and in 1869 it was set off as a separate charge. In 1870 the chapel in Upper Mauch Chunk was bought, and in 1874 the present beautiful church was erected. It is in the Philadelphia Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Mauch Chunk	157	451	$23,500
East Mauch Chunk...	75	123	12,000
Upper Mauch Chunk	175	......	....

Mawson, Henry T., connectional treasurer of the United Methodist Free Churches, England, was appointed to this office in 1871, and has been re-elected by the Annual Assembly from year to year. He has retired from business, and resides at Harrowgate, Yorkshire. He is a local preacher. He is one of the trustees of Ashville College, which is situated near his own residence.

Maxfield, Thomas, Mr. Wesley's first lay preacher in England, was born about 1720; was converted at Bristol, and was subsequently appointed "to pray and expound the Scriptures, but not to preach," during Mr. Wesley's absence from the Foundry church, London. He soon, however, began to preach with great earnestness, and although Mr. Wesley was at first displeased, yet, after listening to one of his sermons, he gave him permission to preach. He attended the first Methodist Conference in 1744, and the third, in 1746; he suffered in his work both imprisonment and persecution. He was subsequently ordained by the bishop of Londonderry, and in 1764 became separated from Mr. Wesley on account of a doctrinal difference. With Thomas Bell he became the head of a congregation which seceded from the Foundry church. He died in 1785.

Maxwell, Lady Darcy, by birth belonged to a Scottish family of considerable antiquity. Her maiden name was Darcy Brisbane, youngest daughter of Thomas Brisbane, of Brisbane, in the county of Ayr. Her education was commenced at her parental home and continued at Edinburgh. When sixteen years of age she went to reside for a time in London with her uncle and aunt, Lord and Lady Lothian, for the purpose of being presented at court. Her stay in London was cut short by the death of her aunt, the Marchioness of Lothian, and soon after her return home her marriage occurred with Lord Walter Maxwell, Bart., of Pollock. He lived but two years, and their only son survived him only six weeks, leaving Lady Maxwell, widowed and childless, at the age of nineteen years. She is said to have remarked of these trials, "I see God requires my whole heart, and he shall have it." Her early life had been one of peculiar thoughtfulness, but her biographies date her conversion from this period. She rarely alluded to it, as it seemed too intimately connected with her great sorrows. The most that remains on record is this statement to an intimate friend: "God brought me to himself by afflictions." In 1772, nearly ten years later, she alludes to this period in the following manner in the diary which she always kept:

"He gave me to taste of what the world calls happiness, possession of riches, honor, and pleasure. But he saw that I could not bear this, and with a hand graciously severe took all from me, until the language of my heart, almost callous with repeated strokes of his rod, was 'Fate drop the curtain. I can lose no more.' Having thus drawn me into the wilderness, he spoke comfortably to me, drew me with the cords of his love, and taught me, as I could bear them, the lessons of his grace." It was during this period of sorrow that she became acquainted with the Methodists. The early preaching of John Wesley and of Whitefield was, at this time, much esteemed in Scotland, though it met much contempt and opposition in England.

Lady Maxwell first heard Mr. Wesley in Edinburgh, on June 16, 1764. Four days later he wrote her on the subject of her soul's acceptance with God. Clear evidence of this acceptance did not come until four years later, and during this interval the correspondence with Wesley continued. Of her manner of life, it is said that she rose at 4 A.M., attended preaching at 5 o'clock, and the morning, until 11 A.M., was given to her household cares. From 11 to 12 she passed in private devotion. Her afternoons passed in reading, writing, works of benevolence, or society of friends. She read many works on religion. From the time of obtaining justifying grace she believed in, strove for, and experienced sanctifying grace. She believed divine faithfulness and love as equally pledged to deliver from all unrighteousness as to forgive the believing penitent; that the fountain was opened for uncleanness of heart and nature as well as for guilt of conscience. She is described as tall and very erect, with an eye expressive of great intelligence. Great natural dignity sometimes concealed her tenderness, and her plainness of dress did not prevent a majestic and imposing appearance. She is said to have shown the graceful sweetness of bearing that distinguished her at twenty years of age when she had reached nearly seventy. Her thoughts were elevated, her language refined and intelligent. Her piety was sound, deep, and consistent; her benevolence marked. Every institution of public or private charity for all classes of moral, or physical, or spiritual help had her support. Her biographer, who had intimate knowledge of her for eleven years, describes her as a woman worthy to be a model for the modern mothers and daughters of Methodism.

Mayall, James M., was born in York Co., Me., July 25, 1824. At the age of fifteen he made a profession of religion, and was licensed to preach in his eighteenth year. He united with the Boston Conference of the Methodist Protestant Church in 1848. He has been identified with the educational interests of the church ever since his connection with it. Early in his ministry he served two years in collecting funds for a Methodist Protestant College. He has since been agent for Madison College, trustee of Henry College, one of the prime movers of La Harpe Seminary, and a trustee of Adrian College since its transfer. He was president of the Boston Conference three terms, of the North Illinois two terms, and several times has been elected representative to the General Conferences. As editor and publisher he has had considerable experience, being connected with the *Olive Branch*, Boston, the *Olive Leaf*, Lowell, and the *Adrian Expositor*, of the city of Adrian, Mich. He has contributed to various periodicals, and has now in hand "The Church-Members' Manual" and "A Hand-Book for Young Married People," soon to be issued.

Maysville, Ky. (pop. 4705), is the capital of Mason County, on the Ohio River. It was included in the Limestone circuit, which was formed in 1790, when Samuel Tucker and Joseph Lillard were appointed pastors. The flat-boat in which Mr. Tucker and a number of friends were descending the Ohio River to his appointment was attacked by the Indians near Brush Creek, and all the party soon killed but Mr. Tucker, who was mortally wounded; but he continued to load and fire, and thus defend the boat. Just as the boat was landed at Maysville he expired, "shouting the praises of God." That year Mr. Lillard reported 66 members. In 1805 Jacob Young was on the circuit. He found but 14 Methodists in that town. He "preached on Sunday, and had a lively class-meeting." The second year he was on that charge there was a revival at this place, which continued throughout the year. This he regarded as one of his prosperous years. It was the scene of bitter controversy after the separation of the M. E. Church South, as the society was divided. Both churches have still continued. The city is in the Kentucky Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	189	200	$13,000
M. E. Church (colored)	310	125	2,500
M. E. Church South	241	......	....

McAnn, Isaac, a delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Ireland, removed to Nova Scotia, where he was engaged for seven years as a teacher, and joined the Vermont Conference in 1852. He has filled various important appointments and has served as presiding elder.

McAnally, David Rice, D.D., editor of the

St. Louis Christian Advocate, was born in Granger Co., Tenn., Feb. 17, 1810. He entered the itinerant ministry in 1831, and preached in Tennessee, North Carolina, and Virginia. In 1843 he was elected president of the East Tennessee Female Institute, at Knoxville, where he remained for eight years. In 1851 he was elected editor of the *St. Louis Christian Advocate*, in which position he has continued with a slight intermission until the present time. He has written several works: a biography of "Martha Lawrence Ramsay," "Life and Times of Mr. William Patton." "Sunday-School Manual," etc.

McArthur, Alexander, Esq., M.P., of London, England, is the younger son of a Wesleyan minister, the late Rev. J. McArthur, of Londonderry. He was born in 1814, and resided for some years in Sydney, Australia, where, in partnership with an elder brother, he was largely engaged in shipping business as a merchant there and in London. He became a wealthy and influential man, was a member first of the House of Assembly, and then of the Legislative Council, and returned to London, where he now resides. Mr. A. McArthur was a member of the first school-board for London, and is member of Parliament for Leicester. He is also a liberal supporter of all Wesleyan institutions.

McArthur, Wm., Esq., M.P., the eldest son of the late Rev. John McArthur of the Irish Conference, was born in 1810. He was a merchant in Londonderry for many years, but removed to London twenty years ago. He was associated with the Rev. Wm. Arthur and Dr. Robinson Scott on the deputation sent to the United States by the Irish Conference in the interests of the "Fund for the increase of Wesleyan agency in Ireland." He nobly represented the culture and enterprise of the Methodist laymen of the Old World. His wealth and capabilities were soon perceived in London, and civic honors were thrust upon him. He is a member of the "Board of Aldermen," was high sheriff for London and Middlesex in 1868, and has for many years represented Lambeth—one of the city boroughs—in the House of Commons. He was chosen a member of the first Irish Conference that admitted laymen, and did much to promote the union between the Primitive Wesleyans and the parent body. He took a prominent part in the debate in the House of Commons on the "Disestablishment of the Irish church," and rendered efficient aid to Mr. Gladstone and the Liberal party. The recent protectorate of the Fejee Islands by Great Britain was largely brought about by the luminous statements and persistent efforts of Mr. McArthur. The islands, as the scene of the grandest triumphs of Wesleyan missions, are dear to all Methodist hearts, and his labors being finally successful in securing the islanders protection from slave-dealers, have secured for himself permanent fame.

McBride, Jesse, a native of Ohio, and a young member of the Alleghany Wesleyan Conference, was, in 1848, associated with Crooks and Bacon as a missionary to the South. He was arrested, tried, and convicted of misdemeanor, for giving to a little white girl, Lora Kennedy, a copy of "The Ten Commandments," a tract against slavery. The trial was had at the Superior Court, Forsyth Co., N. C., in September, 1849, Judge Manly presiding. The prosecuting attorney was aided by Messrs. Gilmer and Waddel. The defendant employed Messrs. Morehead and Mendenhall. The speeches were from one to three hours long. Two days were occupied with the trial. His sentence was to "stand at the pillory one hour, receive twenty stripes, and be imprisoned one year." An appeal was taken to the Supreme Court, but a forfeit of $1000 was imposed by the judge if he circulated any more of "The Ten Commandments!" Before the court sat a mob was raised, and Jesse McBride was driven from the State of North Carolina. He was a very devoted man and zealous preacher, whom the Lord owned and blessed with great success, and after a few years removed him from labor to reward.

McCabe, Charles C., D.D., was born in Athens, O., Oct. 11, 1836; was converted at eight years of age; educated at the Ohio Wesleyan University, and entered the Ohio Conference in 1860. His first appointment was Putnam. In the fall of 1862 he enlisted as chaplain in the 126th Ohio

REV. CHARLES C. M'CABE, D.D.

Infantry, and on the battle-field of Winchester, Va., was captured and sent to Libby Prison, where he remained four months. On his release he rejoined his regiment, but was pressed into the service of the Christian Commission, in whose interests he made large collections. At the close of the war he was stationed in Portsmouth, O., and during his pastorate a large and handsome church was erected. In the centenary year he served as agent for that cause, and in 1868 was appointed agent of the Church Extension Society, and subsequently as assistant corresponding secretary of the Board of Church Extension, which place he still holds. His chief work has been in raising a Loan Fund, in which he has been eminently successful. He took part in preparing the "Winnowed Hymns," which has had an immense circulation.

McCabe, Lorenzo D., LL.D., professor in the Ohio Wesleyan University, is a member of the Cincinnati Conference. After filling various appointments in the pastorate, he was elected to a chair in the Ohio Wesleyan University, and still retains his connection with it. He was for some time acting president of the institution, prior to the election of Dr. Payne.

McCaine, Alexander, was born in Dublin, Ireland, (about) 1768. He was early designated by his parents for the Roman Catholic priesthood; but, emigrating to America at the age of twenty, his mind partook of the freedom which everywhere impressed him in the New World. He was converted at Charleston, S. C., under the ministry of the Rev. William Hammett, in the old Cumberland Street church. Mr. McCaine began preaching in Charleston; and from that city Bishop Asbury took him as his traveling companion. McCaine was a great favorite with the bishop. For several years he gave attention to literature. He was appointed by the bishop to compile a commentary on the Scriptures, which task was never finished. In 1827 he published his "History and Mystery;" in 1829, his "Defense of the Truth;" and in 1850, his "Letter on Episcopacy." As a writer he was scholarly, clear and forcible, although at times caustic and severe. He was a member of the Convention, and also of the committee which drafted the Constitution and Discipline of the Methodist Protestant Church, in 1830. His labors toward the latter part of his life were confined to the South, where he finished his course, and died in peace, at Montgomery, Ala., June 1, 1856.

McCaine Conference, M. P. Church, "embraces all the territory in Texas lying between the Trinity and Brazos Rivers." It reported, in 1877, 11 itinerant and 7 unstationed ministers, 1100 members, and 10 churches valued at $3000.

McCalmont, John Swayze, attorney in Franklin, Pa., where he was born, April 28, 1822; was a student at Alleghany College in 1836–37, and a cadet to West Point in 1838, where he graduated in June, 1842. He served with the army in Florida till July, 1843, when he resigned, read law, and was admitted to practice in 1845. He was appointed president judge of the 18th judicial district in 1853, and was elected to the same position, which he resigned in June, 1861, to take command of the 10th Pennsylvania Reserves, and participated in the combat of Drainesville, in December, 1861. He was allowed to resign with honor, on account of ill health and other causes, in May, 1862. He has been steward, class-leader, and trustee in the M. E. Church, and was a lay delegate to the General Conference at Brooklyn, in May, 1872. He was one of the Board of Visitors appointed by the President of the United States to attend the annual examination of the cadets at West Point, in June, 1877. His parents, Alexander McCalmont and Eliza H. McCalmont, were both members of the M. E. Church. They were early settlers in Franklin. The father was a lawyer, and became president judge of the 18th judicial district, which office he filled for ten years.

JOHN SWAYZE M'CALMONT, ESQ.

McCarty, Rev. J. H., D.D., member of the Louisiana Conference, M. E. Church, was born in Berlin, Pa., Sept. 20, 1830, and was converted at thirteen. He was educated at Alleghany College, Pa., under the presidency of Dr. John Barker. He then studied medicine, and graduated at Cleveland Medical College in 1854. Following the convictions of duty, he entered the ministry in Erie Conference in 1855, where for four years he was a pastor. He was then transferred to the New England Conference, and served churches in Lawrence, Mass., Concord, N. H., and Providence, R. I. In 1865 he was transferred to the Detroit Conference, and until his transfer to Louisiana, in the fall of 1876, he filled prominent charges in Michigan. He is now (1877) pastor of Ames M. E. church, New Orleans. He received the degree of D.D. from the Protestant Methodist College in 1874. Dr. McCarty has been a frequent contributor to periodicals, and is the author of two books, "The Black Horse and Carryall" and "Inside the Gates."

McCauley, James Andrew, D.D., president of Dickinson College, was born in Cecil Co., Md., Oct. 7, 1822. He was converted in Baltimore, in his sixteenth year. After spending some time in a mercantile house, feeling called to preach, he entered Dickinson College in 1844, and graduated in 1847, standing second in his class. After teaching for two years, he was admitted into the Baltimore Conference in 1850, and in the middle of the following year was elected principal of the Wesleyan Female Institute, at Staunton, Va. His close application affected his health and compelled him to resign in the third year of his principalship, and he resumed the regular pastoral work. In 1872 he was elected to the presidency of Dickinson College, in which position he still (1877) remains. In addition to filling important stations, he was a member of the General Conference of 1872, and elected a delegate to the British Wesleyan Conference, which he visited, in connection with Bishop Harris, in 1874.

McClaskey, John, of the Philadelphia Conference, was born in the county of Derry, Ireland, Jan. 2, 1756. Emigrating to America in 1782, he united with the Methodist society, and in 1786 entered the Conference as a traveling preacher. He was stationed in Baltimore, Philadelphia, and New York, and was also presiding elder on several districts. The latter part of his life was marked by severe afflictions, and he died Aug. 21, 1814. He was a natural orator and a safe counselor.

McClintock, John, D.D., LL.D., was born in Philadelphia, Oct. 27, 1814, and graduated at the University of Pennsylvania in 1835. He entered the New Jersey Conference in 1836, and was elected Professor of Mathematics in Dickinson College. In 1839 he acceptedthe chair of Ancient Languages in the same institution. During his connection with the college he aided in translating Neander's "Life of Christ," and prepared, in connection with Dr. Crooks, elementary text-books on Latin and Greek. From 1848 to 1856 he was editor of *The Methodist Quarterly Review*. In 1856 he was elected by the General Conference as delegate with Bishop Simpson to the Wesleyan Methodist Conferences of England and Ireland, and also was a delegate to the Evangelical Alliance at its Berlin meeting. On his return he became pastor of St. Paul's church, New York, and in 1860 accepted the pastorate of the American chapel in Paris. During the Civil War he was distinguished for the active part which he took in behalf of the Union, by his pen, on the platform, and in society, in influencing the minds of the people in England and France. In 1864 he returned to the United States, and was again pastor of St. Paul's, which he resigned on account of impaired health. He took an especial interest, in 1866, in the centenary celebration, being chairman of the committee, and was selected, in 1867, as president of the Drew Theological Seminary. His health declined while in this position, and he died in Madison, N. J., March 4, 1870. Dr. McClintock was in many respects a remarkable man. He was an able and eloquent preacher, a close student, and thorough scholar; his convictions on all moral questions were deep and thorough, and his strong anti-slavery sentiments exposed him to a prosecution while he was professor in Dickinson College, out of which, however, he came forth triumphant. The great work of his life was his labor on the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," which he edited in co-operation with Dr. Strong. Only three volumes, however, had appeared prior to his death. While scholarly and studious he was remarkably genial, and was endowed with superior conversational power. Few men have had so wide a circle of admiring friends, or have exercised so commanding an influence.

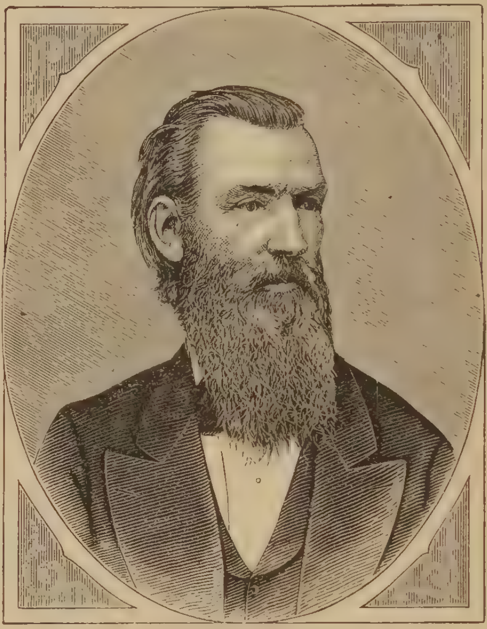
McCormick, Thomas, of the M. P. Church, was born in Loudon Co., Va., Jan. 5, 1792; was converted at a camp-meeting in 1811, and joined the M. E. Church. In 1817 he was licensed to preach. Having embraced the principles of the Reformers, he was one of the original members of the Union Society of Baltimore, and was among the expelled, and is now the only survivor of that band. In 1816 the General Conference of the M. E. Church was held in Baltimore, and Bishop Asbury having died in Virginia *en route* to the Conference, his remains were placed in a double coffin and brought to Baltimore. Twelve men were selected to bear his remains on a bier from Light Street to Eutaw Street church, beneath the pulpit of which he was first buried. The whole General Conference and a large concourse of people attended the funeral. Thomas McCormick was one of the twelve pall-bearers, and is the only surviving one of the twelve. He is in the eighty-sixth year of his age, and in the full possession of all his mental faculties, while his physical strength has been remarkably preserved.

McDonald, William, D.D., editor of *The Advocate of Holiness*, was born in Belmont, Me., March 1, 1820, and converted March 20, 1838. He was licensed to preach in September, 1840, and joined the Maine Conference in 1843, having previously traveled under the presiding elder. Having served various churches for eleven years, in 1855, on account of impaired health, he visited the West, and was a member of the Wisconsin Conference, stationed at Appleton. His health still continuing feeble he returned East, and, having served as a supply, was admitted, in 1859, to the New England Conference, whence he was transferred to organize the Trinity church, Providence. Having remained seven years, he returned to the New England Conference in 1866, and was stationed at Grace church, Boston. In 1870 he was transferred to the New York East Conference, and in 1871 engaged in evangelistic work, in which he has continued, with one year's exception, until the present (1877). In 1872 he was retransferred to New England, where he holds his membership. In 1871 he became editor of *The Advocate of Holiness*, then published in Boston, but now in Philadelphia.

McDougall, George, chairman of the Saskatchewan district, was born in Kingston, Ont., in the year 1820. In 1839 he was converted, and, though engaged in business for several years, was impressed with his duty to engage in the ministry. Becoming acquainted with Rev. William Case, then in charge of the Industrial School at Alderville, he prepared for the work of an Indian missionary. For a short time he attended Victoria College and the Alderville school, and he was received on trial in 1850 for the missionary work. Having labored successfully at Lake Huron, Garden River, Rossville, and Victoria, his last appointment was to commence a mission at Bow River. As it was too late in the year to commence building operations, he concluded to spend the winter at Morleyville, with his missionary son, John McDougall, then engaged in the erection of a new church in mission premises. In an expedition into the forest he received his death. He was an earnest missionary, and was instrumental in accomplishing great good.

McEldowney, John, D.D., was born in Ireland in 1824; united with the Smithfield Street M. E. church, Pittsburgh, Pa., in 1838, and was ordained elder in the Wesleyan Connection of America in 1847. He is a graduate of Western Pennsylvania University; has spent six years in the pastorate of Wesleyan churches, and six years as professor or president of Leoni and Adrian Colleges, Mich. In 1867 he reunited with the M. E. Church; was professor in Albion College for three years, and has been again in the pastorate for eight years in Detroit and Flint, Mich., and at Salt Lake City. The oversight of the seminary of the Methodist Church in Utah was also assigned to him in 1877.

McElroy, George Beamish, president of Adrian College, Michigan, was born in Pittsburgh, Pa., June 5, 1824. In 1840 he became the subject of converting grace, united soon after with the Methodist Protestant Church, and began to study for the pastoral work. On his eighteenth birthday he was licensed to preach. For the next ten years he filled a number of appointments in Virginia and Pennsylvania, and in 1852 he accepted a position in Madison College, at Uniontown, Pa, the church having assumed control of the institution. After a few years he was elected to the chair of Mathematics and Natural Science, which position he filled for about one year, when he found himself *the only Northern member of the faculty*. Not feeling satisfied with the state of affairs, he resigned his chair, and after undergoing radical changes, the college was closed. At its reorganization, soon after, by Rev. George Brown, he was induced to return. In 1857 he removed to Henry, Ill., and for five years took charge of North Illinois Institute. He then served as county superintendent and principal of city schools until 1864, when he assumed charge of Alleghany Seminary, then located at Sharpsburg. Here he remained until called to the chair of Mathematics and Astronomy at Adrian College, Michigan. Since 1867 he has been secretary of the board of trustees. During that year he became vice-president, and in June, 1873, president, of the college. He has been delegate to various Conferences and Conventions, and is still the president of Adrian College.



REV. GEORGE BEAMISH M'ELROY, D.D.

McFarland, Colonel George F., of Harrisburg, Pa., was engaged as teacher in an academical institution at McAllisterville at the breaking out of the Civil War. A large part of the company which he organized was composed of instructors and students in the academy. It is said the regiment contained nearly one hundred school-teachers. At the battle of Gettysburg he was severely wounded and was made prisoner. His wounds required the amputation of one foot and leg, and the other was so injured that he has been obliged to use crutches for the remainder of his life. After the close of the war he was for a time superintendent of the Soldiers' Orphans' School, and aided in laying those plans which have been of such great service to so many suffering families. Since that period he has been engaged in business and in editing *The Temperance Vindicator.* He is a member of the M. E. Church in Harrisburg, and has held various official positions.

McFerrin, James, of the Tennessee Conference, was born in Washington Co., Va., March 25, 1784, and died Sept. 4, 1840. His father braved the perils of the American Revolution, and fought at the battle of King's Mountain. He was a captain in the war with Great Britain in 1813; and subsequently became colonel in the campaign against the Creek Indians. In 1820 he was converted, and at once began to preach. In 1823 he was admitted into the Tennessee Conference, and in his first two years reported an accession of 673 members. In 1828 he was elected a delegate to the General Conference only two days after he was eligible, and was also a delegate in 1832. He filled a number of prominent appointments and traveled extensively. He kept a brief though exact record of the result of his labors. In 1839 he made the following minute: "Since I joined Conference, Nov. 25, 1823, I have preached 2080 times, baptized 573 adults and 813 infants, and have taken into society 3965 members." As a preacher he was somewhat peculiar in his manner, but possessed an indescribable influence over the multitude. Three of his sons succeeded him in the ministry.

McFerrin, John Berry, D.D., corresponding secretary of the Board of Missions of the M. E. Church South, was born June 15, 1807, in Rutherford Co., Tenn. He was admitted into the Tennessee Conference of the M. E. Church in 1825. He spent fourteen years in the pastoral work, including two years as missionary to the Cherokee Indians. For eighteen years he was editor of the *Southwestern Christian Advocate,* at Nashville; and in 1858 was elected book agent of the Methodist Episcopal Church South, which position he held for eight years. In 1866 he became corresponding secretary of the Board of Missions, which position he now fills. He has written, in addition to editorials, "The History of Methodism in Tennessee," in three volumes.

McHenry, Barnabas, of the Kentucky Conference, was born Dec. 10, 1767; was converted at the age of fifteen, and entered the itinerant connection in 1787. He traveled a number of frontier circuits in North Carolina, Tennessee, and Western Virginia. He passed through many perils which would have deterred a less heroic spirit. "On one occasion as he was passing the night at the cabin of a friend in the wilderness, after the family had retired, he spent two or three hours reading at a table, by candle-light, with the door of the cabin partly open. The next night the Indians murdered the whole family, and stated that they had gone to the cabin for that purpose the night before, but finding the door open and a light within, they supposed the inmates were prepared for an attack; they therefore postponed the execution of their purpose until circumstances should appear more favorable." Bishop Bascom says, "It was no uncommon thing for the preachers of that day in that region to be found camping out at night amid the gloom of forests and solitudes, surrounded by the Indians, and the next day, at a distance of fifteen or twenty miles, preaching to the frontier settlers in their cabins, forts, or block-houses, as the case might be. The track, the trail, the guttural of the Indian, his camp-fire and the crack of his rifle, watching by day and sleeping under guard by night, were with these men almost an ordinary occurrence. Among all these McHenry held eminent rank, and well and nobly did he serve his generation by the will of God." He died near Springfield, Ky., June 16, 1833.

McIntosh, Hon. James C., an attorney in Indiana, was born in 1827. Judge McIntosh was devoted to education, as well as the interests of the M. E. Church, and was a trustee and patron of the Indiana Asbury University, of which he was a graduate. He was a member of the General Conference in 1872, and died in 1878.

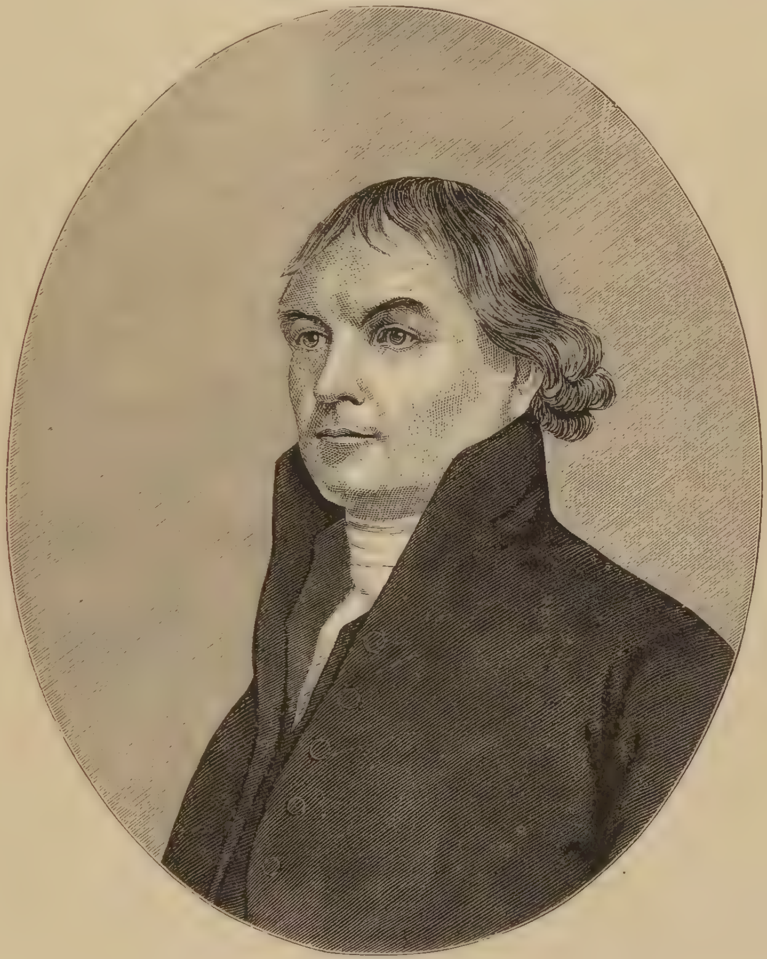
McKay, Wm. Joseph, a leading minister of the Irish Conference, of which he became a member in 1840. Always appointed to the principal churches in the Conference, he has for many years held the chief offices. As chairman of district, delegate from the British Conference, and secretary of his own Conference, he has been trusted and successful. In 1872 he was sent as the representative of Irish Methodism to the General Conference of the M. E. Church, where he worthily represented his country and his Conference. He is at present the pastor of Carlisle Circus church, in Belfast, recently erected by James Carlisle, Esq., as a memorial of his only son, and said to be the finest church edifice in British or Irish Methodism.

McKendree College, located in Lebanon, Ill., on the Ohio and Mississippi Railroad, 24 miles east of St. Louis, was founded by the Illinois Conference, Feb. 20, 1828. The late Peter Cartwright, D.D., proposed the first resolution concerning the enterprise. The founders designed that it should be conducted on the plan of Augusta College, Kentucky. It began its work in 1828, under the name of Lebanon Seminary, with E. R. Ames, now bishop, as principal. It had the patronage of the two Conferences, which then extended over the vast region lying west of the State of Ohio and north of the Ohio River. In 1830, Bishop McKendree donated 480 acres of land to the institution, and its name was changed from Lebanon Seminary to McKendree College; but it did not receive its charter until 1834. Among those voting for the charter is found the name of Abraham Lincoln. Shortly after its incorporation, Rev. Peter Akers, D.D., was chosen president. In 1836, Annis Merrill and James W. Sunderland were elected professors, and subsequently Rev. John W. Merrill, D.D., was chosen president. A plan was proposed, in 1836, to endow the college by the sale of scholarships; but on account of the disturbed financial condition of the country during the next and succeeding years, the purchasers of the scholarships were unable to pay their notes, and the scheme proved an entire failure. Another plan to raise an endowment was devised in 1854, which resulted little better than the first, and the trustees abandoned the further sale of scholarships. In 1860, Rev. Nelson E. Cobleigh, D.D., then president, succeeded in securing donations to the amount of $20,000 as a basis for the permanent endowment of the college. This amount has since been increased by small sums to $30,000. In 1875, Mrs. E. M. Riggin, of Lebanon, Ill., bequeathed to the college $13,000, with the addition of $10,000 on the death of her only son. In 1876, Dr. N. M. McCurdy, of Vandalia, Ill., left the college, by his

M'KENDREE COLLEGE, LEBANON, ILL.

will, $20,000. A portion of these bequests, however, will not be for some years productive of income. To meet its current expenses, the college relies partly upon the interest derived from its endowment fund, and partly upon the tuition-fees collected from its students. The college park, embracing some seventeen acres of high rolling ground, presents a very attractive appearance, with its numerous evergreens and noble forest-trees. Its buildings consist of three substantial brick structures, capable of accommodating about 250 students. Its literary character has been well maintained, and its graduates, now more than 300 in number, have won their way into the highest positions of church and state. In 1869 ladies were admitted as pupils, and seventeen have since taken degrees. The libraries of the college contain in the aggregate about 7500 volumes. The cabinet has been formed chiefly by collections in the Mississippi Valley and the West.

The following is the faculty as now (1877) organized: John W. Locke, D.D., president, and Professor of Mental and Moral Philosophy; Oliver V. Jones, A.M., Mathematics and Astronomy; Samuel H. Deneen, Ph.D., Latin Language and Literature, and History; William F. Swahlen, A.M., Greek Language and Literature, and German; E. E. Edwards, A.M., Physics and Natural History; with special professors in law and other subjects.



REV. WILLIAM M'KENDREE.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

McKendree, William, one of the bishops of the Methodist Episcopal Church, was born in King William Co., Va., July 6, 1757. In the Revolutionary War he was a volunteer in the service of his country, entering as a private, but was advanced to the rank of adjutant, and was placed in the commissary department. He was present at the surrender of General Cornwallis at Yorktown. He was converted in 1787, and shortly afterwards began conversing with his friends on the subject of religion, and making them the subject of his fervent prayers. He soon volunteered to take part in public meetings, and his addresses produced a powerful effect. In 1788 he was received on trial. He remained actively in the work until November, 1792, when, having been influenced by Mr. O'Kelly to join in certain measures of pretended reform, he was greatly disappointed by their failure at the General Conference. Mr. O'Kelly withdrew from the church, and Mr. McKendree, sympathizing with him, sent in his resignation as a minister, but the Conference agreed that he might still preach among the societies. Mr. McKendree soon obtained leave to travel with Bishop Asbury, that he might ascertain for himself whether his impressions had been well founded, and in a short time he was convinced he had been deceived. He devoted himself to a careful examination of the Rules and Discipline of the church as drawn up by Mr. Wesley and as established by the General Conference, and became fully convinced both of their harmony with the primitive church and of their particular adaptedness to the circumstances and wants of the country. In 1796 he became presiding elder, and in 1801 was sent to the West to take the supervision of the societies in Ohio, Kentucky, Tennessee, Western Virginia, and part of Illinois, and subsequently became presiding elder on the Cumberland district. By his popular talents in the pulpit and his faithful attention to every part of his work, he became widely known and most highly esteemed. In 1808 he was elected to the office of bishop, and from that time traveled with Bishop Asbury, or alone, over every part of the church. After 1816 he was senior bishop for nineteen years. He was a man of great energy and genius, and was deeply pious and modest almost to timidity. His mind was clear and logical, his knowledge varied and extensive, his imagination lively but well regulated, and his eloquence was unusually powerful. He was careful in the administration of discipline, and introduced system into all the operations of the church. When called to preach before the General Conference of 1808, such was the power and unction connected with his sermon, that Bishop Asbury, at its close, said, "That sermon will make McKendree bishop," and it did. His influence was patent everywhere, but especially was he regarded as the father of Western Methodism, to which he had given years of earnest labor, and in the success of which he felt a deep and abiding interest. He died March 5, 1835, at the residence of his brother, near Nashville, Tenn. One of his last expressions was, "All is well."

McLean, John, LL.D., judge of the Supreme Court of the United States, was born in Morris Co., N. J., March 11, 1785. His parents removing in his childhood to Warren Co., O., he worked on a farm until sixteen years of age. In 1803 he commenced studying law in Cincinnati, and began practice in 1807, at Lebanon. He was a member of Congress from 1813 to 1816, when he became judge of the Supreme Court of Ohio. In 1822 he was Commissioner of the Land Office, and in 1823 was appointed Postmaster-General, in which position he remained until 1829, after the accession of General Jackson to the Presidency. He was then appointed associate justice of the United States Supreme Court. He was distinguished for the eloquence and ability of his charges, and for the clearness and strength of his opinions. In 1856 he was the leading competitor with Fremont for the Republican nomination at Philadelphia. He published several volumes of law reports. When engaged in the practice of law he was led to read the Bible with great care, and was subsequently converted, and united with the Methodist Episcopal Church. He remained an active and consistent member during his whole public career, and was a faithful attendant on its duties. He also contributed several volumes, such as the "Life of Gatch" and the "Life of John Collins," to its biographical treasury. He died at Cincinnati, April 4, 1861.

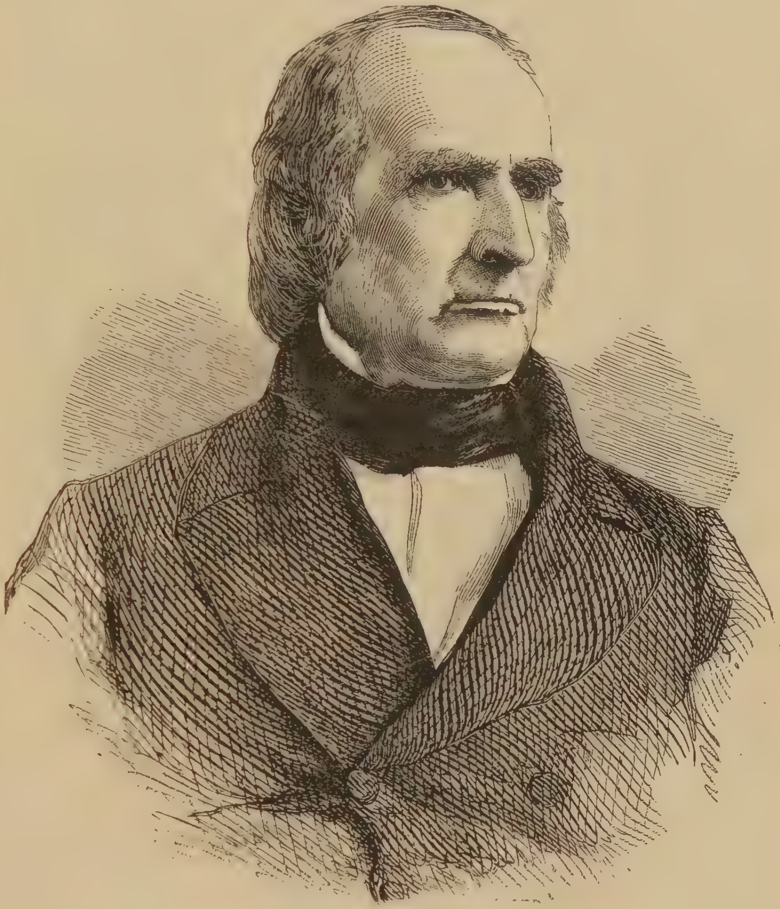
McLeod, Dixon C., was born in North Carolina, March 13, 1802. He united with the church when about nineteen years of age, and was received into the Tennessee Conference in 1825. He was sent as a missionary to the Cherokee Indians in 1827, and remained among them five years, the last two of which he was superintendent. The territory was wild and mountainous; his rides were long and weary, and his accommodations were poor. On one occasion, for his devotion to the interests of his people, he was seized by the *pretended officers of justice*, deprived of his own horse, and dragged on foot some seventy or eighty miles as a prisoner. But as his only crime had been doing good, he was soon released. He continued to labor in various appointments until his death, in 1840, which was peaceful and triumphant.

McMahon, William, D.D., was born in Dumfries, Va., in December, 1785 or 1786. He was converted in Maryland, and removing West, was appointed a class-leader by Peter Cartwright. He was received into the traveling connection in 1811, and was appointed to Silver Creek, Ind. The next four years he spent in Kentucky, and was so successful that it is supposed that thousands were converted under his ministry. In 1816 he was transferred to Mississippi, but was taken sick at Nashville, and was transferred to Tennessee Conference. His talents soon placed him in a leading position, but failing health compelled him to locate, and he settled in Mississippi in 1835. He was re-admitted to the Memphis Conference in 1841, and for several years was eminently useful. Few men have been so widely known and so extensively useful. He died at Paducah, Ky., in 1870.

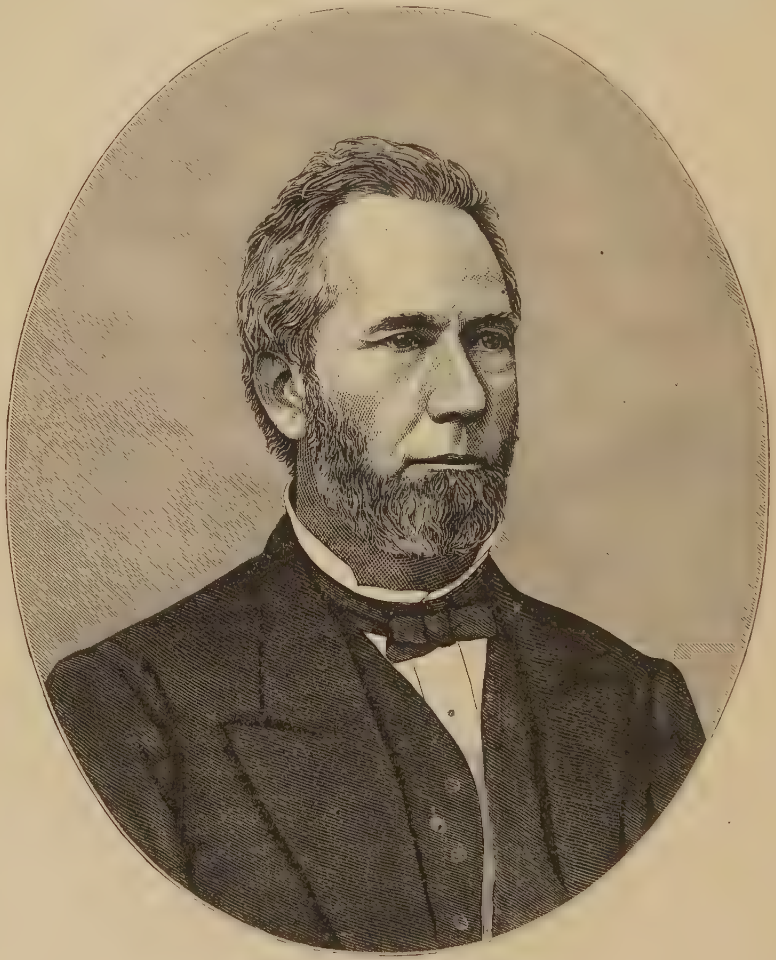
McMullen, James, a Wesleyan minister in Ireland, "was a man of strong and quick understanding, uniting therewith genuine and solid piety,—inflexible in religious discipline, yet of an amiable and compassionate disposition." After traveling a number of years in his native country, he volunteered to go as a missionary to Gibraltar, where he fell a victim to a malignant fever. He died in holy triumph in 1805.

McNab, Alexander, was one of Mr. Wesley's itinerants, who traveled both in England and Scotland. He was born in Perthshire in 1735, and entered the ministry in 1766. He was an earnest and useful preacher, though Mr. Wesley said of him, "He is too warm and impatient of contradiction." At one time he was placed temporarily in antagonism to Mr. Wesley, but returned to the Conference, and labored diligently until 1782, when he became the pastor of a small congregation at Sheffield. An eminent divine said of him, "I have heard Mr. Walker, Mr. Fordyce, Dr. Blair, etc., but Mr. McNab is a greater orator than any of them."

McOwan, Peter, an English Wesleyan minister, was holy in life, reverent and God-fearing in spirit, faithful in the discharge of every duty, and importunate in prayer for the salvation of souls; a rich harvest was granted to him. In suffering he was kept in perfect peace. He died in 1870.


JOHN M'LEAN, LL.D.

McTyeire, Holland Nimmonds, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Barnwell Co., S. C., and graduated at Randolph Macon College, Va. He joined the Virginia Conference in 1845, and subsequently served churches in Mobile, Demopolis, Columbus, and New Orleans. In 1854 he was elected editor of the *New Orleans Christian Advocate*, and in 1858 became editor of the *Nashville Christian Advocate.* In 1866 he was elected bishop, and has traveled extensively throughout the various Conferences. He is the author of "Manual of the Discipline" and the "Duties of Masters." When Mr. Vanderbilt made his large donation to the University in Nashville, he placed it under the care of Bishop McTyeire, who was president of the board of trusts, which position he still holds in connection with his episcopal office.



REV. HOLLAND NIMMONDS M'TYEIRE, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Meacham, Colonel Alfred B., formerly superintendent of Indian affairs in Oregon, was born in Paoli, Orange Co., Ind., April 29, 1826. His parents had removed from North Carolina because of their opposition to slavery, and they instilled into his youthful mind sentiments of freedom. At the age of sixteen he removed with his parents to Iowa, and united with the Methodist Episcopal Church. In 1850 he removed to California, where his first public speech was made against intemperance. His house was often the preacher's home, and he was active in church matters, and in superintending Sunday-schools. He also filled several civil offices, among which was that of judge. Having met with various afflictions and disasters, he removed to the summit of the Blue Mountains, in Oregon, in 1863, and established the famous hotel known as "Lee's Encampment." Without solicitation he was appointed superintendent of Indian affairs, and endeavored to carry into his intercourse with the Indians the principles of morality and religion. For his frankness, owing to misrepresentation made at Washington, he was removed from his position, but the people of Oregon nominated him for presidential elector, and he was sent as messenger to carry the vote to Washington. President Grant appointed him chairman of the ill-fated peace commission to the Modoc Indians. After the establishment of the armistice, officers of the army captured Modoc horses under a flag of truce, and enraged the Indians. He protested against it, but was powerless. He also protested against the meeting on the fatal field, April, 1873, but was overruled by General Canby and Dr. Thomas. He went without hope of returning, and was standing between General

Canby and Dr. Thomas when he fell, pierced by seven bullets. The Modocs, believing him to be dead, attempted to scalp him, but were frustrated by the heroic efforts of one of the Indian women. His wounds were declared to be mortal, but through divine mercy he was spared. He has written two volumes, the "Wigwam and War-Path," and "Wi-ne-ma," in honor of the Indian woman by whom his life was protected. He also has delivered many lectures on Indian affairs. Colonel Meacham is now starting in Philadelphia a monthly journal called *The Council Fire*, for the purpose of defending a peace policy, and principles of justice in intercourse with the Indians.

Meadville, Pa. (pop. 7103), the capital of Crawford County, situated on the Atlantic and Great Western Railroad, is the site of Alleghany College. In 1800 this region was included in the Chenango circuit, which then embraced a large part of Northwestern Pennsylvania. A Methodist class was formed a few miles below the town, at Mumford settlement, on French Creek. Methodist preaching was introduced into Meadville, then a small village, about 1806, by Robert R. Roberts, afterwards bishop. It was then included in the Erie circuit, which was so large that it required Mr. Roberts about six weeks to fill the different appointments. He occasionally preached in Meadville on a week-evening, and his first service was held in the bar-room of a hotel. So much opposition was experienced in establishing services that no regular appointment was maintained until 1818. The first class was formed in 1824; and under the labors of Robert C. Hatton, in 1825, a revival of religion ensued, in which a church was permanently established. Its earliest services were held for some time in the upper story of a blacksmith-shop, but in 1829 the society commenced the erection of a brick edifice. They were so limited in means, however, that it was some years before it was completed. The town became a station in 1831, with Joseph S. Barris as the first pastor, who reported the following year 155 members. A large and beautiful stone edifice was commenced in 1867, and was built in part by contributions from the friends of Alleghany College in different parts of Western Pennsylvania. The citizens of the town, however, contributed very liberally. The State Street church was built in 1870. The statistics for 1876 are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1829	First Church.................	595	480	$85,000
1871	State Street Church.......	147	150	9,000

Means of Grace is a theological expression indicating those services through which spiritual influences usually reach the Christian heart. The Methodist Church does not teach that grace is limited to participants in any services, but that it is freely given to the obedient heart through the operations of the Holy Spirit. While, however, they believe that God's Spirit strives with all men, and that a measure of grace is given to all, they attach great importance to the faithful observance of the means of grace which are prescribed in the Holy Scriptures. These are: attendance upon public preaching of God's word; private, family, and social prayer; Christian conversation and testimony in class or social meetings; reading the Holy Scriptures; baptism, the Lord's Supper, and fasting or abstinence. While Methodists do not believe that any special form of worship is absolutely prescribed, they do believe that wherever there is a sincere desire to please God the person will engage in these varied exercises; and where these are neglected they direct that the delinquent members shall be instructed, admonished, warned, and if willfully and persistently negligent, they shall be expelled from the church.

Melbourne (pop. 210,000), the capital of the Province of Victoria, in Australia, is a city of most rapid growth. In 1836 there were only *three* houses and three or four sod huts. In the rush to the gold-fields it was almost impossible for immigrants to find lodgings. This led the Wesleyans, in 1852, to erect a Home, costing about $25,000. It provided first for Wesleyans, and then for members of other churches. The building accommodated from two to three hundred persons. It occupies a beautiful site, commanding a fine view of the bay. (*See engraving on the following page.*) Methodism has grown with the population. There are now 12 ministers, as many churches, a church paper and a college.

Members, Reception of.—When the early Methodist societies were formed they were regarded simply as supplementary associations in which church members sought to increase their piety and usefulness. An admission into the society was gained by the manifestation of a proper spirit, and by forming the acquaintance of a preacher or class-leader. As many sought admission to these societies who were afterwards found to be unsuitable persons, a system of probation was established, under which the person was allowed all the privileges of these meetings but was not received into full fellowship until after a period of six months' acquaintance. The receiving a member into one of these societies, or his dismission from it, did not affect his membership in the Church of England, to which these societies were supplementary. Since the organization of the Methodist Episcopal Church in the United States, and of the Wesleyans in England and elsewhere, the Methodist societies were changed into regular churches. For years, however, the form of receiving was exceedingly simple. Persons who desired to unite were invited to give their names to the minister, were placed in classes, and if at the end of six months recommended by the leaders, were eligible to be received by the church as full members. Having already enjoyed the means of grace and the fellowship of the society, they were admitted simply by a vote of the leader's meeting or official board. At present the British Wesleyan Conference limits the probation to three months. In 1860 a form of receiving members was adopted by the General Conference of the M. E. Church. The probationer is received by the preacher and placed in class, but at the expiration of six months, if approved by the leaders, he comes before the church, and in solemn service professes his faith in Christ, his belief in the doctrines, and his readiness to conform to the Discipline of the church, and his determination to live a holy life, and labor for the spread of Christ's kingdom. Having made these professions and taken upon himself these vows, he is welcomed to the communion of the church in a simple but beautiful service.

Membership (English Wesleyan).—There is only one condition required of those who desire admission into the Wesleyan society, "a desire to flee from the wrath to come, and to be saved from their sins." (See RULES.) The leader must give the "rules of the society" the first time they meet. No minister must give tickets to any till recommended by a leader with whom they have met at least two months on trial. The leader's meeting has a right to declare any person on trial unfit to be received into society. The courts of trial, for the arraignment or expulsion of members, are the leader's meeting, special circuit meeting, minor district meeting, annual district meeting, and the Conference. The four latter are courts of appeal; the final one is the Conference. A trial at a leader's meeting must precede expulsion. No person can be expelled for immorality unless it is "proved to the satisfaction" of the leader's meeting. This refers to a case where the accused demands a trial. If there is no demand for a trial, and the alleged misconduct be not of the most serious nature, the minister, on the report of the class-leader, quietly excludes the offending member by withholding the "ticket" and erasing the name. But if the member has committed some serious crime, he is expelled in a formal manner at a leader's meeting. Should the offense be denied, or a trial be demanded, it must take place. If the charge is proved, *the whole duty* of the leader's meeting has been performed, and it remains with the superintendent to pronounce sentence of reproof, suspension, or of expulsion. To prevent haste in such a case as the latter, it was ordained, in 1835, first, "That no sentence shall be pronounced *in the same* meeting in which the trial takes place, but must be deferred for one week at least to afford time for further inquiry." Charges should always be preferred in writing, and sent in seven days before the trial.

IMMIGRANTS' HOME, MELBOURNE.

Memphis, Tenn. (pop. 40,226), is situated on the Mississippi River, and is the largest city between St. Louis and New Orleans. It was originally included within the Wolf circuit, one of the first formed in this part of Tennessee. It first appears by name in the minutes of the M. E. Church for 1831, with Francis A. Owen as pastor, who reported in the following year 51 members. In 1836 it had increased to 86 members, and was then connected with Raleigh. Though its early growth was slow, yet its subsequent increase has been very fair. In 1845 it adhered to the M. E. Church South, and so remained until after the close of the Civil War. The services of the M. E. Church and of the African M. E. Church were subsequently introduced. The Colored M. E. Church of America was organized at a later period, under the auspices of the Church South, which transferred to it about 200 members and a property worth nearly $10,000. The statistics, as reported in 1877, are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	M. E. CHURCHES.			
1871	St. John's	30	62	$8,000
1866	Centenary	44	41	3,000
	M. E. CHURCHES SOUTH.			
	First Church (Wesley Chapel)	448	108	30,000
	Asbury	230	140	10,000
	Central	230	260	35,000
	George Street (Fort Pickering)	90	40	3,000
	Chelsea	68	40	5,000
	AFRICAN M. E. CHURCHES.			
1867	Avery Chapel	1069	350	9,000
1871	St. Andrew's	300	180	11,000
1874	Providence	153	65	2,000
1871	St. James'	55	70	9,000
1876	Mt. Zion (Fort Pickering)	53	40	400
	African M. E. Zion Ch.	150	......	3,000
	COLORED M. E. CHURCH OF AMERICA.			
	Collin's Chapel	200	......	10,000

Memphis Conference, M. E. Church South, is one of three large Conferences in the State of Tennessee that adhered to the Church South at the division in 1845. The following year it reported 101 traveling and 310 local preachers, 23,111 white and 6003 colored members. The General Conference of 1874 arranged that it should be bounded "by the Mississippi, Ohio, and Tennessee Rivers, and by the State line between Tennessee and Mississippi." The report in 1876 gives 125 traveling and 276 local preachers, 31,627 members, and 15,726 Sunday-school scholars.

Mendota, Ill. (pop. 3546), in La Salle County, an important railroad town. Methodism was introduced in 1854, the first services having been held in a school-house. In 1858 the society erected a handsome church. It is in the Rock River Conference, and has 289 members, 180 Sunday-school scholars, and $10,000 church property.

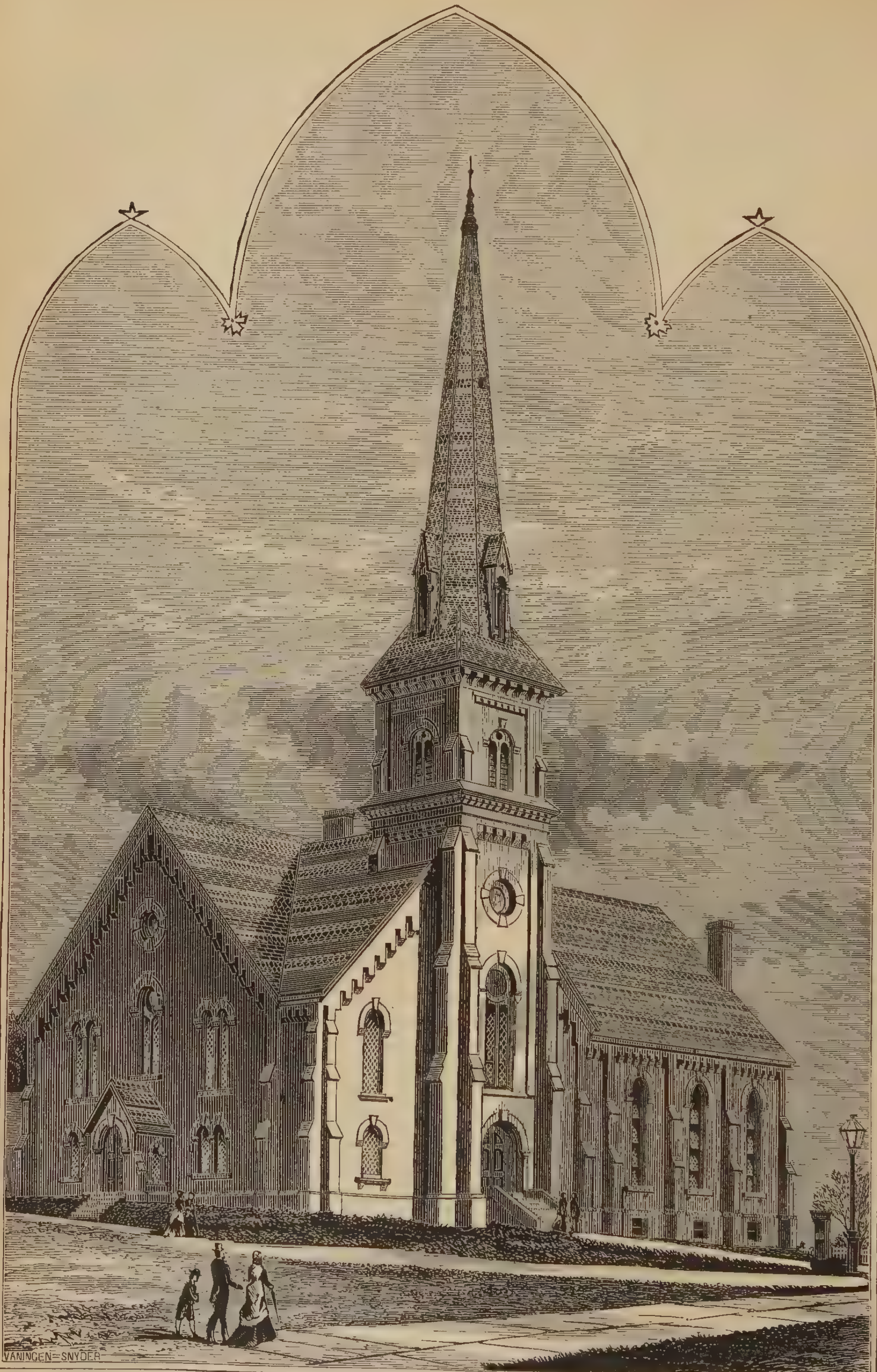
Menifee, Quinn M., a minister of the Methodist Episcopal Church South, was the son of Hon. William M. Menifee, and was a native of Texas. When a young man he applied himself to the study of law, and entered upon the practice with great prospects of success. Under conviction of duty, however, he entered the Methodist itinerancy in 1857. In the Civil War he served as a private soldier, and lost a leg at the battle of Sharpsburg. Returning to the ministry, he labored in various appointments until his death, in 1867. He was a young man of generous impulses, and his friends had expected for him a bright future in the ministry.

Mercein, T. F. Randolph, was born in New York, Nov. 27, 1825, and died in Sheffield, Mass., Sept. 15, 1856. At five years of age he was the subject of strong religious impressions, and enjoyed an excellent Christian experience before he was thirteen. He had fine educational advantages, but during his college course was obliged by sickness to abandon his studies. He was trained as a Presbyterian, but in theological reading he was led to reject Calvinism, and united with the Methodist Episcopal Church. At nineteen he entered upon the duties of the ministry. He was a man of clear intellect, fine culture, bold in the discharge of duty, and yet gentle, amiable, and genial. He was exceedingly popular and useful. He published a small volume on "Natural Goodness," which was very favorably received. For days before his death, to use his own language, he was "*penetrated, filled,* with a sense of the divine goodness."

Merchant, Elijah, was born in Virginia in 1827, and entered the Baltimore Conference, M. E. Church, in 1850. He was transferred to California in 1852, where he labored diligently for six years. He was a studious, methodical, tireless worker, and a useful minister.

Meriden, Conn. (pop. 10,495), is in New Haven County, on the New Haven and Hartford Railroad. It is first noticed in the minutes of the M. E. Church in 1840, in the Cheshire and Meriden mission. The name then disappears from the minutes until 1845, when the appointment appears as Cheshire and Meriden. In 1847 it appears as a separate work, with 141 members, and J. E. Searles as the stationed pastor. It so remained until 1851, when Prospect was attached to it, and the appointment appears as Meriden and Prospect, more or less closely connected until 1862, since which it has remained as a separate station. The first church, built at a cost of about $5000, gave place, in 1868–70, to a new and beautiful structure, which is among the best buildings in the State. (*See cut on following page.*) It is in the New York East Conference, and the statistics for 1876 are 510 members, 335 Sunday-school scholars, and church property valued at $85,000.

Meriton, John, was a clergyman of the Church of England, who assisted Mr. Wesley in his earlier labors. He had a university education, and was a member of the first Conference which Mr. Wesley held, in 1744. The latter years of his life were spent in accompanying the two Wesleys in their preaching excursions, and in assisting them in the chapels they had built. In 1747 he and Charles Wesley barely escaped with their lives from a



MERIDEN METHODIST EPISCOPAL CHURCH.

mob at Devizes, which had been raised by the curate of the church. He died in 1753.

Merrick, Frederick, D.D., was educated at Wilbraham, Mass., and at the Wesleyan University. At the end of his university course he became a tutor in Amenia Seminary, N. Y. He joined the Ohio Conference, M. E. Church, in 1841, and was appointed to the chair of Natural Sciences in the Ohio Wesleyan University, Delaware, O. In 1842 he was appointed to Marietta, O., and in 1843 was made agent of the university. In 1845 he was again in the university chair of Natural Sciences, which he occupied until 1854, when he was transferred to the chair of Moral Science and Biblical Literature. When Edward Thomson, afterwards bishop, resigned the presidency, Professor Merrick succeeded him, and continued in it until 1874, when he returned to the post of professor. He was a member of the General Conferences of 1860, 1864, and 1876.

Merrill, Annis, Esq., son of Rev. Joseph A. Merrill, of the New England Conference, was born in Massachusetts; educated at the Wesleyan University, and graduated in 1835. He served three years as Professor of Ancient Languages in McKendree College, Ill. Having studied law, he returned to Boston, and with his brother engaged in practice. In 1849 he went to San Francisco, where he still resides. Having been a member of the M. E. Church from his early youth he identified himself with the First M. E. church, and has served as trustee since the organization of the board. He was one of the founders of the University of the Pacific, contributing liberally for its establishment and support. He has served as president of the board of trustees for the past twelve years. He is an active worker in the church and Sunday-school,—teaching a Bible-class, for which he prepares with as much care as he would write a brief to be presented to the Supreme Court. He was elected a delegate to the General Conference in Baltimore in 1876, but was unable to be present.

ANNIS MERRILL, ESQ.

Merrill, John Wesley, D.D., late president of McKendree College, was born at Chester, N. H., May 9, 1808. He was graduated from Wesleyan University in 1834. From 1834 to 1837 he studied in the Andover Theological Seminary, Mass. In 1837 he was elected president of McKendree College, Ill. After serving four years in this position he returned to Massachusetts, and in 1841 organized the first Methodist Episcopal church in East Boston, and became pastor of the same. In 1854 he was appointed Professor of Ethics, Metaphysic, Natural and Historical Theology in the Methodist General Biblical Institute, Concord, N. H. In 1868 he returned to the itinerant work, and in 1873 took a superannuated relation.

Merrill, Joseph A., a leading Methodist minister, was born at Newbury, Mass., Nov. 22, 1785, and died at Wilbraham, Mass., July 22, 1849. He was converted at nineteen years of age, and commenced his ministerial career under Elijah R. Sabin, on the St. Francis River, in Lower Canada. He entered the New England Conference in 1807, and was a faithful pastor and instrumental in powerful revivals. In 1813–14 he was stationed in Boston, and also acted as chaplain to a regiment of soldiers. In 1819 he acted as agent for the Wesleyan Academy, at New Market, and was the first missionary sent into New Hampshire by the Lynn common church. After serving a number of prominent situations and several terms as presiding elder, he received his last appointment at Newburyport, where his health failed, and he took a superannuated relation. He was devoted to all the interests of the church; held the office of trustee and treasurer of the Wesleyan Academy from its commencement to the time of his death; was one of the trustees of the Wesleyan University, and was one of the earliest and most devoted friends of the anti-slavery cause.

Merrill, Stephen M., D.D., one of the bishops of the M. E. Church, was born at Mount Pleasant, Jefferson Co., O., Sept. 16, 1825. His parents subsequently removed to Greenfield, O., where he joined the M. E. Church, Oct. 31, 1842; was licensed to preach April 5, 1845, and was employed under the presiding elder. He was admitted, in 1846, into the Ohio Conference, and appointed to Monroe. To an elementary training he added, by careful study, a knowledge of a wide circuit of literature, and was honored with the degree of A.M., in 1864, from Indiana Asbury University. He was presiding elder on Marietta district when, in 1868, he was elected as a delegate to the General Conference. He took an active part in the debates in that body, and during the session was elected editor of *The Western Christian Advocate.* Having served four years in that office, he was, in 1872, elected bishop. In the discharge of the duties of his office he has traveled extensively over the United States and has visited Mexico. He is author of a work on "Christian Baptism." He resided for a time in St. Paul, Minn., but his present residence is in Chicago.

REV. STEPHEN M. MERRILL, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Methodism is a term usually applied to that system of doctrines and general plan of economy held and professed by the Wesleyan Methodists in England and elsewhere, and by the M. E. Churches of the United States. In its wider signification it is applied to that wonderful religious movement which commenced under the labors of the Wesleys and Whitefield in the first half of the eighteenth century.

At that time the state of religion in Great Britain was deplorable. From the period of the Restoration infidelity was widely diffused, and it had deeply affected the educated classes of society. Public morals suffered from the abandonment of religious principles, and from the example of those high in authority. While there were some of the clergy of the Church of England illustrious for intellectual power and for personal piety, many were quite ignorant and even loose in their morals. Writers like Swift and Sterne indulged in licentious humor to the discredit of the pulpit which they occupied, while other clergymen spent their time in hunting, gambling, and intemperance. Doctrinal views were as unsettled as conduct. Arianism and Socinianism were advocated by such writers as Clarke, Priestley, and Whiston, and evangelical piety was degraded as fanaticism. Bishop Burnett deploringly says, "The outward state of things is bad enough, God knows, but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen." "Of the clergy," he adds, "the much greater part of those who come to be ordained are ignorant to a great degree not to be apprehended by those who are not obliged to know it. Those who have read some few books, yet have not seemed to have read the Scriptures, many cannot give a tolerable account even of the Catechism itself, how short and plain soever, and this does often tear my heart." Dr. Watts, the eminent poet, states that "both among Dissenters and Churchmen there was a general decay of religion in the hearts and lives of men." Archbishop Secker says, "Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crime in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." Southey, as a historian intimately acquainted with the condition of the church, declares "to a great majority of the clergy zeal was wanting." The excellent Leighton spoke of the church as a fair carcass without a spirit. Burnett observes "that in his time our clergy had less authority and were under more contempt than those of any other church in all Europe, for they were much the most remiss in their labors and the least severe in their lives."

It was in such a state of society and such a condition of religion, both in the Established Church and among the Non-conformists, that the Methodist revival began. It commenced in 1729 among a few students in Oxford University, who formed a society to read the Holy Scriptures in the original languages, and to aid each other in mutual spiritual improvement. They sincerely desired to please God and to conform their lives strictly to the precepts of his word. They received the Lord's Supper weekly and fasted twice a week; they systematically arranged their time for self-examination, meditation, prayer, and religious reading. They attended scrupulously upon public worship and all the ordinances of the church; they also stimulated each other to active benevolence; they instructed the children of the neglected poor, visited the sick and the inmates of prisons and almshouses, and gave to them, to the utmost of their power, temporal as well as spiritual aid. Their fellow-students ridiculed their piety, called them *Sacramentarians*, *Bible-Bigots*, the *Godly Club*, and the *Holy Club*. They were young men of more than ordinary intellectual power and culture. John Wesley, who was then twenty-six years of age, was a Fellow of Lincoln College, had been ordained a priest, and had acted as a curate for a short time; he was an accomplished scholar and a forcible writer. His brother Charles was twenty-one years of age, a Bachelor of Arts and a college tutor, and was then developing that genius for poetry which marked his subsequent life. Mr. Morgan, who died in a few years, was a curator of Christ's church, the son of an Irish gentleman. Mr. Kirkham was a member of Merton College. Of these John Wesley was acknowledged the leader, and was called by those who ridiculed them "the curator of the Holy Club." Other students joined them in 1730, and in 1732 Hervey, the author of the "Meditations," and Ingham, of Queen's College, united with them. The famous George Whitefield joined this company in 1735. They were so faithful in redeeming their time and so methodical in attending to all their duties that one of the students, partly from this fact and partly in derision, termed them Methodists. This name had a century before been applied to those who were very earnest on religious topics, and who were plain in their manners. One writer speaks of the "Anabaptists and plain packstaff Methodists;" and a pamphlet is on record attacking the evangelical principles of the "New Methodists." This term, though often used reproachfully and to express enthusiasm or fanaticism, has become the acknowledged name of one of the largest branches of the Christian church. Notwithstanding the purity and regularity of their lives, these students were subject to reproach, persecution, and even indignities. Whitefield was sometimes pelted with stones by his fellow-students, and subsequently some of the most religious students were expelled from the university.

When the association was formed there was no desire or even thought of organizing any separate church; they simply sought the increase of earnestness and holiness in their own hearts and lives, and in the hearts and lives of professing Christians. The students, among whom it arose, were subsequently divided both upon points of theology and church discipline, and some of them became widely estranged each from the other. After the Wesleys had visited America, and, in association with the Moravians, had experienced a deeper work of grace in their hearts, they, with Mr. Whitefield, who was more ardent and demonstrative, began preaching most earnestly in the churches. Crowds followed them wherever they went, and pulpits were closed against them. Whitefield first commenced preaching in the open air. This was in the year 1739, at Kingswood, near Bristol. "I thought," said Whitefield, "that it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his gospel was rejected by the Jews, sent his servants into the highways and hedges." Mr. Wesley, who had been most zealous for the preservation of order in the church, and was tenacious for every point of its authority, was at first horror-stricken when he heard what Whitefield had done, but learning of the gracious results, he in a little time followed Whitefield's example, and being at an assembly near Bristol, where some three thousand gathered, he says, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation." His brother Charles was still more tenacious than he, and hesitated for some time, but finally joined his brother and Mr. Whitefield in their great work. In speaking of his effort, he says, "I found nearly a thousand helpless sinners waiting for us in Moorfields; I invited them in my Master's words as well as name, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The Lord was with me, even me, the meanest of his messengers, according to his purpose. . . . My load was gone and all my doubts and scruples; God shone on my path, and I knew this was his will concerning me." From that time forward they preached in all parts of the kingdom. Large crowds followed them, and many were awakened and converted. The dignitaries of the church were shocked at their conduct, and Mr. Wesley and his associates were treated as disturbers of the peace, and were frequently severely persecuted; they were reviled, mobbed, imprisoned. This was the first step which distinguished Methodists from other Christians of their day. Mr. Wesley, believing that it was necessary to watch over the deportment of those who professed conversion, formed religious societies for the purpose of prayer and mutual edification. This was done, not because he designed to constitute any separate church, but because the converts came to him for instruction, and longed for the fellowship of kindred spirits. That these societies might be properly instructed as to their duty, he drew up for them a number of rules, termed the "General Rules" (see GENERAL RULES), and which are held by nearly every branch of Methodism. Mr. Whitefield did not attempt to organize societies, though subsequently some of his followers did. He went like a flame of fire, not only over England, but he crossed the Atlantic thirteen times. Great revivals were produced by his ministry in America as well as in England. Multitudes were aroused, but as no association was formed, he saw but little continued fruit of his labors. There was also another point of difference between Mr. Whitefield and Mr. Wesley. Whitefield was an earnest Calvinist, and so were Mr. Hervey and some others of those who had been associated together in Oxford, and Calvinism was introduced into their public ministrations. Mr. Wesley was an evangelical Arminian in theology, and believing Calvinistic sentiments to be injurious to the progress of the work of revival, he delivered and published a sermon on free grace, which was extensively circulated in England, and which was also published in America. This called out a strong rejoinder from Mr. Whitefield, and a Calvinistic controversy arose, widely affecting the societies. The Countess of Huntingdon, a lady of talent and wealth, gave her whole influence to Mr. Whitefield, and, founding an institution for young ministers, rejected Mr. Wesley and all of similar theological opinions. Howell Harris, an earnest preacher, established Calvinistic societies in Wales, which still exist, and which have adherents among the Welsh population in the United States. Thus Methodism was separated into two great divisions, the Arminian or Wesleyan Methodists, and the Whitefield or Calvinistic Methodists. (Both of which see.) The increase in Mr. Wesley's societies led to the erection of suitable buildings or plain chapels for religious services apart from church hours. For many years Mr. Wesley absolutely forbade any assemblies to be held in these during the hours of worship in the churches, and strongly urged all his people to be faithful and diligent in their attendance on church services.

As the societies further increased leaders were appointed over them, and in the absence of Mr. Wesley these leaders not only engaged in prayer, but added exhortation, and then, gaining experience, began to take texts. When Mr. Wesley, who was absent from London, heard that Thomas Maxfield, whom he had left in charge of his flock, had attempted to preach, he hurried back to interpose his authority, but his mother, a woman of great clearness of intellect, and the widow of a clergyman, seeing his dissatisfaction, inquired the cause. "Thomas Maxwell," said he, abruptly, "is turned preacher, I find." She replied, "John, you know what my sentiments have been; you cannot suspect me of readily favoring anything of this kind; but take care what you do in respect to this young man, for he is as surely called of God to preach as you are." Mr. Wesley listened to her voice, thoroughly examined the qualifications of the young man, and, recognizing his usefulness, permitted him to continue, and from that time forward he accepted the aid of such laymen as he believed God had qualified by the Holy Spirit for such public labor. That these lay-helpers, who were preaching to the people, might be carefully watched over and trained, Mr. Wesley called them together annually with a few regularly ordained clergymen, for the purpose of conversing freely on doctrine and methods of church work. Hence arose the whole system of Annual Conferences. Methodism thus embraced converts organized into classes, some of whom were leaders, praying with and instructing their members, others were exhorters, a few were preachers who labored with their hands, but in hours of leisure spoke where they could find hearers, while others gave their whole time to this holy work. It was a system of earnest, spiritual, evangelical labor, in which every member was permitted to take a part. Yet Mr. Wesley did not design the organization of a church; his effort was to revive pure and undefiled religion. His doctrines were the doctrines of the Church of England; he taught his people to attend faithfully to its ordinances, to be present at its public assemblies, and to be interested in its prosperity. But he desired to add a system of agencies which he believed would be promotive of greater spirituality and of more religious power. Had the authorities of the Church of England been wise enough to have employed within certain limits Mr. Wesley's plans, and to have utilized his labors and those of his co-workers, it is impossible to say what an immense evangelical power the Church of England would have become. But there were many of its dignitaries who had acquired positions, not only of great honor but of great emoluments, who were not men of deep religious life. His conduct seemed to reprove them, and so far from encouraging him, they swelled the tide of opposition against him, and in their opposition they made wider and deeper the chasm between themselves and the earnest disciples of Mr. Wesley. During his long life, however, which was not closed until in his eighty-eighth year, in 1791, no separation from the Established Church took place. He did arrange for a separate church in America, after the country had become independent of English authority. He also arranged partly for separate services in Scotland, which, however, were established for only a time. But in England or Ireland no one of his preachers was suffered to administer the ordinances of baptism or the Lord's Supper, or to assume the functions of the clergy of the Established Church. Many of his people sympathized with him in their attachment to church order, but very many felt that they could have no home in the church, where their services were ridiculed, and where they themselves were oftentimes subject to scorn and reproach. And hence, very shortly after Mr. Wesley's death, the Wesleyan societies took steps for independent organization, and for the administration of the holy sacraments. (For the development of Methodism in England, see WESLEYAN METHODISTS. For its growth in the United States, see METHODIST EPISCOPAL CHURCH.)

As was said in the commencement of this article, in its widest signification Methodism was simply a revival of Christian earnestness, simplicity, and power: and to this day, and in nearly all countries, wherever men preach among the various denominations with unusual earnestness, and wherever they seek the recovery of the outcasts by going from the churches into the open air, and by making extraordinary efforts in their behalf, they are said to preach or act like Methodists. In their organized bodies Methodists have been divided in England into, first, Wesleyan; second, Calvinistic; third, Primitives; fourth, New Connection; fifth, United Methodist Free Churches; sixth, Bible Christians. The same subdivisions exist, though to a limited extent, in Ireland, the Methodists there being chiefly either Wesleyans or Primitives. In the United States the divisions are, first, the Methodist Episcopal Church; second, the Methodist Episcopal Church South; third, the Methodist Protestant Church; fourth, the Wesleyan Methodist Church; fifth, the African Methodist Episcopal Church; sixth, the African Methodist Episcopal Zion Church; seventh, the Colored Methodist Episcopal Church of America; eighth, the Free Methodists. There are also a few Congregational, and a few Independent Methodist churches, and a few Primitive Methodist societies, but there is no general organization of any of these branches extending widely over the country. In Canada there is, first, the Methodist Church of Canada, which embraces a union of the Wesleyans and the former New Connection societies; second, the Methodist Episcopal Church of Canada; third, the Primitive Methodists. In Australia and the southern islands the Wesleyans have organized an independent church, called the Australasian Wesleyan Methodist Church. The Wesleyans of France are organized into an affiliated Conference; and Wesleyan missions are established in Germany, the West Indies, Africa, India, Ceylon, China, and Japan. The other branches of English Methodism also have societies related to them as missions.

In all the branches of Methodism the chief features of distinction from other churches are to be found in their evangelical Arminian doctrines, which separate them from the Calvinistic branches of the church, and in their class-meetings, love-feasts, and especially in their itinerant ministry, which, in some form, exists in every branch of the family, except among a few, which are termed Independents or Congregationalists. The following statistics present the numbers of different branches as given in the reports of 1876. (In a few instances the reports were for the previous year.)

	Itinerant Ministers.	Local Preachers.	Lay Members.
FOREIGN COUNTRIES.			
British Wesleyan Methodists.........	2,589	13,720	494,234
Irish Wesleyan Methodists............	185	800	21,273
French Wesleyan Methodists........	27	96	2,030
Australasian Wesleyan Methodists	362	750	67,912
British Primitive Methodists.........	1,020	14,838	169,660
Irish Primitive Methodists............	85	....	14,000
Methodist New Connection Church	159	1,134	27,090
United Methodist Free Church......	354	3,428	74 702
Bible Christian Churches..............	284	1,828	30,197
British Wesleyan Reform Union...	53	104	8,093
Calvinistic Methodists..................	......	....	107,000
Other Methodists..........................	380	420	26,000
UNITED STATES.			
Methodist Episcopal.......................	11,205	12,491	1,622,291
Methodist Episcopal South............	3,485	5,356	726,000
Colored Methodist Episcopal.........	635	683	80,000
African Methodist Episcopal.........	600	1,450	214,806
African Methodist Episcopal Zion..	1,200	800	150,000
Methodist Protestant....................	1,314	932	113,405
American Wesleyan......................	250	190	20,000
Free Methodists............................	90	80	10,000
Primitive Methodists....................	20	25	3,332
Congregational and other Independent Methodists	23	....	9,500

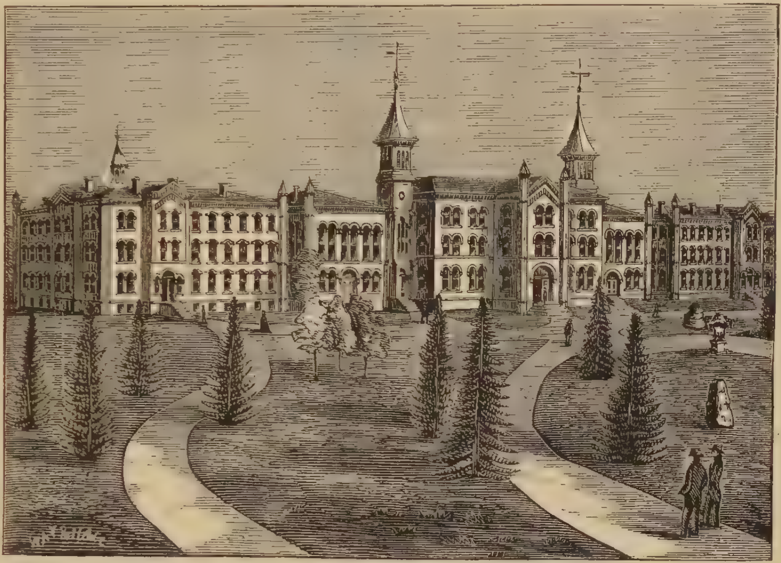
	Itinerant Ministers.	Local Preachers,	Lay Members.
CANADA.			
Methodist Church of Canada.........	1,093	1,027	112,576
Methodist Episcopal Church in Canada..................................	247	201	26,104
Primitive Methodists....................	......	....	8,000
Total....................................	25,660	60,250	4,030,805

Methodist Advocate, The, is a weekly periodical, published at Atlanta, Ga., under the control and patronage of the M. E. Church. The General Conference of 1868 authorized the book agents at Cincinnati to publish a periodical, either at Knoxville, Atlanta, or Nashville, the editor to be appointed by the bishops, with the concurrence of the book agents. They were at liberty to discontinue the paper if its publication should involve a greater loss to the Concern than $2000 per annum. After examination, the book agents selected Atlanta. The first number of the paper appeared Jan. 1, 1868, Rev. E. Q. Fuller, D.D., having been appointed editor by the bishops. The subscription-list has averaged a little less than 3000 per year. At the General Conference of 1872, Rev. N. E. Cobleigh was elected editor. On Mr. Cobleigh's death, in 1874, Rev. E. Q. Fuller was appointed to fill the place, and was elected by the General Conference of 1876. Its circulation, as reported to the General Conference of 1876, was 3102, and the list has since increased.

Methodist Church, The.—The question of slavery, which excited the public mind generally, gave rise to warm and protracted discussions in the Methodist Protestant Church. The right of suffrage and of holding office having been given only to white male members, became a special cause of complaint. A Convention was held by the ministers and members of the Protestant churches for the North and West in Cincinnati, in 1857, at which they agreed not to attend the Conference which was to meet in Lynchburg in May, 1858. A memorial was prepared setting forth their terms, which required that the word *white* should be stricken from the constitution, and that voluntary slave-holding and slave-trading should be made a barrier to membership; that if the General Conference should recommend such action to the Annual Conferences they would remain; otherwise they would hold no further ecclesiastical connection. At the session of 1858 this memorial was presented. The paper was considered and respectfully answered, declining to accede to the terms of the memorialists, but proposing certain measures of pacification. The result was a secession of the Northern and Western Conferences, which carried with them about one-half of the membership. These met in convention first in 1858, and then in Pittsburgh, in November, 1860, and declared their position to be: "This Convention, in the name of the several Annual Conferences herein represented, do now declare all official connection, co-operation, and official fellowship with and between said Conferences and such Conferences and churches within the Methodist Protestant Association as practice and tolerate slave-holding and slave-trading, as specified in the said memorial, to be now suspended until the evil complained of be removed." No changes were made in the Discipline of the church except the removal of those passages complained of.

In November, 1862, a Convention met at Cincinnati, adopted "a solemn declaration of loyalty to the government," declared its General Conference restored to its original authority, and appointed a General Conference to meet at Alleghany, Pa., in November, 1866. At this Conference so appointed, the name of the church was changed to the Methodist Church. Its object was to meet a union movement with the Wesleyan Methodists and other smaller bodies. A Conference for this purpose met at Cleveland in 1867. The attempt to unite the various bodies was not successful; a few entered the union, but the opposition of the great part of the Wesleyans to secret societies, and their determination to make this a term of membership, prevented its full consummation. Emancipation having taken place during the Civil War, the question of slavery was removed from the arena of controversy, and many persons both in the Methodist Protestant and in the Methodist bodies felt that there was no further occasion of separation.

In 1871 a commission was appointed to confer with the Methodist Protestant Church for reunion, and after various negotiations a Convention was called to meet in May, 1877. This Convention assembled in Baltimore, May 11, first as two separate bodies. The Methodist Convention met in the Methodist Protestant church on Green Street, with 85 delegates from the North and West in attendance. The Methodist Protestant Convention assembled in the church on Fayette Street. About 75 delegates were in attendance. L. W. Bates, D.D., was elected president, and L. M. Barnet and R. H. Wills secretaries. After several days spent in separate discussions, a basis of union was agreed upon, and on the 16th of May the two Conventions met at the corner of Lombard and Fremont Streets, and the members joining arm-in-arm marched to "Starr" church, where, on the following day, they organized as the united Methodist Protestant Convention, electing L. W. Bates as president, J. J. Smith as vice-president, and Rev. G. McElroy and Rev. R. H. Wills as secretaries. A new constitution and Discipline were prepared in accord with the basis of the union, and thus closed the existence of the Methodist Church as a separate and distinct body. During its separate existence it had established a Book Concern in Pittsburgh, at which its official paper was published and its general connectional business transacted.



ADRIAN COLLEGE, ADRIAN, MICHIGAN.

It had also established Adrian College, in Michigan, which has large and commodious buildings, and is in a prosperous condition. The following table shows the condition of the Methodist Church at the time of its being re-united to the Methodist Protestant:

Annual Conferences.	Itinerant Ministers and Preachers.	Members.	Ch. Property.
New York	28	2,860	$169,000
New Jersey	21	1,121	93,850
Onondaga	54	2,116	71,150
Genesee	17	765	26,900
Pittsburgh	51	7,088	371,000
Muskingum	64	9,579	161,157
Ohio	47	5,889	166,275
Michigan	51	2,429	53,340
West Michigan	53	1,923	29,150
Indiana	47	5,103	66,200
North Illinois	44	3,140	152,000
South Illinois	24	2,048	25,000
Iowa	57	3,887	69,500
Minnesota	21	300	15,000
Nebraska	8	378	500
Kansas	37	1,542	1,440
Oregon	7	100	5,000
Missouri	35	1,879	6,570
North Missouri	35	1,351	7,000
Tennessee	6	230	300
Kentucky	18	1,795	....
East North Carolina	15	534	1,800
West North Carolina	18	1,015	2,215
Total	758	58,072	$1,494,347

Methodist Church of Canada, The, is the largest of all the sections of Methodism in the British dominions of North America, and received its present name in 1874, by the union of the Wesleyan Methodists and the New Connection, together with the Wesleyan Methodists in the Eastern Provinces. While the Methodism of Canada was originally connected with the Methodist Episcopal Church in the United States, the members in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Bermuda were in connection with the British Conference, and formed missionary districts until 1855, when the affiliated Conference of the Wesleyan Methodist Church of Eastern British America was formed, under the presidency of Rev. John Beacham. At that time there were 70 circuits, 88 ministers, 102 local preachers, 222 chapels, 393 other preaching-places, 1162 day scholars, and 91,114 Sunday-school scholars, with 13,136 members in church fellowship and an estimated attendance of 65,690 on public worship. Their relation continued the same until 1874, when the body was merged into the Methodist Church of Canada. In Upper Canada, and also in Lower Canada, the churches had been organized by missionaries from the United States. The War of 1812 for a time embarrassed this arrangement, and all the American preachers were withdrawn from Lower Canada. That part of the work shortly after the war was occupied by the British Conference, while the work in Upper Canada was organized into an Annual Conference in 1824. On its petition to be permitted to organize an independent Methodist Episcopal Church for Canada, the General Conference of 1828 authorized the bishops of the M. E. Church, in case an independent organization was constituted, to ordain bishops for them. In the fall of 1828 the Canada Conference assumed the character of an independent Methodist Episcopal Church, adopting the Discipline used in the United States so far as circumstances permitted. The preachers, however, did not agree in electing any bishop resident in Canada, and the persons who were elected in the United States declined to accept the office. The

Rev. William Case in the mean time was elected as superintendent *pro tem.* In 1832, the British Conference sent missionaries into Upper Canada, and proposals were made that the Canada Conference should become a part of the Wesleyan Methodist Church of Great Britain. In 1833, the Conference, by a rising vote which was declared to be unanimous, on Oct. 2, 1833, agreed to unite with the Wesleyan Methodist Church, changing its Discipline so as to conform to that of the Wesleyans in England. A few, however, dissatisfied with the change, resolved to continue the former organization. (See METHODIST EPISCOPAL CHURCH IN CANADA.) In 1840 some differences of opinion having arisen between the representatives of the British Conference and the ministers in Canada, the connection which had been formed was severed, though the church in Canada was still called the Wesleyan Methodist Church, and those who sympathized with the British views were called the British Wesleyans. This rivalry lasted for about seven years. The British Wesleyans at that time had only 3082 members, and the Wesleyans of Canada numbered 21,749.

In 1847 the union in its general features was restored; a new office of vice-president having been created, and the chairmen of districts having ceased to travel through their districts. In 1854, with the sanction of the British Conference, the Wesleyans of Canada, of the Eastern district, and the Hudson Bay missionary work were incorporated into the Wesleyan Methodist Church in Canada, and this arrangement continued until 1874. The territory thus extended from the Atlantic to the Rocky Mountains, and from Lakes Ontario and Erie to the extreme north, and comprised 335 preachers, and a membership of between 39,000 and 40,000. The missionary work extended first into British Columbia, in 1859, and then into Japan, in 1873, and the membership increased until, in 1874, there were 656 ministers and 73,701 members. The church Relief Fund amounted to $2830.73, the Contingent Fund to $6638.32, and the Education Fund to $2961.84. The College Sustentation Fund was $2620.34, Superannuated Preachers' Fund, $13,419.40, and the Mission Fund, $14,354.51. At the same time there existed other bodies of Methodism in the Provinces. After preliminary negotiations three of the bodies united in 1874. First, the Wesleyan Methodist Church in Canada, whose history has thus far been given; second, the Conference of the Wesleyan Methodist Church in Eastern British America, which had been in an affiliated relation to the British Conference, and which has already been alluded to; and, third, the New Connection Methodist Church in Canada, which had been organized by Ryan, Jackson, and others. At one time it had been hoped that this union might have embraced all the Methodist bodies in the dominion, but the other bodies declined to coalesce. The new organization dropped all the distinctive titles, and united under the style of the Methodist Church of Canada, reporting, in 1875, 773 ministers and 102,178 members. The whole work has been divided into six Annual Conferences, viz., Toronto, London, Montreal, Nova Scotia, New Brunswick and Prince Edward Island, and the New Foundland. The general locality of these will be recognized by the chief cities named, or by the Provinces. Each Annual Conference is composed of all ministers received into full connection and ordained, who are stationed by it, and who reside within its bounds. Each Annual Conference elects its president by ballot, without debate, and also a secretary; and the ministers are appointed by a stationing committee. This committee consists of the president, chairmen of districts, and other ministers from each district, for whose election the lay members in the district shall also vote, and one of the general missionary secretaries.

The general order of business closely resembles that of the Wesleyans of England. No minister is permitted to remain more than three years successively on the same circuit, except the General Conference officers, missionaries, and ministers in educational work. Each Annual Conference is subdivided into districts. The district meetings are composed of all the members of Conferences and preachers on trial, the recording stewards of the circuits and missions, and one lay representative for every traveling minister from each circuit or mission; but the district meeting preceding General Conference shall also be composed of lay members elected by the quarterly meetings of the circuits. In these district meetings the chairman is required to ask distinctively and successively concerning every brother: 1. Is there any objection to his moral and religious character? 2. Does he believe and preach all our doctrines? 3. Has he duly observed and enforced our Discipline? 4. Has he been punctual in attending business appointments? 5. Has he competent abilities for our itinerant work? A written answer to each of these questions must appear in the district minutes. No preacher is received by the Conference until he has traveled four years, and has been recommended by the District Conference. No minister can be received on trial until he has passed an examination in the district meeting, and is asked by the chairman the same questions which are propounded to candidates for full connection in the Methodist Episcopal Church. If a preacher who has been received on trial, but not into full connection, desists from traveling, unless from want of health, or if he marries while on trial, he shall be dropped in silence. The General Conference is to meet once in four years, and is bound by Restrictive Rules not to change the order of the church except in a specified manner, in which the Annual Conferences participate. The present number of members reported is about 112,000.

Methodist Episcopal Church, The, is the title of the most numerous body of Methodists in the world. Its principal place is in the United States, but it has branches in every quarter of the globe. The name was assumed at the Conference or Convention called by Dr. Coke, at the instance of Mr. Wesley, for the purpose of organizing a church, and which is historically known as the Christmas Conference, which commenced Dec. 24, 1784, and lasted until Jan. 2, 1785. Up to that period the American Methodists constituted simply societies like their brethren in England, and had depended for the sacraments upon the ministers of the Church of England located in the Colonies. The organization of the church grew out of an intense desire to be furnished with the ordinances by their own ministers, and also out of the fact that the ministers of the Church of England, having generally left the United States, the membership was totally deprived of church privileges. Under these circumstances they applied to Mr. Wesley, whom they recognized as their spiritual leader, and under his direction they took the preparatory steps for forming a separate and independent church. Eighteen years before the organization of the church the first Methodist services were held in the city of New York, in the year 1766, by Philip Embury. He had been a local preacher in Ireland, converted under the ministration of Mr. Wesley in 1752, and had removed to New York, where, finding no congenial spirits, he had neglected to exercise his gifts. An appeal from Barbara Heck, an earnest Irishwoman and a devoted Christian, aroused him to a sense of his duty, and he organized a small class, to which, and to a few friends, he preached in a private house. He was soon joined by Thomas Webb, a captain in the British army, who was barrack-master in Albany, N. Y., but whose duties occupied but a small portion of his time. Hearing of the little society in New York he visited them, and passed thence through New Jersey to Philadelphia and Maryland, and was the chief agent in laying the foundations of Methodism at so early a period. About the same time Robert Strawbridge or Strobridge, who had settled in what was then Frederick County, Md., and was a local preacher, commenced holding services. They were joined, in 1769, by Robert Williams, and soon after Mr. Wesley sent Richard Boardman and Joseph Pillmoor. These were followed, in 1771, by Francis Asbury and Richard Wright, and in 1773 by Thomas Rankin and George Shadford. A church was built in New York (the Old John Street), and dedicated in 1768, and in Philadelphia, St. George's church was purchased, an unfinished building, but in which services were held. In 1773 ten ministers assembled to hold the first Annual Conference in America. It was presided over by Mr. Rankin, whom Mr. Wesley had designated as general assistant, and the numbers reported were 1160. From this time a Conference was held every year, and, as the work extended southward, a second or Auxiliary Conference was held for the convenience of the preachers, though the Central Conference, which held its first three sessions in Philadelphia, and subsequently in Baltimore, was regarded as the supreme or authoritative body. In the excitement of the Revolutionary War all of the ministers who had come from England, except Francis Asbury, returned to their native land, and from 1788 the work was carried forward, with the exception alluded to, wholly by native preachers. Notwithstanding the disastrous influences of the war, and the difficulties under which the early ministers labored, in 1784 they reported 14,988 members, with several hundred local preachers and 84 itinerants. There were about 60 chapels, though nearly all of them were exceedingly small and plain, and the work had spread, not only along the Atlantic coast, but it also extended beyond the Alleghany Mountains. In 1779 the ministers who met in Virginia, feeling the great need of having the ordinances administered, took steps for the ordination of several of their number. This was strongly opposed by Mr. Asbury and the ministers who met at Baltimore, and, after a thorough discussion, it was agreed that the administration of the sacraments should be suspended, and Mr. Wesley's judgment should be sought. He advised them to continue on the old plan until further consideration. After consultation with his friends, among whom was Mr. Fletcher, he concluded to use the power he believed he held as a presbyter of the church, to ordain a ministry which should meet the demands of those who regarded him as their spiritual head. Accordingly he proposed to Rev. Thomas Coke, LL.D., to receive ordination at his hands as superintendent, and to take charge, associated with Mr. Asbury, of the American societies. After taking full time for reflection, Dr. Coke agreed to the arrangement.

Mr. Wesley first ordained as deacons Richard Whatcoat and Thomas Vasey, being assisted by Dr. Coke and Rev. James Creighton, who were presbyters of the Church of England. On the next day they were ordained as elders, and Mr. Wesley, assisted by Creighton and Whatcoat, ordained Dr. Coke as superintendent of the American societies, using the ritual of the English church for the ordination of bishops. He sent these ministers to America with instructions to aid the societies in organizing a distinct church; and he requested that Francis Asbury should be ordained as joint superintendent with Dr. Coke. To aid them he published a Sunday service containing a liturgy, with a collection of psalms and hymns, the Articles of Religion and the ritual of the church. After conferring with a few brethren in America, an invitation was sent to all the preachers to meet Dr. Coke and Mr. Asbury in Baltimore on the 24th of December. Of the 84 ministers then preaching, 63 assembled. A few were so distant they did not obtain the intelligence; others were ill or otherwise unable to come. Dr. Coke presented a letter from Mr. Wesley, which first alluded to the fact of their having become an independent nation, of his being satisfied that bishops and presbyters were the same order; that while he would not interfere with the established order of the National Church of England, yet that in America there were no bishops who had jurisdiction, and that he considered himself at full liberty to appoint and send ministers. He then added, "I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America, and also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper; and I have prepared a liturgy a little different from that of the Church of England (I think the best constituted national church in the world), which I advise all traveling preachers to use upon the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the ministers to administer the Supper of the Lord on every Lord's day." He further said, "As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other; they are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best they should stand fast in that liberty wherein God hath so strangely made them free!" Without a dissenting voice the preachers present agreed to form an independent church, to be known as the Methodist Episcopal Church, adopting the liturgy Mr. Wesley had prepared, and the service for the ordination of superintendents, elders, and deacons, or, using their own language, "following the counsel of Mr. John Wesley, who recommended the episcopal mode of government, we thought it best to become an episcopal church, making the church officers elective, and an elective superintendent or bishop, amenable to the body of ministers and preachers." Asbury declined to accept the office until elected by the ministers, whereupon both Dr. Coke and himself were unanimously chosen.

In his sermon preparatory to ordaining Bishop Asbury, Dr. Coke used the word bishop or superintendent as of equivalent meaning, and on the revisal of the Discipline in 1787 the word superintendent was changed to that of bishop. This action was displeasing to Mr. Wesley, because he did not wish to seem to interfere with the English church, and because he feared it was an indication of pride upon the part of Asbury and Coke and of the infant church. The Conference which made these changes declined to follow his advice in the election of Mr. Whatcoat as bishop, and rescinded the minute by which they had agreed to obey Mr. Wesley in all matters of church order. His objection to the phrase implied no objection to the exercise of all its functions, for, he said, "I firmly believe I am a scriptural *episcopos* as much as any man in England or in Europe, for the uninterrupted succession I know to be a fable which no man ever did or ever can prove." The action of the church in 1784, in adopting the episcopal form of government, was submitted to Mr. Wesley on the return of Dr. Coke, and the minutes containing these phrases were published under his own eye. Charles Wesley, who was exceedingly dissatisfied, stated that his brother had "assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain our lay preachers in America." Dr. Coke, when assailed in England, replied publicly that "he had done nothing but under the direction of Mr. Wesley," and Mr. Wesley replied to his brother that the doctor "had done nothing rashly." The Articles of Religion (which see) were copied or abridged from those of the Church of England, as was also the ritual, which omitted some objectionable phrases, as those touching baptismal regeneration, which have since given rise to much controversy in the Episcopal Church. The Convention which thus formed the Methodist Episcopal Church did not, however, fully complete its organization. It left the Annual Conferences independent each of the other. As we have already said, a usage had grown up by which the Central Conference was regarded as chief in authority, and its enactments were regarded by the whole body. But such a system could not continue. The practice was, when any change was desired, it was submitted to the Southern Conferences, as there were two south of Baltimore, and when acted upon favorably by them, the matter was finally decided at the Baltimore Conference. Thus the Discipline was slightly altered in 1786, and was thoroughly revised in 1787. As the number of Conferences increased, and as the work was more widely spread, the need of a central power was deeply felt, and in 1789 the Conferences agreed to the formation of a council, to be composed of the bishop and the presiding elders, who should recommend such changes as they should unanimously agree upon but which were to have force only after being adopted by the several Annual Conferences. (See COUNCIL.) As some objection was made to this power being confided to the presiding elders who were the appointees of the bishop, the council of 1790 was composed of the bishop and of elders elected from each district. But the organization was a powerless one, and the whole plan became unpopular, and resulted in the calling of a General Conference in 1792, to be composed of all the preachers in full connection. We mark, however, in the constitution of the council, and in the submission of its work to the Annual Conferences, the jealousy with which the church at that day regarded the depositing of power with a limited body. It must be unanimous in its action, and then be approved by each Conference, before any change could be made; so tenaciously did they adhere to the fundamental rules of Methodism.

This General Conference, which assembled in 1792, though purely a clerical body, was regarded as holding in itself the full power of the church; but fearful of change, it bound itself not to make any change on any received rule of Methodism without a majority of two-thirds, and this continued to be the practice of the General Conference until the formation of the delegated Conference. It was resolved that the General Conference should meet every four years, and that all legislative power should be vested therein; and thus the organization of the church was fully complete. With but a few alterations, the general outlines of the church have been continued to this day. In 1796, the number of Annual Conferences, which had been changeable according to the supposed convenience of the preachers under the authority of the bishops, was now definitely fixed, and have since that time been altered only by the General Conference, or under express authority given by them. Bishop Asbury's health being delicate, and Dr. Coke having after the death of Mr. Wesley confined his labors almost entirely to England, in 1800, Richard Whatcoat was elected bishop; but he died in 1806, and the entire work of superintending the church devolved again upon Bishop Asbury. In 1808 it was determined that the General Conference should become a delegated body, consisting of a representation from each Annual Conference. This arose from the fact that the Annual Conferences which were near the seat of the General Conference, which up to that time had been held exclusively in Baltimore, had the entire control of the legislation of the church: for the minutes show that the ministers in attendance from the Baltimore and Philadelphia Conferences composed at one time about two-thirds of the entire body, and at each session they were a majority; but when this delegated body was formed, with the same scrupulous care to prevent hasty changes in the legislation of the church, restrictions were adopted to prevent the General Conference, as a delegated body, from changing the Articles of Religion or the General Rules of the church, from doing away with the episcopacy or the general itinerant superintendency, from taking away the right of appeal, or diverting the profits of the Book Concern to other than the benevolent objects to which they had been devoted. And so strict were these rules made that no alteration could be made on these restrictions without the vote of the majority of each and every Annual Conference in the church. Though several efforts were made to change the tightness of these restrictions, yet up to 1832 it was impossible to effect a change. Then, the General Conference becoming unwieldy, it was agreed by the vote of all the Conferences that the restriction might be changed so that they could hereafter be altered by the joint vote of two-thirds of the General Conference, and three-fourths of the Annual Conferences, present and voting. Up to this moment, no measure which has been supposed to affect the fundamental principles has been adopted by the General Conference without being submitted to this constitutional method. This mode was pursued in altering the rule on temperance, and on slavery, and in adopting the plan of lay delegation. As now constituted there is a regular gradation of Conferences, which has supervision over all the interests of the church: First. The Quarterly Conference has supervision over a single pastoral charge. It is composed of the pastor and any associate preachers, local preachers, exhorters, stewards, and class-leaders, together with the trustees and Sunday-school superintendents, if members of the church and approved by the Quarterly Conference. Secondly. The District Conference, embracing the church in a presiding elder's district. It is composed of the same members as constitute the Quarterly Conference, except there is only one steward and Sunday-school superintendent representing each charge. Thirdly. The Annual Conference, composed exclusively of ministers, whose functions are purely administrative and chiefly concerned with watching over the members of their own body, and matters of general interest to the Conference. Fourthly. A Judicial Conference, instituted for the trial of appeals from the Annual Conferences, and which consists of seven members selected from three adjacent Conferences, and also for the trial of a bishop, in which case it consist of the triers from five adjacent Conferences. Fifthly. The General Conference, which has supreme supervision over all the interests of the work, which elects the bishops and the secretaries of the various benevolent boards, appoints the members of those bodies, and is vested with full legislative power within the limitations before mentioned.

The officers of the church are also arranged under the same plan of supervision. The class-leader cares for the little company which is assigned to his oversight, and he is to instruct them in religious doctrines and duties. The preacher in charge meets these once a week, and thus is enabled to understand the condition of the whole membership. The presiding elder of the district watches over all the interests of the preachers and churches within his bounds. These again are supervised by the bishops, who are amenable to the General Conference, and whose official work is carefully examined by the episcopal committee. Thus the church has a system of supervising agencies which reach to every part of its work. The bishop presiding in each Annual Conference, and being responsible to the General Conference, sees that church order is observed in all his arrangements, and the presiding elder being under the direct control of the General Conference, through the bishop, preserves the order of the church in every charge. This close supervision is unpleasant, however, to such as do not love order, and who are impatient of restraint; and hence there have been, from time to time, withdrawals and secessions from the ministry. The first of these occurred in 1792, and was led by James O'Kelly, who was unsound doctrinally, and who could not bear to be directed in his ministerial course. The next large secession was in 1816, when the colored membership of Philadelphia, Baltimore, and other places formed the African M. E. Church. This secession arose partly on account of the prejudices of color, but partly also from the unwillingness of certain leaders to submit to the order and government of the church. The question of the mode of appointments was discussed in the church from 1816 to 1828, and in the controversies which arose were involved the episcopacy, the presiding eldership, the rights of local preachers to attend the Annual Conferences and to be represented in the General Conference, and the right of the laity to be represented in both bodies. The advocates of greater freedom proceeded to acts of ecclesiastical insubordination; this led to the exercise of church discipline, and secession followed, which resulted in the formation of the Methodist Protestant Church. The question of slavery became one of exceeding interest, and such excitement followed as resulted in the organization, in 1845, of the Methodist Episcopal Church South, which took with it about two-fifths of the entire membership of the church, and was chiefly sectional in its character.

The separation of the M. E. Church South differed from any that preceded it, in the fact that a provisional plan had been adopted by the General Conference in case a Southern organization should be made. The South claimed that this plan authorized immediate action on their part, while on the other side it was claimed that it depended on certain unfulfilled conditions. A number of persons in the Southern border States memorialized the General Conference of 1848, complaining that they had been unconstitutionally deprived of their membership, and also complaining of violations of the alleged plan. Whereupon the General Conference took the following action:

"1. There exists no power in the General Conference of the Methodist Episcopal Church to pass any act which either directly or indirectly effectuates, authorizes, or sanctions a division of said church.

"2. It is the right of every member of the M. E. Church to remain in said church, unless guilty of the violation of its rules; and there exists no power in the ministry, either individually or collectively, to deprive any member of said right.

"3. This right being inviolably secured by the fifth restrictive article of the Discipline, which guarantees to members, ministers, and preachers the right of trial and appeal, any acts of the church otherwise separating them from said church contravenes the constitutional rights and privileges of the membership and ministry.

"4. The report of the select committee of nine upon the declaration of the delegates in the slave-holding States, adopted by the General Conference of 1844, of which the memorialists complain, and the operation of which deprived them of their privileges as members of the M. E. Church, was intended to meet a necessity which it was alleged might arise, and was given as a peace-offering to secure harmony on our Southern border. It was further made dependent, first, upon the concurrence of three-fourths of the members of the several Annual Conferences, in reference to a part of its regulations; and, secondly, upon the observance of certain provisions respecting a boundary, by the distinct ecclesiastical connection separating from us, should such connection be formed. Without waiting, as this Conference believes, for the occurrence of the anticipated necessity for which the plan was formed, action was taken in the premises by the Southern delegates. The Annual Conferences, by their votes officially received, have refused to concur with that part of the plan submitted to them; and the provisions respecting a boundary have been violated by the highest authorities of said connection which separated from us, and thereby the peace and harmony of many of the societies in our Southern border have been destroyed; therefore, in view of these facts, as well as for the principles contained in the preceding declarations, there exists no obligation on the part of this Conference to observe the provisions of said plan; and it is hereby declared *null and void*."

Considerable controversy and excitement continued on the border, until all the difficulties concerning slavery were merged in the Civil War. Since its close, steps have been taken to secure fraternal relations, and a kindlier feeling has been recently developed. (See FRATERNAL RELATIONS.)

Two or three years before the separation of the South, a secession had taken place in New England and New York, because it was alleged the principles and actions of the church were not sufficiently anti-slavery. This resulted in the formation of the Wesleyan Methodist Church. Notwithstanding all these secessions or separations, the church has gone steadily forward in her mission of mercy and love, and the reports show that there are now 11,205 traveling ministers and 12,491 local preachers. There are 1,652,291 members, and 1,452,946 Sunday-school scholars. There are 15,600 churches, valued at $71,000,000, with 5200 parsonages, valued at $9.500,000. To assist in spreading scriptural truth, a book-room has been established with a large capital (see BOOK CONCERN), which annually issues a large number of volumes, and circulates a wide-spread periodical literature. The church has established missions in the four quarters of the globe, among various nationalities, which are supported at an outlay of about $600,000 annually. (See MISSIONS and MISSIONARY SOCIETY.) Seminaries, colleges, universities, and theological schools have been established (which see), which are aiding in the education of the young people of the church, and of others who may frequent their halls. A Church Extension Society has been organized, which distributes about $60,000 to aid feeble societies to erect houses necessary for them, and a Church Extension Loan Fund has been funded, now amounting to more than $300,000. (See CHURCH EXTENSION SOCIETY.) A Freedman's Aid Society has also been organized, for the purpose of establishing schools among the freedmen, and especially for preparing young people for ministers and teachers. Sunday-school books and papers of every needed class are regularly issued. While endeavoring to furnish what its own communicants may need, and to extend its borders still more widely, the M. E. Church is always ready to join in fraternal arrangements with other evangelical denominations. Claiming to be a branch of the church of Christ, other evangelical branches are cordially recognized as standing on the same broad platform, and as also entitled to Christian courtesy and confidence.

With the growth of the church a few changes have been made in its economy. In 1864 the ministerial term was extended to three years; and in 1872 lay delegation was introduced into the General Conference. Provision was made, in 1856, for missionary bishops, and Conferences have been constituted in the four quarters of the globe. At present there are 95 Annual Conferences, which reported, in 1876, the following statistics:

Conferences.	Preachers.	Members.	S. S. Scholars.	Ch. Property.
Alabama	40	4.788	1,366	$14,285
Arkansas	39	4,816	1,846	41,550
Austin*	...	......	......	....
Baltimore	1[illegible]3	33,440	34,588	3,087.700
California	1[illegible]5	9,316	11,802	771,605
Central Alabama	43	5,982	3,037	17,235
Central German	119	12,122	10,710	747,450
Central Illinois	228	28,396	28,480	1,169,800
Central New York	186	22.632	18.697	1,535,340
Central Ohio	152	24,361	27,813	904,406
Central Pennsylvania	224	40,939	41,058	1,952,827
Central Tennessee*	.....	....	....	....
Chicago German	11	5,683	5,304	317,482
Cincinnati	190	36,056	33,719	1,885,720
Colorado	37	2,065	3,018	128,525
Columbia River	24	1.451	905	38,060
Delaware	58	14,191	7,255	225,350
Des Moines	162	21,825	19,702	477,580
Detroit	235	24,449	30,775	1,602,880
East German	40	3,777	5,256	559,700
East Maine	93	10,823	10,959	415,200
East Ohio	246	42,942	31,304	1,913,395
Erie	205	29,637	29,279	1,420,575
Florida	33	2,564	1,426	25,625
Foochow*	.....	....	....	....
Genesee	319	32,322	31,156	2,194,949
Georgia	38	2,811	955	30,825
Germany & Switzerl'd	87	10,224	13,325	1,644,491
Holston	105	23,465	10,413	180,562
Illinois	239	40,217	38,959	1,709,872
India	53	2,148	7,149	102,836
Indiana	142	33,261	24,415	786,500
Iowa	132	20,893	21,204	686,160
Kansas	100	12,138	8,450	193,850
Kentucky	96	20,440	8,793	444,514
Lexington	67	7,926	3,498	132,800
Liberia	18	2,215	1,831	23,298
Louisiana	75	11,287	6,703	255,150
Maine	138	13,245	12,186	677,100
Michigan	230	29,553	26,327	1,309,200
Minnesota	151	14,440	15,211	576,075
Mississippi	102	28,804	11,589	186,520
Missouri	133	16,871	10,646	312.940
Montana	6	264	481	29,000
Nebraska	88	10,393	6,984	139,125
Nevada	15	686	1,125	84,100
Newark	205	40,987	36,990	3,219,750
New England	256	30,940	32,722	3,748,500
New Hampshire	136	14,644	14,140	906,600
New Jersey	179	38,196	34,242	2,094,400
New York	284	49,060	30.286	4,625,050
New York East	261	43,632	43,942	5,013,250
North Carolina	55	9,719	4,488	46,405
Northern NewYork	237	28,335	22,829	1,590,280
North Indiana	184	32,117	31,165	1,168,131
North Ohio	168	24,373	24,511	1,170,743
Northwest German	67	5,795	4,275	191,275
Northwest Indiana	153	25,946	22,888	911,050
Northwest Iowa	64	5,933	5,215	104,775
Norway	24	2,798	1,859	72,707
Ohio	183	41,515	40,910	1,393,845
Oregon	62	4,364	4,718	168,800
Philadelphia	259	49,579	58,057	4,220,105
Pittsburgh	292	34,089	30,499	1,845.686
Providence	180	22,400	24,231	1,996,950
Rock River	231	24,916	29,921	1,842,350
St. Louis	118	15,914	10,082	420,125
Savannah	.....	12,881	6,931	99,135
South Carolina	92	30,541	11,532	199,732
Southeastern Indiana	102	26,890	20,081	958,600
Southern California	27	1,457	1,318	56,450
Southern German	22	912	714	29.650
Southern Illinois	149	26,297	23,036	695,010
South Kansas	101	14,390	9,202	132,700
Southwest German	130	10,888	7,753	522,675
Sweden	53	5,663	4,931	97,262
Northwest Swedish*	.....	....	....	....
Tennessee	93	12,268	8,359	209,440
Texas	95	1 ,706	3,678	38,001
Troy	289	37,363	32,180	2,725,985
Upper Iowa	183	20,384	20,587	557,400
Utah	9	208	753	77,500
Vermont	129	13,239	13,794	572,675
Virginia	59	7,093	4,801	137,650
Washington	119	28,366	15,014	523,200
West Texas	75	8,438	4,226	62.030
West Virginia	151	33,900	22,985	644,125
West Wisconsin	142	12.321	15,362	521,451
Wilmington	132	28,731	24,558	1,337,050
Wisconsin	204	15,089	15,712	1,010,570
Wyoming	221	30,746	32,361	1,680,950
Outside Missions	.....	13,429	2,415	378.600
Total	11,205	1,652,291	1,452,946	$80,893,181

* Organized, but not reported separately.

Methodist Episcopal Church in Canada, The, is, in doctrine, polity, and usages, very similar to the Methodist Episcopal Church in the United States. Methodist services were introduced into Canada in 1778, and among the first members were Barbara Heck, her husband and sons, and the widow of Philip Embury and her son, the latter being class-leader. These were a large part of the first class organized in New York. The work in Canada was connected with the Conference in the United States until 1828, when the Canada Conference was organized into a separate and distinct church. The War of 1812 had given rise to difficulty, and during its continuance the societies in Canada were separated from those in the United States, and, after the close of the war, several of the churches desired to be connected with the Wesleyans of England rather than with the churches of the United States. At various times some friction arose between the ministers and missionaries from England and those of the Methodist Episcopal Church, which had previously occupied the territory, and it was finally deemed wiser to permit the Conference in Canada to become independent. In 1824 the work in Canada had been organized into a distinct Annual Conference. This Conference petitioned, in 1828, to become independent, and the General Conference resolved "that if the Annual Conference in Upper Canada, at its ensuing session or any succeeding session previously to the next General Conference, shall definitely determine on this course, and elect a general superintendent of the Methodist Episcopal Church in that Province, this General Conference do hereby authorize any one or more of the general superintendents of the Methodist Episcopal Church of the United States, with the assistance of any two or more elders, to ordain such superintendents for such church in Upper Canada." The Canada Conference of 1828 met at Ernestown chapel, Bishop Hedding presiding, and adopted the following resolution: "That it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize itself into an independent Methodist Episcopal Church in Canada, —that we adopt the present Discipline of the Methodist Church as the basis of our constitution and discipline, except such alterations as may appear necessary from our local circumstances." William Case was elected general superintendent *pro tem.* Bishop Hedding presided, and ordained deacons and elders. He visited the Conference again in 1830, and, at the request of the Conference, again ordained deacons and elders. The Conference could not agree upon the election of any bishop among their own brethren, and successively elected Dr. Nathan Bangs, Dr. Wilbur Fisk, and Rev. Mr. Stratton, from the United States, but each of them declined the proffered honor. In 1832 correspondence took place between the missionaries of the British Wesleyan Church and leading men in Upper Canada, and in 1833 the Conference agreed to unite with the British Wesleyan Connection, and change the episcopal polity and order of the church into the discipline and mode of the British Conference. This action took place without any formal and direct consultation with the laity, though the great mass of them cheerfully acquiesced. A few of the ministers and of the membership were dissatisfied with this arrangement, and proclaimed "that the act was unconstitutional, as it had not been submitted to the societies, and that it infringed upon the agreement which had been made between the Canada Church and the Methodist Episcopal Church in the United States." A few of the superannuated ministers and local preachers resolved to continue the organization of the Methodist Episcopal Church, and, protesting in 1833, they met in June, 1834, and ordained as their bishop, John Reynolds, a located elder, who, with L. Ryan, had carried the societies through the War of 1812–15. He had been converted under Nathan Bangs in 1803, and had traveled as a member of the New York Conference, and had been ordained elder by Bishop George. After becoming fully organized they found they had nearly one-twelfth of the membership associated with them, but were without schools, parsonages, and churches. A litigation ensued in reference to property, and the decision of the lower courts was in favor of those who adhered to the Methodist Episcopal Church, but the higher courts recognized the Wesleyan Methodists of Canada as the rightful owners of the property. These litigations gave rise to unpleasant feelings, which, though more than forty years have passed away, are not yet entirely obliterated. At the Conference of the Methodist Episcopal Church in 1835 there were 21 preachers and 1243 members reported. In 1841 it had grown to 6049, and in 1869 to a membership of 19,691. At the present writing (1877) there are 270 traveling preachers and a membership of over 26,000. Beginning, in 1834, without buildings or property, there is now a church property valued at nearly a million and a quarter of dollars. A connectional journal has been established, *The Canada Christian Advocate,* which was commenced in 1845. Albert University was founded in 1857, with its Albert and Alexandra Colleges, and it has a property estimated at $40,000, with a small endowment. It affords facilities for education to the youth of both sexes. The number of Sabbath-school children nearly equals the number of church members, and a number of missionaries are employed to visit remote and destitute fields. A young Church Extension Society is growing in importance, and Alma College is projected, and subscriptions pledged for some $15,000. Rev. John Reynolds was the first bishop elected after the re-organization, in 1834. Next was John Alley, who had been a member of the Black River Conference, and who was elected and consecrated, in 1845, at a special General Conference. Philander Smith was elected and ordained at the regular General Conference in 1846. In 1858, James Richardson was appointed to the episcopal office, and Rev. Albert Carman, D.D., the present incumbent, in 1874. Dr. Carman is now the only bishop, the others having deceased. There are three Annual Conferences, the Niagara, Bay Quinte, and Ontario.

Methodist Episcopal Church South.—The early history of Methodism, and of the Methodist Episcopal Church, supplies the facts which are common to the Methodist bodies down to the period of separation. The Methodist Episcopal Church South, as a distinct body, was formed by a Convention which met in Louisville, in May, 1845, and its first General Conference assembled in Petersburg, Va., in May, 1846. The occasion for the separation was found in the action of the General Conference of the Methodist Episcopal Church in 1844. Rev. Francis A. Harding, of the Baltimore Conference, had been suspended from the ministry for not manumitting slaves belonging to his wife. This decision was confirmed by the General Conference. Bishop Andrew, who resided in Georgia, was married shortly before that General Conference to a lady who was the owner of slaves, the law of Georgia not allowing their emancipation. This circumstance gave rise to a lengthened and excited discussion, at the end of which the General Conference adopted the following preamble and resolution: "*Whereas*, The Discipline of the church forbids the doing anything calculated to destroy our itinerant and general superintendency; *and whereas*, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not, in some places, entirely prevent it; *therefore resolved*, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains." This action was sustained by a vote of 111 for, and 69 against; the entire Southern delegates, except those of the Baltimore Conference, and one other, voting in the negative. A resolution was then offered declaring the action to be advisory only; but this was laid upon the table by a vote of 75 to 68. A resolution proposing the formation of two General Conferences was referred to a committee, which did not agree. The Southern delegates then presented the following declaration: "The delegates of the Conference in the slave-holding States take leave to *declare* to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding States." This paper was referred to a committee of nine, with instructions to devise a constitutional plan for a mutual and friendly division of the church if practicable. This committee made their report, which, after much discussion, was adopted by a very large vote, and is as follows: "The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slave-holding States, beg leave to submit the following report:

"*Whereas*, A declaration has been presented to this General Conference, with the signatures of *fifty-one* delegates of the body from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and church organization cannot be successively accomplished by them under the jurisdiction of this General Conference as now constituted; *and whereas*, in the event of a separation—a contingency to which the declaration asks attention as not improbable—we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

"*Resolved*, by the delegates of the several Annual Conferences in General Conference assembled, 1. That should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection: all the societies, stations, and Conferences adhering to the church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering by a vote of a majority to the Methodist Episcopal Church; provided, also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated.

"2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in the church, or, without blame, attach themselves to the Church South.

"3. *Resolved*, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences at their first approaching sessions to authorize a change of the sixth Restrictive Article, so that the first clause shall read thus: 'They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any other purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the voice of two-thirds of the members of the General Conference.'

"4. That whenever the Annual Conferences, by a vote of three-fourths of all their members voting on the third resolution, shall have concurred in the recommendation to alter the sixth Restrictive Article, the agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church South (should one be organized) all notes and book accounts against the ministers, church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church; and that said agents also convey to the aforesaid agent or appointee of the South all the real estate, and assign to him all the property, including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

"5. That when the Annual Conferences shall have approved the aforesaid change in the sixth Restrictive Article, there shall be transferred to the above agents of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church, the division to be made on the basis of the number of traveling preachers in the forthcoming minutes.

"6. That the above transfer shall be in the form of annual payments of $25,000 per annum, and specifically in stock of the Book Concern, and in Southern notes and accounts due the establishment, and accruing after the first transfer mentioned above; and until the payments are made the Southern Church shall share in all the net profits of the Book Concern in the proportion that the amount due them, or in arrears, bears to all the property of the Concern.

"7. That Nathan Bangs, George Peck, and James B. Finley be, and they are hereby appointed, commissioners to act in concert with the same number of commissioners appointed by the Southern organization (should one be formed), to estimate the amount which will fall due to the South by the preceding rule, and to have full powers to carry into effect the whole arrangements proposed with regard to the division of property, should the separation take place. And if by any means a vacancy occur in this board of commissioners, the book committee at New York shall fill said vacancy.

"8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises, the agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

"9. That all the property of the Methodist Episcopal Church in meeting-houses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

"10. That the church so formed in the South shall have a common right to use all copyrights in possession of the Book Concern at New York and Cincinnati at the time of the settlement by the commissioners.

"11. That the book agents at New York be directed to make such compensation to the Conferences South for their dividend from the Chartered Fund as the commissioners above provided for shall agree upon.

"12. That the bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference."

At the close of the General Conference the Southern delegates called for a Convention in the ratio of one to eleven of the members of the Annual Conferences, to meet in Louisville, May 1, 1845. The Conferences and churches in the South were found to be very generally in favor of separation. When the Convention met, Bishops Soule and Andrew presided, and after full deliberation, it declared the Southern Conferences a distinct church, under the style of "The Methodist Episcopal Church South." Bishops Soule and Andrew were requested to act as bishops in the new organization. Bishop Andrew at once gave in his adhesion; Bishop Soule deferred until the meeting of the General Conference the next year. In addition to the question of slavery, the Southern delegates had at the time of the General Conference joined in a protest against the action in the case of Bishop Andrew, characterizing it as extra-judicial and unconstitutional, claiming that the episcopacy was a co-ordinate branch of the government; and that a bishop could not be subjected, by a delegated Conference, to any official disability without a formal charge, trial, and conviction; and that the action in Bishop Andrew's case was subversive of the union and stability of the church. This protest was allowed to go on the journal, and a reply to it was made on the part of the majority. At the General Conference in 1846, William Capers, D.D., and Robert Paine, D.D., were elected bishops. The Discipline was revised, and those portions relating to slavery were stricken from it. H. B. Bascom, A. L. P. Green, and C. B. Parsons were appointed commissioners to settle financial matters with the M. E. Church. John Early was elected agent, and editors were elected for the church papers. Loving Pierce, D.D., was commissioned to attend the General Conference of the M. E. Church in 1848, to tender the fraternal salutations of the General Conference to that body.

In the mean time the Annual Conferences had voted upon that part of the plan which had been referred to them, and had declined to alter the Restrictive Rule; and the question of property was carried by the commissioners of the Church South to the Supreme Court. It was decided in their favor, and the Book Concern was divided according to the ratio of traveling preachers in the two bodies. A publishing house was established in Nashville, and the M. E. Church South, occupying chiefly the Southern States, was in full and successful operation. The breaking out of the Civil War in 1861 greatly embarrassed the action of the church in the border States. Its Book Concern with much of its property were occupied during the military operations by the armies either of the Confederacy or of the Union; and a few of the Conferences were temporarily almost disorganized. Since the close of the war the M. E. Church South has been rapidly recovering from its depression, and some important changes have been made in its economy. The Annual Conferences, formerly composed exclusively of ministers, have now four lay delegates (one of whom may be a local preacher) from each district; and the General Conference is constituted of an equal number of ministers and laymen. District Conferences are held in all the districts, and are composed of an equal number of ministers and laymen, and are presided over by a bishop whenever he is present. Quarterly Conferences are held as formerly, and Church Conferences for each charge are ordered once a month to consider the general interests of the charges. The probationary feature formerly existing has been removed, and applicants are now admitted directly into full membership. The ministerial term is extended to four years. The General Conference ordered a revised edition of the liturgy as prepared by Mr. Wesley to be published, which such churches might use as desired so to do; but it has not been introduced to any extent. The colored membership of the church after the war, in many localities, left the M. E. Church South and united with the African M. E. Church, or the Zion Church, or with the Methodist Episcopal Church. By the advice of leading ministers and members of the Methodist Episcopal Church South, many of the colored people formed themselves into a new organization, called the Colored Methodist Episcopal Church in America, adopting the Discipline and order of the Church South; and the General Conference of 1870 authorized the bishops to consecrate as bishops for the Colored Church two ministers chosen by them. Nearly all the colored membership which adhered to the Church South are now in this organization. (See Colored M. E. Church in America.) In 1850, H. B. Bascom, D.D., was elected bishop; in 1854, John Early, D.D., Geo. F. Pierce, D.D., and H. H. Kavanaugh, D.D., were added to the number; and in 1866, David S. Doggett, D.D., W. M. Wightman, D.D., E. M. Marvin, D.D., H. N. McTyeire, D.D., and John C. Keener, D.D., were elected to the same office. Bishops Bascom, Capers, Soule, Andrew, and Marvin have deceased. (See Bishops.) Seminaries, colleges, and universities have been multiplied, and Vanderbilt University has received a gift of a noble building and a handsome endowment. (See Vanderbilt University and Colleges.) A number of valuable works have been issued from the publishing house, together with reprints of standard works.

At the time of the separation, in 1845, there were about 450,000 communicants in the Southern Church. In 1860 there were 757,205, of whom 207,766 were colored. These numbers were somewhat reduced during the war, but since that period they have constantly increased, and in 1879 there were 3549 traveling and 5833 local preachers, and 820,426 members, of whom 4923 were Indians, and only 1202 colored. There were also 8941 Sunday-schools, and 421,137 scholars. Missions have been established in China, Mexico, and Brazil. There are 37 Annual Conferences. The statistics were reported, in 1875, as follows:

Conferences.	Traveling Preachers.	Local Preachers and Members.	Sunday-School Scholars.
Baltimore	178	25,548	21,417
Virginia	166	48,765	33,687
Western Virginia	59	13,208	7,925
Holston	161	38,868	23,226
North Carolina	146	54,551	27,737
South Carolina	149	41,109	17,945
North Georgia	170	54,204	27,171
South Georgia	109	29,652	12,332
Florida	51	8,881	3,593
Alabama	120	29,379	14,097
North Alabama	119	32,145	13,917
Louisiana	72	13,592	4,896
Mississippi	105	21,034	6,474
North Mississippi	124	28,165	9,340
Memphis	116	32,028	15,726
Tennessee	192	41,297	17,876
Kentucky	99	19,641	8,375
Louisville	119	29,885	10,663
St. Louis	51	10,573	5,610
Southwest Missouri	69	14,136	4,063
Missouri	126	25,129	11,915
Western	20	2,389	1,139
Denver	19	523	432
Indian Mission	18	4,859	943
Arkansas	53	11,016	4,671
White River	68	12,425	5,334
Little Rock	77	14,877	7,141
North Texas	83	19,301	5,938
East Texas	50	11,391	3,745
Texas	50	6,851	2,741
Northwest Texas	105	17,826	5,892
West Texas	47	5,132	1,903
German Mission	22	986	1,003
Los Angeles	19	913	521
Pacific	59	3,842	2,574
Columbia	20	1,077	360
Illinois	52	5,927	4,310
China Mission	...	107	67
Mexican Mission	...	83	60
Brazilian Mission	...	38	....
Bishops	8	8	....
Total	3271	731,361	346,759

Methodist Magazine, The.—In 1778, Mr. Wesley commenced the publication of *The Arminian Magazine* in London, for the purpose of more clearly expounding the doctrines and usages of Wesleyan Methodism, and to serve as a bond of union among his widely-scattered societies. That periodical, now called *The Methodist Magazine*, still lives. Copying his example, the General Conference of 1796 directed the publication of *The Methodist Magazine* in Philadelphia, to be patterned chiefly after the style of Mr. Wesley's magazine. It appeared in 1797 and 1798, but Mr. Dickins having fallen a victim to the yellow fever, and the publication having been somewhat embarrassed financially, it was discontinued. In 1816 the General Conference authorized the publication of a magazine, to be entitled *The Methodist Missionary Magazine*. This was commenced in 1818, but for some unknown reason the word missionary was omitted from its title. It was under the control of the book agents, and was the only organ published by the church until the establishment of *The Christian Advocate*, in 1826. It was published monthly until 1828, when it was changed to a quarterly, and the title of *Quarterly Review* was added to that of *Methodist Magazine*. Under this title it was continued until

1840, when it was merged into *The Methodist Quarterly Review*, which appeared in a new and enlarged form. The magazine was edited by the book agents until 1832, when Nathan Bangs was elected editor of *The Quarterly Review* and of the books generally. In 1836 it was under the care of Dr. Luckey, editor of *The Christian Advocate.* (See Quarterly Review.)

Methodist Protestant Church, The.—The ministers and members who formed this organization having originally been members of the Methodist Episcopal Church, its history is to some extent identified with that of the M. E. Church (which see). The economy of the parent church, adopted in 1784, having placed the legislative power exclusively in the hands of the itinerant ministers, there arose from time to time discussion and dissatisfaction. This manifested itself first among the local ministry, and spread from them to the membership. There was also some dissatisfaction occasionally expressed at the mode of making the appointments, and the power vested in the episcopacy. In 1820 the subject of an elective presiding eldership was discussed, and considerable excitement spread through the church. After the close of that General Conference William S. Stockton, a prominent layman of the M. E. Church, commenced the publication of *The Wesleyan Repository* at Trenton, N. J., which advocated lay representation in the Conferences of the church, and representation of the local preachers; the modification or abolition of the presiding eldership, and the modification or destruction of the episcopacy. Petitions for changes in the form of government were sent to the General Conference of 1824, but that Conference declared such changes to be inexpedient, and the propositions for change were voted down by a decided majority. A meeting was held by the friends of reform in Baltimore, May 21, 1824, at which they resolved to establish a periodical to be called *The Mutual Rights* of the ministry and members of the Methodist Episcopal Church, and to form union societies within the church in all parts of the United States to disseminate their principles and to correspond with each other. *The Repository* which had been commenced at Trenton was merged in *The Mutual Rights*, and an earnest and exciting controversy was conducted in its pages. The articles published and the formation of societies aroused much feeling in the church, and the result was that a number of persons in Tennessee, Virginia, Maryland, and Ohio were suspended or expelled from the church. The appeals taken to the Annual Conferences resulted in the confirmation of the various sentences. In the Baltimore Conference, Rev. Dennis B. Dorsey was arraigned for having recommended the circulation of *The Mutual Rights*, which it was alleged contained false and injurious statements in reference to certain ministers and to the character of the church, while the Reformers claimed that the only point at issue was the right to organize for the purpose of effecting desired changes. In 1827 a number of persons were expelled in the city of Baltimore for being members of the union society and taking part in its movements. This expulsion was followed by the withdrawal of a number of their friends, who alleged that the persecution was wholly owing to a difference of opinion about church government. Those who had been expelled and those who withdrew organized themselves January, 1828, into a society called the *Associate Methodist Reformers.* It embraced about 200 members and 14 preachers. Prior, however, to this organization a General Convention of Reformers had met in Baltimore in November, 1827, composed of about 60 delegates from various sections of country. This body prepared a memorial setting forth their grievances, and which was presented to the General Conference which assembled in Pittsburgh, Pa., in May, 1828. The Conference proposed the restoration of the expelled and suspended parties to membership on condition that *The Mutual Rights* should be discontinued, and that the union societies within the church should be dissolved. The Reformers declined to accept this proposal, and a General Convention was called to meet in St. John's church, Baltimore, on the 12th of November, 1828. The controversy became more extensive, and expulsions and withdrawals continued in numerous places, and the Associate Methodist societies grew in numbers and influence. The Convention assembled, and continued in session ten days; eleven of the States and the District of Columbia were represented. Nicholas Snethen presided, and William S. Stockton acted as secretary. They reviewed the answer of the General Conference, and replied in these words: "We cannot in conscience admit the correctness of their claims, nor recommend the Reformers to abandon the prosecution of an object which we consider of vital importance to the future welfare of the church." Articles of association were agreed upon, and a provisional church was organized under the name of the *Associated Methodist Churches.* A committee was appointed to draft a constitution and Discipline, and to compile a hymn-book. They adjourned to meet in General Convention Nov. 2, 1830, in the same place. The Convention of 1830, when assembled, was composed of 114 ministerial and lay delegates, in equal proportion, 83 of whom were in attendance, representing a constituency of some 5000, including about 80 ministers. Francis Waters, D.D., was elected president, and W. C. Lipscomb secretary. After full deliberation the title of the church was agreed upon as the *Methodist Protestant Church;* a declaration of the principles was prepared, and provisions were adopted for the regulation and government of the church. The whole territory was divided into districts, circuits, and stations. The episcopacy and presiding eldership were rejected. In each district an Annual Conference was to be held, composed of all the ordained itinerant ministers. Each Annual Conference was authorized to elect its president annually. The General Conference was to meet once in seven years, and to consist of an equal number of ministers and laymen, the ratio of representation being one minister and one layman for every thousand persons in full membership; each district, however, being entitled to one minister and one layman. These were to deliberate in one body, but if required by any three members, on the final passage of a question, the ministers and laymen should vote separately, and a concurrent vote should be necessary for the adoption of any article. The same plan was to be observed in the Annual Conferences. The class-leaders were to be elected annually by their classes; but if any class neglected or refused to elect a leader, then the superintendent should nominate and the class elect. The provisions in reference to suffrage and eligibility to office were restricted to white ministers and male members in full connection and of twenty-one years of age. This provision subsequently gave rise to the separation of the church in 1858. It was claimed by some of the Reformers that the occasion for the insertion of this clause was, that a District Conference in Baltimore was dissolved by the votes of nine colored members, who had not previously claimed the right to vote, but were used for the occasion, and that its design was to prevent a similar occurrence, and also to avoid any conflict with State laws. They also adopted a clause that no minister, preacher, or member should be expelled for disseminating matters of opinion alone, except they be such as are condemned by the word of God. Specific rules were also adopted to secure fair and impartial trials, and appeals for accused ministers and members. A provision was also adopted for reaching alleged unlawful action by a General Conference. The General Rules of Mr. Wesley, and the Articles of Religion contained in the Discipline of the Methodist Episcopal Church, were adopted in full, and the same means of grace and usages were continued. The itinerant ministry was also preserved with some modifications to suit exceptional cases. A ritual was adopted, in substance the same as has been used in the Methodist Episcopal Church, with two exceptions: in the Lord's Supper no consecration either by word or act is allowed, and in 1874 the order of deacons in the ministry was abolished. A hymn-book was adopted, which had been compiled by John J. Harod, the first book agent, and a committee was appointed to secure a charter for a Book Concern. *The Mutual Rights*, adding the phrase "and Methodist Protestant," was adopted as an official organ, to be edited by B. Gamalial Bailey, M.D. The first number of its new series appeared Jan. 7, 1831, and the title was subsequently abbreviated to *The Methodist Protestant*, which has been published without intermission to the present time. The Methodist Protestants claim that they were not in any fair sense a secession, but having been expelled, as they thought unjustly, or having withdrawn to avoid such a result, they thought it necessary to organize a church for themselves and for their children. As the church property had been secured by the form of deed for the Methodist Episcopal Church, the Reformers were compelled to build for themselves, except in cases where the deeds had been drawn without the usual specification, or where the societies withdrew *en masse*. A number of the ministers who had written in advocacy of reform declined to enter the new organization, and the members were in many places dependent on local ministers, who were then pressed into active work. Among these some of the most prominent were Dr. Samuel K. Jennings, Dr. Francis Waters, James P. Williams, S. Linthicum, Dr. John French, Dr. E. Finney, Dr. Holcomb, Charles Avery, D. Zollickoffer, George A. Reed, W. C. Lipscomb, and others. The leaders among the itineracy were Asa Shinn, Nicholas Snethen, Alexander McCaine, D. B. Dorsey, George Brown, Eli Henkle, W. C. Pool, Frederick Stier, and others; the first three were especially prominent, but by reason of age they did not long itinerate. The first General Conference met in Georgetown, D.C., May 6, 1834, Nicholas Snethen presiding and W. C. Lipscomb as secretary. At that time 14 Annual Conferences had been formed and the membership had increased to nearly 27,000, and there were about 500 preachers. At this Conference some changes were made in the Discipline. The Book Concern was placed upon a new basis, and the paper was, during the succeeding four years, edited by Nicholas Snethen and Asa Shinn, succeeded by Dr. Davies. A church was organized about this time in Charleston, S. C., which became the nucleus of the South Carolina Conference. Societies were formed for the support of the ministry. A Superannuated Fund Society was chartered in Maryland, whose vested fund now amounts to $60,000. Efforts were also made to institute colleges and seminaries. One was started by Dr. Francis Waters, near Baltimore, which was continued for a number of years. The constitution had provided for a General Conference every seven years, but it was found advisable to have a special Conference called in 1838. The Annual Conferences concurred, and it was held in Pittsburgh, Pa., with Asa Shinn as president, and the recommendation was adopted that the Conference should meet quadrennially. A plan to give the Book Concern more efficiency was matured, and Thomas H. Stockton was elected editor. Subsequently resigning, he was succeeded by E. Yates Reese, who filled the position until 1843. From 1843 to 1846, Augustus Webster, D.D., was editor, when E. Y. Reese was re-elected, and held the position until his death, in 1861. A new hymn-book was prepared by Rev. T. H. Stockton and adopted by the Conference, which continued in use until 1858, when the present book was prepared. In 1838 the number of Annual Conferences had increased to 16.

About this time a new paper was started in Ohio by Rev. C. Springer, called *The Western Recorder.* It was continued by Rev. A. H. Bassett for a number of years, and finally became *The Methodist Recorder*, the official organ of the Methodist Protestant Church of the North and West, and is now edited by Alexander Clark, D.D.

At the General Conference of 1842 a few minor changes were made in the Discipline, and a correspondence opened with secedent Methodist bodies in England. The slavery question came prominently before the Conference and was largely discussed, but no decisive action taken. The report of the Book Directory showed a large business, but unsatisfactory results. The periodical was doing well. The Annual Conferences had increased to 21. Fuller statistics were reported to this General Conference than ever before. A recapitulation shows: stations, 49; circuits, 259; missions, 52; ministers and preachers, 634 itinerant and 525 unstationed or local; members, 53,875, whole number, 55,034; church property, $412,225.

The General Conference of 1846 met at Cincinnati, O., and was composed of 71 delegates. The constitution of the church restricts this body to 100 members. To keep it within this bound the ratio of representation is changed *pro re nata.* Delegates were named from twenty-five Conferences. More discretionary power was given to Annual Conferences with respect to missionary labor. The slavery question also greatly excited the Conference. The following resolution, offered by Rev. Dr. J. S. Reese, was finally adopted: "*Resolved*, That in the judgment of this General Conference the holding of slaves is, under many circumstances, a sin against God, and in such cases should be condemned by the Methodist Protestant Church; nevertheless it is our opinion that, under some circumstances, it is not sinful. This General Conference does not feel authorized by the constitution to legislate on the subject of slavery, and by a solemn vote we present to the church our judgment that the different Annual Conferences, respectively, should make their own regulations on this subject, so far as authorized by the constitution." A favorable report was made on the condition of the Book Concern and periodical. Twenty-nine Annual Conferences were recognized; in addition, Texas, Missouri, and Wabash had been organized, making thirty-two. The statistical tables of these Conferences show the following aggregates: stations, 67; circuits, 356; missions, 81; itinerant ministers and preachers, 761; unstationed ministers and preachers, 677; members, 59,905; churches, 662; parsonages, 40.

In 1850 commissioners were appointed to consider a proposition from the trustees of Madison College, Uniontown, Pa., to make it a church institution, and it was subsequently opened under the auspices of the general church, Rev. Francis Waters, D.D., being president. The report of the Book Concern and periodical showed them to be in a prosperous condition. The Conference ordered a catechism for children to be drawn up and published. The statistics showed: stations, 63; circuits, 351; missions, 104; itinerant ministers and preachers, 778; unstationed ministers and preachers, 697; members, 64,219; churches, 803; parsonages, 57; value of church property, $708,415.

At the General Conference of 1854 thirty-six Annual Conferences were called. It was crowded with business, and the minutes are voluminous. A Home and Foreign Board of Missions had been established at Pittsburgh, Pa., and its proceedings came under review. Madison College also engaged much attention. Numerous petitions on suffrage, for striking out the word "white" in twelfth article of constitution, and others for retaining it, were presented. The question was finally disposed of by adopting the following, which covers kindred points, as to the sinfulness of holding slaves, etc.: "*Resolved*, That, according to the constitution of the Methodist Protestant Church, taking the word of God for the rule, the local judiciary, and not the General Conference, is the proper tribunal by which all questions of morality, bearing upon the standing of members of the Methodist Protestant Church, should be determined." The ratio of representation was fixed at one minister and one layman for every 1750 members. The statistics showed 34 Annual Conferences, with an aggregate of 78 stations, 405 circuits, 103 missions, 916 itinerant and 767 unstationed ministers, 70,018 members, 982 churches, 118 parsonages, $1,009,275 value of property. The Book Concern and periodical were removed from under the direct control of the Conference and placed under a convention of Conferences to meet at the same place and time with the General Conference. This measure was inaugurated in the interest of *The Western Recorder*, and provided for an equitable division of the Book Concern assets and a change of the name from *Western Recorder* to *Western Methodist Protestant.*

In the *interim* of the General Conferences of 1854 and 1858 grave complications occurred in the general church. The slavery question was agitating the whole country. At Madison College the conflict opened. Located in a free State, but with a faculty principally from slave States, strife was soon engendered. Steps were taken to found a college at Lynchburg, Va, and the faculty of Madison were invited to take charge. They tendered their resignations. College buildings were erected at Lynchburg and an organization effected; and Madison soon after was compelled to suspend. The Conferences West and North in 1857 held a Convention in Cincinnati, O. It was agreed not to attend the ensuing General Conference, and a memorial was prepared setting forth their *ultimatum.*

A delegation appeared at the General Conference of May, 1858, bearing this memorial, which was presented by Rev. William Collier, D.D. (See Methodist Church.) It was referred to a committee, who gave it full consideration, and reported adversely. Finally, after discussion, a paper was adopted designed as a plan of pacification. This, however, was not acceptable to the Conferences North and West, which called a Convention, and declined to continue further relations with their brethren in the Southern States, and carried about one-half of the membership with them.

Reports were made from Madison College and the Board of Missions at Pittsburgh, Pa. This Conference directed a revision of the hymn-book and the preparation and publication of a larger catechism. The ratio of representation was fixed at fifteen hundred. The Civil War beginning April, 1861, operated most disastrously upon the interests of the church. *The Methodist Protestant*, the official organ of the church, carefully abstained from all participation, as a religious journal, in the partisan strife, but the establishment of military lines between the combatants cut off more than one-half its circulation, thereby compelling the Book Directory to reduce its size and to sacrifice a large part of its vested fund to meet the expenses of the Book Concern. Its Maryland patrons, however, unitedly gave it full support in its non-political policy. On the 14th of September, 1861, its editor for nearly twenty years, E. Yeates Reese, D.D., "ceased at once to work and live." It was then issued by a committee, and a communication was addressed to the Secretary of War, asking permission to supply the subscribers in the South with the church paper by flag of truce. This request was made with the distinct pledge that nothing should appear in its columns favoring either side, as had been its policy in the past, and if necessary a file of the paper was to be kept at the War Department. Permission was soon given by an autograph letter from Mr. Stanton. The post-office department continued to forward the paper by flag of truce via Fortress Monroe until official information was given that the packages were not distributed beyond the lines.

The General Conference of 1862 met in Georgetown, D. C., on the 6th of May. None but the representatives from the Maryland Conference were present. An organization was effected, but no attempt was made to transact business, and the session adjourned after authorizing the officers to call a meeting at such time and place as Providence might indicate. Meanwhile the Conferences south of the Potomac continued to assemble when it was found possible under the disabilities of the war, and followed the old-time policy of the church in abstaining from partisan deliverances, except in a single instance in North Carolina. In Maryland the church maintained her members, and kept the official paper afloat, but all south of her lines churches were burned and fell into decay. *The Methodist Protestant* was edited gratuitously, by committees of ministers having pastoral charges in Baltimore, until the 13th of May, 1865, when Rev. J. Thomas Murray was formally elected editor by the Book Directory.

The officers of the last General Conference having issued a call, it re-assembled in Georgetown, D. C., in May, 1865. The officers resumed their places, and it was found that, in addition to the Maryland delegates, certain brethren from the North and West appeared and were accorded seats. The Convention on the Book Concern and periodical was organized, and changes made in its regulations. The Conference, as such, was formally received at the Executive mansion by President Johnson, and addresses made. The following paper was also passed in Conference session:

"*Whereas*, Article 23d of the Articles of Religion of the Methodist Protestant Church declares that the President, the Congress, the general assemblies, the governors, and the councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective States, and the said States are a sovereign and independent nation, and ought not to be subject of any foreign jurisdiction; *and whereas*, Article 5th declares that the Holy Scriptures contain all things necessary for salvation; *and whereas*, the Methodist Protestant Church has never repealed these Articles of Religion, and never has entertained the purpose of doing so, or of denying any duty enjoined upon it by the Scriptures, we deem it unnecessary to make any further declarations of our principles; but in view of the condition of the country at this time, and our duty at all times, exhort the ministers of the Methodist Protestant Church not only to 'submit to the powers that be,' but most earnestly to pray for those in authority, that they may be 'ministers of good,' and that we and all our fellow-citizens may be enabled to live 'quiet and peaceable lives in all godliness and honesty.' "

The General Conference of 1866 convened in Georgetown, D. C. Most of the Conferences represented at the Conference of 1858 were represented now. A General Convention was called to meet in May, 1867, in Montgomery, Ala. The same place was appointed for the meeting of the General Conference, provisional on a failure to call a Convention, as provided by the constitution. Rev. J. Thomas Murray was elected editor and T. W. Ewing book agent. The course of the Conferences North and West in separating from the church was reviewed in a series of resolutions, the last of which reads as follows: "*Resolved*, That while this General Conference cannot approve the course pursued by certain Conferences in the North and West in separating themselves from us, and while we disavow responsibility for anything done by said Conferences, individually or in Convention, we also disavow unkind feeling for those who have gone from us, and will most cordially receive any Conference that shall hereafter evince a desire for reunion by conforming to the Constitution and Discipline of the Methodist Protestant Church." The General Conference of the M. E. Church South having adopted their present scheme for lay delegation, overtures for a union were made by that body, in a communication from Bishop McTyeire, through Rev. Dr. Deems as personal bearer. The communication proposed the appointment of commissioners from either body to consummate a union. The messenger was cordially received, and the message carefully considered. It was finally ascertained that the General Conference lacked power in the premises, but it was determined to appoint such commissioners, if a General Convention for May, 1867, should be called.

After March, 1867, owing to financial difficulties, the paper was edited impersonally for three years, the labor being performed by Rev. Dr. S. B. Southerland, Rev. T. D. Valiant, Rev. Dr. E. J. Drinkhouse, and Rev. Daniel Bowers. Then by Rev. Dr. J. J. Murray and Rev. Daniel Bowers. Again by Rev. Dr. A. Webster, Rev. Dr. J. J. Murray, and Rev. Daniel Bowers.

Two-thirds of the Annual Conferences having concurred in the call for a General Convention, it convened at Montgomery, Ala., May 7, 1867. Eight Conferences were represented. Bishops Pierce and McTyeire, and Rev. J. E. Evans were introduced as Commissioners from the M. E. Church South. Rev. Dr. L. M. Lee subsequently joined them. A communication was received from them, and addresses made proposing a union of the two churches. They were cordially received, and the paper properly referred to a commission of one minister and one layman from each Annual Conference represented in the Convention. As the result of many interviews with these commissioners a paper containing fifteen points of difference was submitted from the Methodist Protestant side, and the final answer of the conferring brethren showed that the M. E. Church South commissioners did not have, as was supposed, plenary powers to treat with the Methodist Protestant Church, but were shut up to a proposal to receive the church into the M. E. Church South. It was then proposed in turn that the points of difference be referred for the action of the Annual Conferences of both churches, in view of a subsequent joint meeting of the commissioners on the 1st day of May, 1868, at Lynchburg, Va. The Annual Conference of the Church South took no action, however the meeting at Lynchburg never took place, and the whole scheme failed. Various changes were made in the organic law of the church, the more important being the extension of the "Restrictive Rules," so called, whereby itinerant ministers were allowed, in the wisdom of the Annual Conference, to remain four consecutive years on the same field of labor, instead of two years in stations and three on circuits, as had been the law from 1830; and a change of the law making it possible to hold a General Convention of the church at any time the Annual Conference might appoint. In this interval certain prominent ministers, who had encouraged the union movement with the M. E. Church South, fomented disaffection, and in consequence secessions took place, principally in Virginia and Alabama, of ministers and churches to the M. E. Church South.

The Tenth General Conference assembled in Baltimore, May 6, 1870. But sixteen out of twenty-five Annual Conferences had representatives present. Rev. Drs. T. M. Eddy and John Lanahan, bearers of a paper from the commission of the M. E. Church, were received. This communication expressed fraternal regard, and, after alluding to the sameness of doctrine, and "common historic memories," asked if there might not be "a closer bond of union." Subsequently the committee to which it was referred reported, reciprocating the kind and fraternal expressions, and suggesting that the bond of union might be strengthened by an interchange of delegates, by editors refraining from "irritating controversy," and by co-operation in missionary work. Since that period delegates have been interchanged. Delegates were also present from the M. E. Church South, and from the Methodist Church. The latter having expressed a desire for reunion, it was agreed that should the Methodist Church appoint commissioners for the purpose, the president of the Con ference should appoint a like number to confer with them.

The Western Maryland College was recognized as an institution of the general church, and recommended to the patronage of the people.

The Eleventh General Conference assembled at Lynchburg, Va., May 1, 1874. Eighteen Annual Conferences were represented. A memorial asking for legislation on the sale and use of intoxicating beverages was received. The Conference declined such action, on the settled policy of the Methodist Protestant Church not to legislate on moral and political questions. A fraternal correspondence by telegraph was held with the General Conference M. E. Church South, then in session at Louisville, Ky. A Board of Home and Foreign Missions was established in Baltimore, Md., Rev. S. B. Southerland, D.D., president. The committee on revision of the Discipline reported favorably on the abolition of the *order* of deacon in the church, and it was adopted by a more than two-thirds vote. After much discussion a committee of nine was appointed to confer with a like committee from the Methodist Church on the subject of union. The joint committee met in Pittsburgh Oct. 27, 1875, and agreed upon a basis of union, consisting of sixteen articles. These articles were to be submitted to General Conventions of the two churches in May, 1877. The call for such a Convention was issued and concurred in by nearly all the Conferences of both churches.

The Book Directory in 1874 elected, by a two-thirds vote, Rev. E. J. Drinkhouse, M.D., as editor, and he was authorized "to manage all the business pertaining thereto." The minutes were imperfectly reported, but showed from 17 Conferences 546 ministers, 49,319 members, and church property valued at $1,122,351. The Missouri, South Illinois, and McCaine Conferences did not report.

The Conventions met in Baltimore separately on May 11, 1877, and after a few days' deliberation united, May 16, in one body. (See METHODIST CHURCH.) Thus the separation of 1858 ended in the reunion of 1877. The style of the church continues to be "*The Methodist Protestant Church*," and the Discipline and economy of the church remain essentially the same. The principal college and theological school in the East is at Westminster, Md. (See WESTERN MARYLAND COLLEGE.) There is also a college at Yadkin, N. C., and one at Bowden, Ga. In the West, Adrian College, in Michigan, is a promising institution. A Book Concern is established in Baltimore, and *The Methodist Protestant* has a circulation of about 4000. A local paper (*The Central Protestant*) is also published at Greensboro', N. C. A Book Concern is also located in Pittsburgh, where *The Methodist Recorder* is published.

The following table presents the statistics as reported before the union, with the Northern statistics added, showing the condition of the church in 1877:

Annual Conferences.	Itinerant Ministers and Preachers.	Members.	Value of Ch. Property.
Maryland	110	13,402	$785,265
Virginia	28	3,300	27,000
West Virginia	43	9,480	69,000
North Carolina	45	9,300	74,150
Georgia	30	2,462	15,899
Arkansas and Louisiana	32	2,645	22,900
Texas	35	1,700	2,500
North Mississippi	18	1,300	3,000
North Arkansas	31	1,800	5,000
Alabama	35	2,900	60,000
Pennsylvania	15	707	26,800
Tennessee	18	1,209	9,200
West Tennessee	17	1,140	3,500
Illinois and Des Moines	6	510	11,000
Indiana	30	2,110	29,500
South Carolina	9	1,075	9,775
McCaine	11	1,100	3,000
Colorado	19	800	2,000
South Illinois	11	800	4,000
Mississippi	8	580	2,750
S. E. Missouri	5	150	1,000
	556	58,460	$1,168,389
"Methodist" Church	758	58,072	1,494,347
Total	1314	116,532	$2,662,736

Metropolitan Chapel Building Fund (English Wesleyan).—This important fund was established in 1861. Its object was to aid by grants and loans the erection of chapels in those parts of the metropolis and its environs where there was a deficiency of chapel accommodation. A report was presented to, and received the sanction of, the Conference of 1862. The usual guards were associated with the introduction of the scheme. Every case of erection must, according to existing rules, pass through the quarterly and district meetings, and receive the sanction of the chapel committee. This fund is now fully established, and has from its commencement been attended with encouraging success. A public meeting is held yearly at the Centenary Hall. On each occasion a most gratifying report of the income and expenditure of the "Metropolitan Wesleyan Chapel Building Fund" has been presented. At the Conference of 1870, by the request of the committee of this fund, a minister was set apart to the office of secretary, and the Rev. Gervase Smith, M.A., was appointed to discharge the duties of that office. With princely munificence, Sir Francis Lycett, in addition to former services and large contributions at the origination and in the promotion of the fund, offered at this Conference to give £50,000 during the next seven years if an equal amount were contributed by friends throughout the connection. At the Conference of 1871, the secretary reported that since the inauguration of the fund in 1862, 21 large chapels had been erected, 2 enlarged, and several school-rooms built, giving accommodation to 25,000 additional persons, at a cost of £134,000. In the short space of two years the promised contributions from the provinces, in response to the challenge of Sir Francis Lycett, amounted, as reported in 1872, to the sum of £57,072, when it was determined that the list should still remain open for additional contributions. During the year five of the fifty new chapels were opened for public worship. At the last Conference (1876) it was announced that since its commencement the chapel accommodation had been doubled in London. Some of the trusts are now free from debt, and from one of these help has been afforded to a needy case in the same circuit by a contribution of £1000. The Conference now directs that annual collections shall be made and public meetings held in each of the circuits within the metropolitan area.

Mewburn, William, Esq., of Pall Mall, Manchester, Halifax, and Wykham Park, Banbury, England, was born in 1817. Trained as a lawyer, he abandoned the profession on his arriving at manhood for that of a stock-broker at Halifax, and subsequently at Manchester, where his firm (Mewburn & Barker) has the reputation of occupying the first position on the Exchange. Mr. Mewburn is stated to be one of the largest holders of railway stock in the United Kingdom. He retired from active business in 1865, and purchased a large estate, comprising the manor of Wykham, near Banbury, where he now resides. In politics, Mr. Mewburn is a Liberal of the "Manchester School." He contested Banbury in Liberal interests in 1866. Mr. Mewburn is a devoted and generous supporter not merely of Methodism, but of other Non-conformist churches. Together with Sir Francis Lycett, he initiated a gift of £10,000 to the movement for the "Extension of Methodism in rural districts." He has contributed very largely to the erection of numerous chapels in the districts in which he has resided. He is a member of most of the Wesleyan connectional committees.

Mexico, Methodist Missions in.—The republic of Mexico, whose territory adjoins that of the United States, consists of twenty-seven states, one federal district, and one territory, united into a common government under a system similar to, but not identical with, that of the United States. It has an area of 761,640 square miles, and a population of 9,169,707. The people are of several races, of which those of Spanish descent, amounting to about 2,000,000, are dominant, while the Indians, numbering about 7,000,000, are of all degrees of civilization. Nearly all of the inhabitants are attached to the Roman Catholic Church, and a very large proportion of them are exceedingly intolerant. Until the accession of President Juarez, in 1861, the government was under the influence of the Roman Catholic priesthood, who possessed large domains, amounting to more than one-half the value of the land of the country, and exercised control over the political and social life of the nation. President Juarez adopted a policy tending to emancipate the state from this influence. His efforts were thwarted by the conquest of the country by the French and the imperial rule of Maximilian, which was favorable to the church party. Upon his restoration to power, in 1865, President Juarez continued to apply his policy for the separation of church and state, which was completely carried out during his administration and that of his successor, President Lerdo de Tejada. Under it religious liberty has been fully provided for by law, the enormous estates of the church have been appropriated to the service of the state, the monasteries have been suppressed, and monastic vows abolished, and free opportunities have been given for the introduction of modern thought and the establishment of Protestant churches and missions. These opportunities have been improved by the leading churches of the United States, particularly by the Baptist, Presbyterian, Protestant Episcopal, and Methodist Episcopal Churches. The efforts of the missions, although approved and in a measure protected by the government, met with strong opposition from the people of the church party, which has often ripened into violence.

The Missionary Society of the Methodist Episcopal Church in 1871 made an appropriation of $12,500 for the establishment of a mission in Mexico. In November, 1872, the Rev. William Butler, D.D., was appointed superintendent of the mission. Bishop Haven was commissioned in December of the same year to visit the country and inquire into the prospects for prosecuting a successful work. He found the situation favorable, and Mr. Washington C. De Pauw, of New Albany, Ind., having given $5000 for that purpose, he opened negotiations which resulted in the purchase of the Cloisters of San Francisco, in the city of Mexico, and of a part of a former church of the Inquisition, in the city of Puebla, for the use of the mission. Dr. Butler reached the city of Mexico Feb. 19, 1873, and was joined there by the Rev. Thomas Carter, D.D., and the Rev. William H. Cooper, D.D., of the American and Foreign Christian Union. At the end of the year five native laborers had been added to the missionary force. English congregations had been organized in the cities of Mexico and Pachuca, with a regular attendance of 105 persons, and seven Mexican congregations had been formed in the city of Mexico, in Puebla, Pachuca, Real del Monte, Orizaba, and Miraflores, with a total average attendance of 219 persons; two class-meetings had been organized, with a regular attendance of 39 persons, English and Mexicans, and three Sunday-schools, with 8 officers and teachers and 47 scholars. In 1874 the missionary force had been increased to four missionaries, twelve native assistants, and two missionaries of the Woman's Foreign Missionary Society; five congregations had been organized in the city of Mexico, five day-schools established, with an attendance of 62 boys and girls, and 23 orphans taken in charge. A mission press was established in 1875, from which were issued 62,000 copies of tracts and books and hymns, the first and second catechisms of the church, the ritual in full, and the publication of Mr. Wesley's Sermons was begun. A theological seminary was commenced in the same year at Puebla. The girls' orphanage of the Woman's Foreign Missionary Society made its first report in this year.

The following is a summary of the statistical report made by the mission in 1876:

Missions.	American Missionaries.	Native Preachers.	Full Members.	Probationers.
Mexico City, Trinity	5	4	33	27
" " Santa Inez	...	...	15	10
" " Santa Caterina	...	...	...	30
Miraflores	...	1	30	15
Tlalmananco	...	...	...	15
Ameca	...	1	...	40
Chimal	...	...	...	20
Puebla	1	1	33	100
Orizaba	1	1	...	56
Cordova	...	...	...	20
Pachuca	3	1	72	100
Real del Monte	...	...	...	12
Guanajuato	2	2	...	60
Leon*	...	...	...	...
Queretaro	2	1	...	...
Total Mexican work	14	12	111	389

Six theological students were recorded at Puebla and 2 at Guanajuato, making in all 8 theological students. The other statistics of the Mexican work in 1876 are:

Total average attendance on public worship, 803; number of orphans (40 girls in the city of Mexico, 17 boys at Puebla), 57; teachers in day-schools, 9; scholars in the same, 277; teachers in Sunday-schools, 29; scholars in the same, 402; Bible-women, 2; churches (1 in Mexico, 1 in Puebla), 2; other places of worship, 12; parsonages, 6; probable value of the churches and parsonages, $70,398; amount of contributions during the year in Mexico for church building, the press, the orphanage, and the poor, $1030.36.

The five English congregations in the city of Mexico, Miraflores, Orizaba, Pachuca, and Real del Monte, reported 1 missionary, 2 local preachers, 17 full members, 1 probationer, an average attendance on worship of 131 persons, 1 teacher and 25 scholars in the day-school at Pachuca, 12 teachers and 103 scholars in Sunday-schools, church property valued at $975, and contributions of $720. A newspaper, called *El Abogado Cristiano Illustrado*, or *The Illustrated Christian Advocate*, was begun in connection with the mission in 1877. This is a beautiful sheet, and is gaining a good circulation.

The mission of the Methodist Episcopal Church South in the city of Mexico was begun in 1873, Bishop Keener having previously visited the country and arranged for the work. The Rev. J. T. Davies was the first superintendent, and was assisted by two native preachers, Sorteney Juarez and José Elias Mota. Mr. Davies returned home on account of ill health in 1875. A church building was begun, which was completed and dedicated on the 22d of August, 1875, and a free school was established for boys and girls. No formal church organization was attempted till the 1st of November, 1875, when a society was duly formed with 25 members, who increased in two months to 60. A Bible-class of 20 young men was also organized, together with a night-school for adults, which was well attended, and day-schools for boys and girls, each with about 30 attendants. In 1876 the mission was represented by one of its members, Francisco Villeyes, as a student at Vanderbilt University, who had begun a translation of Wesley's Sermons into Spanish; by another, Juan Pardo, at Emory College; and by a third, Juan S. Valencia, at Wofford College, Spartanburg, S. C. According to the report of 1877 the mission included 2 ordained native elders as missionaries, 2 teachers, 70 members, 30 pupils in the Sunday-school, and 65 in the day-school.

The first Mexican border missions of the Methodist Episcopal Church South in Texas were started in 1874, when Dorotea Garcia was licensed to preach, and placed in charge of a small congregation of Mexicans already gathered at Corpus Christi, and Felipe N. Cordova was licensed and appointed to start a mission at San Diego. The two missions reported nearly 100 members to the succeeding Conference. The Mexican border mission district was organized by the West Texas Conference in December, 1874, and placed in charge of the Rev. A. H. Sutherland as superintendent, with three native preachers. At the Conference held in October, 1876, the superintendent reported 10 preachers and nearly 300 members. From that time till June, 1877, there had been 105 adult and 37 infant baptisms. The missionary report of the Methodist Episcopal Church South for 1877 gives the following detailed statistics of the stations: Corpus Christi, 56 members, 1 Sunday-school, with 30 scholars; San Diego, 122 members, 100 Sunday-school scholars, 1 church worth $400, 1 parsonage worth $400; Rio Grande, 13 members, 35 Sunday-school scholars; San Antonio, 55 members, 30 Sunday-school scholars; Lodi, 7 members, 13 Sunday-school scholars. Other stations were at Presensas, Concepcion, Roma, Laredo, Graytown, San Antonio River, Hidalgo, Eagle Pass, and Brownsville, concerning which no report of members is made.

An active missionary work was pursued in Mexico for several years by the American and Foreign Christian Union, an undenominational society, organized for the support of missionary work among non-Protestant Christians. When this society decided to withdraw from foreign countries and devote its attention to the Roman Catholics in the United States, its missions were transferred to other societies.

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* Twenty attendants on worship.

The Northern Presbyterian Church of the United States has a mission in Mexico, with 4 stations, and several out-stations, 10 churches, 4 American and 12 native missionaries, 2500 communicants, and 243 scholars in boarding- and day-schools. The Southern Presbyterian Church has a mission station at Matamoras, with 2 out-stations at Brownsville, Tex., and Santa Rosalia, 1 American missionary and 4 native helpers, 75 communicants, 86 Sunday-school and 65 day-school scholars, and 3 students for the ministry. The American Baptist Home Missionary Society has organized several churches in Eastern Mexico. The American Board has stations at Monterey and Guadalajara, with 12 churches, 6 missionaries and assistants, and several native helpers; and the Church of Jesus, organized a few years ago, has become a considerable body, affiliated with the Protestant Episcopal Church in the United States, and has taken the name of the "Mexican Branch of the Church of our Lord Jesus Christ."

Michaux, J. L., of the Methodist Protestant Church, was born at St. Domingo, Cumberland Co., Va., Sept. 1, 1824. At nineteen years of age he joined the Methodist Protestant Church at Double Springs camp-meeting, in August, 1843. Six months after he became assistant class-leader; was licensed to exhort within the same year; in 1845 was licensed to preach, and in 1846 commenced the work of a traveling preacher. After filling various appointments, in 1856 a failure of voice necessitated a superannuated station, which continued to 1866. From 1863 to 1865 he edited and published the Conference paper, *The Watchman and Harbinger*, at Greensboro', N. C. On reentering the active ranks in 1866, he became executive of the district, and was elected the second time, and at the end of the term was forced back into the superannuated ranks by an almost complete prostration of voice. From 1868 to 1874 he was engaged in secular pursuits. In May, 1874, he became editor and publisher of *The Central Protestant*, at Greensboro', N. C., organ of the North Carolina Conference, and was a representative to the General Conference of 1874, and to the General Convention of 1877.

Michigan (pop. 1,184,059).—The discovery and early settlement of Michigan were made by the French missionaries and fur-traders. The site of Detroit was probably visited as early as 1610. Soon after the middle of the seventeenth century numerous trading-posts were established. In 1701 an expedition under a French explorer founded Detroit. The State came under the dominion of Great Britian in 1763. On the expulsion of the French, the Indians resolved on the extermination of the whites, slaughtered several garrisons, and Detroit itself underwent a long siege. At the close of the Revolutionary War, Michigan was not at once surrendered, and Detroit was not taken possession of by the Americans until 1796, from which time it was included in the Northwest Territory. In the War of 1812, Detroit was taken by the British, but they were driven out of the Territory by General Harrison, and in 1814 a truce was entered into with the Indians. In 1819 Michigan was organized into a Territory. In 1835 a constitution was formed, and in 1836 it was admitted into the Union. Methodism had great obstacles in its way at the beginning of its history in this State, both from the ravages of war and the nature of the population. In 1803, a local preacher by the name of Morgan entered the Territory and preached at Detroit. In 1804, Nathan Bangs, having traveled from New York on horseback, passed over from Canada and preached in the city without apparent success. The place was then "wofully depraved, with a conglomerate population of Indians, French, and Americans." Subsequently it was visited from Canada by William Case, who crossed the Detroit River on the floating ice; and shortly after, an Irish local preacher—William Mitchell—organized the first Methodist society in the city, which was also the first in the State. No Protestant church was erected within the bounds of Michigan until 1818. After the close of the War of 1812, immigration commenced, and a few Methodists moved into the Territory. The first preachers who regularly entered the Territory were from the New York Conference, the next from the Genesee, and the third from the Ohio Conference. In 1836 the Michigan Conference was organized, including a part of Ohio, but in 1840 the Ohio portion was separated. At this time there were 78 ministers and 11,523 members. The first Methodist church erected in Michigan was near Detroit, in 1818. It was built of logs, and was then considered a fine edifice. With the growth of the population the church has rapidly increased. There are now two Conferences, the Detroit and the Michigan, together reporting 465 traveling and 426 local preachers, 54,002 members, 57,102 Sunday-school scholars, with 535 churches, valued at $2,581,450, and 253 parsonages, valued at $230,730. The Methodist Protestants have two Conferences,—the Michigan and the West Michigan,—which embrace 104 itinerant and 72 unstationed preachers, 4352 members, 33 churches, and 31 parsonages, valued at $82,490. The African M. E. Church has a number of appointments, included in the Indiana Conference; and the Free Methodists have also several congregations. Albion College, a flourishing literary institution, is under the joint patronage of both the Detroit and Michigan Conferences of the M. E. Church; and a paper—*The Michigan Christian Advocate*—is published in the city of Detroit. The denominational statistics, as reported in the United States census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	2239	1415	456,226	$9,133,816
Baptist	335	218	70,140	1,029,630
Christian	38	18	4,625	51,550
Congregational	156	114	38,320	742,200
Episcopal	100	79	26,750	911,250
Evangelical Association	15	11	2,350	24,600
Friends	10	8	2,600	8,850
Lutheran	96	81	23,150	360,650
Presbyterian	177	132	45,925	1,069,900
Roman Catholic	167	148	62,991	2,037,230
United Brethren	69	19	4,225	40,800
Universalist	33	20	5,550	92,200
Methodist	864	469	140,290	2,359,906

Michigan City, Ind. (pop. 3985), is situated in La Porte County, on Lake Michigan. Methodist services were introduced in 1833, and a society was formed in July of that year, consisting of 10 members. The first church edifice was built in 1837–38, and moved and enlarged in 1860. The city first appears in the minutes for 1844, with John W. Parrett as pastor, who reported the following year a membership of 38. In 1856 a German church was built, and in 1871 the African M. E. Church organized a congregation. It is in the Northwest Indiana Conference, and has (1876) the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	204	207	$10,000
German M. E. Church	30	100	2,700
African M. E. Church	7	......	....

Michigan Conference, M. E. Church, was organized by the General Conference of 1836, and included all that part of the State of Ohio not included in the Pittsburgh, Erie, and Ohio or Indiana Conferences, and all the Territory of Michigan except so much as was included in the Laporte district of the Indiana Conference. In 1840 it included the State of Michigan. In 1844 its boundaries included the State of Michigan and the Ojibway missions on the waters of Lake Superior, formerly embraced in the Rock River Conference. At the organization of the Detroit Conference, in 1856, the boundaries were so changed as to include all that part of the State of Michigan lying west of the principal meridian line, and the Indian missions in the lower peninsula were connected with the Michigan Conference. But slight changes have since taken place in the boundary lines. In 1876 the General Conference defined its boundaries so as to include "the State of Michigan west of the principal meridian and the lower peninsula." The first session of the Michigan Conference was held in the spring of 1836, and a second session was held in the fall of the same year, at which time it reported 20,735 white and 40 colored members, 105 traveling and 235 local preachers; and after the organization of the Detroit Conference, in 1856, the Michigan Conference still reported 11,624 members, 100 traveling and 134 local preachers. Its latest report—for 1876—is as follows: 230 traveling and 56 local preachers, 29,553 members, 26,327 Sunday-school scholars, 255 churches, valued at $1,149,100, 126 parsonages, valued at $160,100.

Michigan Conference, M. P. Church, "embraces all that part of the State of Michigan lying east of the meridian line." It reported in 1877, 51 itinerant and 42 unstationed preachers, 2429 members, 18 churches, and 22 parsonages, valued at $53,340.

Middletown, Conn. (pop. 6923), the capital of Middlesex County, is situated on the Connecticut River. This city was at first included in the Hartford circuit. The first Methodist sermon was preached in this city by Jesse Lee, Dec. 7, 1789. In 1792 it was in the Middletown circuit, which reported 124 members. It is the site of the Wesleyan University, and since the establishment of that institution has increased in strength. A second congregation was maintained for several years, but ultimately the two were united. It is in the New York East Conference, and has 507 members, 290 Sunday-school scholars, and $35,000 church property.

Middletown, N. Y. (pop. 6049), in Orange County, on the New York and Oswego and Midland Railroad, was formerly included in the Delaware circuit, one of the earliest and largest in the State. Middletown circuit was organized in 1830, and A. Colder and J. P. Foster were appointed pastors, who, in 1831, reported 876 members. Methodism has prospered in this city. It is in the New York Conference, and has 515 members, 493 Sunday-school scholars, and $60,000 church property. The African M. E. Church has 80 members and 26 Sunday-school scholars, but no church property.

Middletown, O. (pop. 3046), is in Butler County, on the Cincinnati, Hamilton and Dayton Railroad. Methodism was established here in 1818, by John Strange. The first M. E. church was erected in 1825; the second in 1849; the latter improved and refurnished in 1876. The Methodist Protestant society built a church in 1855, and the African M. E. Church erected a church in 1875. Middletown originally belonged to the Miami circuit, one of the first formed in Ohio. It is in the Central Ohio Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	246	140	$15,000
Methodist Protestant Ch.	190	140	10,000
African M. E. Church	20	12	1,500

Miles, W. Y., an active merchant of Columbus, O., was converted early in life, and is a diligent worker in church interests, and specially active in the Sunday-school. He was reserve lay delegate of the Ohio Conference, occupying the place of W.

H. McClintock, of Chillicothe, at the General Conference of 1870.

Miller, Hiram, D.D., was born in Lycoming Co., Pa.; converted in his youth, and admitted to the Pittsburgh Conference in 1847. His first appointment was to Salem circuit. He performed circuit and station work until 1858, when he was appointed presiding elder of McConnellsville district, which he served until 1862. He occupied different important stations until 1872, when he was made presiding elder of South Pittsburgh district, and remained such until 1876, when he was sent to Beaver Station, Pa. Mr. Miller is a frequent contributor to the newspaper literature of the church, and has served twice in the General Conference, being a delegate in 1868 and 1876.

Miller, James A., born in Armstrong Co., Pa., October, 1828; was converted in his early manhood. He was received into the Pittsburgh Conference in 1855, has filled many important appointments, and was presiding elder of the West Pittsburgh and McKeesport district. The General Conference of 1876 appointed him a member of the Publishing Committee of *The Pittsburgh Christian Advocate.*

Miller, Lewis, Esq., born in Starke Co., O., about 1823; was early converted, and became an active official member of the M. E. Church. In his early manhood he engaged in the manufacture of agricultural implements at Canton, O., and is a member of a firm carrying on a colossal business at that point and at Akron, O., where he now resides. He has by his energy and benefactions aided much in making Methodism a power in both communities. For many years he has made the Sunday-school work a specialty, and he has been president of the "Chautauqua Sunday-School Assembly" since it was organized. He has long been a devoted friend of education, and has endowed a Chair at Mount Union College, of which he is one of the trustees, and has made other large gifts for educational purposes. He represented the Erie Conference, as a lay delegate, to the General Conferences of 1872 and 1876.

Miller, Marmaduke, a member of the United Methodist Free Churches, England. He entered the itinerant ministry in 1852, and was elected president of the Annual Assembly in 1868. To secure his services a large and influential congregation at Huddersfield joined the body in 1866. He remained pastor of that church for six years. During the last year of his pastorate he held the office of editor of the magazines. In 1872 he removed to London, and edited the three magazines of the body, viz., *The United Methodist Free Churches Magazine*, *The Sunday-School Hive*, and *Welcome Words*. He retired from the editorship in 1877, and resumed circuit work. Mr. Miller is well known as a lecturer, and takes a very active part in the movement for disestablishment. He is a member of the executive council of the Society for the Liberation of Religion from State Patronage and Control. A number of his lectures and other productions have been published separately.

Miller, Richard L., D.D., a native of Armstrong Co., Pa., was born February, 1825. He entered the Pittsburgh Conference in 1853, and soon occupied prominent charges, and was eight years presiding elder. Dr. Miller received a fair education, since which he has been a diligent student. He has written considerably for the church papers. He was a delegate from the Pittsburgh Conference to the General Conference of 1876.

Miller, Wesson Gage, D.D., was born in Worcester, Otsego Co., N. Y., Feb. 8, 1822. His father was a highly respected local preacher. In early youth he developed aptitude for study, and entered Gallupville Academy at the age of thirteen. He entered upon the profession of teaching at seventeen, and was converted the same year. When twenty-two he removed to Wisconsin and entered upon business, and in 1845 he was induced to enter the ministry. Uniting with the Rock River Conference, he was assigned to labor in Wisconsin, and, at the division of the Conference in 1848, he became a member of the Wisconsin Conference. For more than thirty years he has held a leading place among his brethren. He has been honored three times with a seat in the General Conference; has served four years as a member of the general mission committee. In 1879 he was transferred to Nebraska, and was appointed presiding elder of the Omaha district. Besides miscellaneous contributions to the press, he has published "The Temperance Cyclone," "The Giant Wrong," "Milwaukee Methodism," and "Thirty Years in the Itinerancy."

Miller, William Parker, is a native of North Carolina, born Dec. 10, 1818. In his twentieth year he was converted, and joined the M. E. Church. He removed to Alabama in 1839, and was licensed to preach in 1840. He was received into the Alabama Conference of the M. E. Church South in 1850, and spent seven years in the work, four of them as presiding elder. During the war he was a firm friend of the Union, and in 1867 re-entered the M. E. Church, and was appointed to work in the Lower Alabama and West Florida region, where in four years he organized a district with 2000 members. At the same time he interested himself in the cause of education, and was for four years a member of the Alabama State Board of Education. He was also a principal mover in the establishment of the Alabama Conference Seminary, and of the Andrews Institute, at Scottsboro'. He was a delegate to the General Conference of 1876.

Millville, N. J. (pop. 6101), is situated in Cumberland County, on the West Jersey Railroad. Methodism was introduced into Millville from an appointment in the county, about four miles from the town called White Marsh, where a society of 30 or 40 members existed before there were any Methodists in Millville. About 1810 Methodist services were first held in the town, in a school-house, and then in a stone building purchased and fitted up for that purpose, and soon a class of seven or eight persons was formed. A new church was dedicated in 1846. It was first in the Salem circuit, but was afterwards the headquarters of a large circuit called Millville. It has been frequently visited by extensive revivals of religion. In 1875 near 500 persons united with the two M. E. churches in the city. It is in the New Jersey Conference, and the First M. E. church has 1113 members, 600 Sunday-school scholars, and $34,000 church property. The Foundry church has 495 members, 336 Sunday-school scholars, and $10,000 church property.

Milwaukee, Wis. (pop. 71,440), the capital of Milwaukee County, is situated on Lake Michigan, and the terminus of many important railroads. About one-half of the population is of German extraction. Methodism was early introduced. In 1835, Mark Robinson was sent as a missionary to Milwaukee, and preached the first Protestant sermon in that town. He organized a class of four members, and in 1836 reported 53 members in the circuit. In 1837 a board of trustees was appointed. It was then connected with the Illinois Conference. The first M. E. church (Spring Street) was dedicated in 1841; it was rebuilt in 1844, costing about $10,000. It was a commodious brick structure, with store-rooms beneath the auditorium. In 1847 a secession occurred, and a Wesleyan church was organized. In this year, also, a second M. E. church was organized, at Walker's Point, consisting of 9 members, and soon after they built a church. Other churches have followed, until Methodism is fairly represented. The German Methodists, the Norwegian and the African M. E. churches have good congregations. The city is in the Wisconsin Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Spring Street........................	310	415	$63,500
Summerfield........................	211	155	35,000
Asbury................................	140	260	10,000
Bay View............................	170	200	6,800
German M. E. Church, First...	152	150	16,000
" " Second	298	225	10,000
" " Third..	20	40	3,000
Norwegian "	44	25	4.500
African "	105	100	1,800

Minard, Abel, was born in Rhode Island, and removed to the State of New York. Early in life he united with the Free-Will Baptist Church, but subsequently changed his relations to the Methodist Episcopal Church. He was for a number of years largely engaged in commercial business and in banking, in which he was successful, and accumulated a handsome estate. He was generous and liberal, aiding a number of worthy enterprises, and in addition to other acts of liberality he founded the Minard Home. He died in the city of Morristown, N. J.

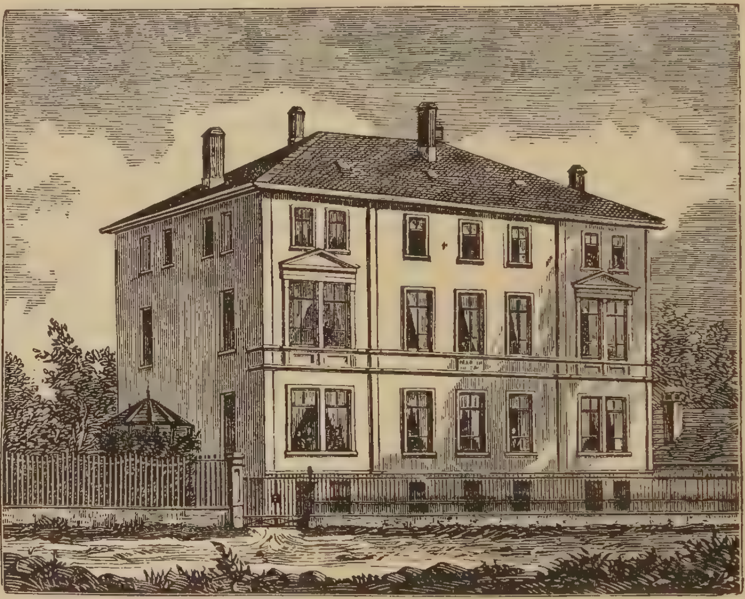
Minard Home was founded by the late Abel Minard. His interest in missionaries led him to plan a home for the education of the daughters of foreign missionaries, and, so far as practicable, the orphan daughters of Methodist ministers. Under the advice of Bishop Janes, who was his personal friend, he erected in Morristown, N. J., a large and substantial building on a plat of about four acres of land, at a cost of nearly $60,000. This he gave to trustees for the Methodist Episcopal Church as a home for the daughters of missionaries. Owing to its lack of endowment it has as yet accomplished but little to meet the design of its founder. A view of the building is given on the following page.

Mineral Point, Wis. (pop. 3275), in Iowa County, on the Mineral Point Railroad, and in the midst of a district rich in lead and copper. In 1834, Mr. Bivian conducted Methodist services in the place, and in that year preaching was regularly established by Hooper Crews, and the society procured a log building for a church. In 1841 a comfortable stone church was erected, and in 1870 a larger edifice. The Primitive Methodists have also a strong society here and a good house of worship, built in 1849. It is in the West Wisconsin Conference, and has 220 members, 310 Sunday-school scholars, and $36,000 church property.

Minersville, Pa. (pop. 3699), in Schuylkill County, is on a branch of the Philadelphia and Reading Railroad. Methodist services were introduced, about 1835, by Henry G. King. The first Methodist church was erected in 1837. A new church was built in 1853. The charge was made a station in 1839. The Welsh Methodists have a church building and about 40 members. It is in the Philadelphia Conference, and in 1876 had 288 members, 408 Sunday-school scholars, and $18,000 church property.

Ministerial Call.—The various denominations are not perfectly agreed as to whether there is a direct divine call to the ministry, or whether reasoning as to qualifications, adaptation, and opportunities, the person is to select the ministry as he would another profession in life. Some writers term the latter the ordinary call, and the former, which they think seldom occurs, the extraordinary call. The Methodist Churches, from their earliest history, have believed in the necessity of a direct divine call to this sacred office; hence they have discouraged parents selecting their sons or educating them directly in view of the ministry. Their view is that parents should pray for divine guidance, and for the blessing of God to rest upon their children; that they should educate them in view of possible fields of usefulness, but that they should not seek to incline them toward the ministry, but trust that the divine spirit will rightly guide in their selection of life's duties. As Christ appointed his apostles, and as he selected the seventy and sent them forth on their mission, so Methodists believe that the great head of the church still selects those whom he designs for that sacred work. They believe that the office of the church is not to select persons to be ministers, but to "pray the Lord of the harvest that he would send forth laborers into his harvest," and their duty is simply to recognize as ministers those whom they believe God has called. Not unfrequently, however, the young minister is perplexed to know what constitutes the divine call, as he finds himself the subject of conflicting tendencies and varied emotions. The call, properly speaking, is the work of the divine spirit; but as that spirit operates on our consciousness, not visibly, audibly, or in any way externally, it is sometimes difficult to say with certainty how far any tendency or impulses may be from one's own nature, or from the divine spirit.

There are a few tests which may be of service to the young man thus perplexed. 1. He must have the consciousness that he does not desire the work of the ministry either for ease, influence, wealth, or fame. If called to that work, he will usually find himself almost appalled at its toils, apparent sacrifices, poverty, and anticipated reproach. 2. He must be conscious that he does not incline to the ministry because he feels that he has qualifications for the work, or that it will be a field in which he can display any peculiar power. If he is truly called he will feel that the work is one of such fearful moment that he is utterly insufficient of himself for its performance; and when he thinks of the tremendous consequences and the fearful responsibility connected with the ministry he will shrink from entering upon it. 3. He must feel assured that he is not inclined to it because of the pathway seeming to lie open, and of its being the most natural and easy method for him to obtain a livelihood; for, generally speaking, peculiar difficulty will seem to lie in his pathway; the condition of his friends, of his business, and his own previous anticipations would all lead in a different direction; and to him it will seem almost impracticable to leave his friends, or to enter on the work. 4. Like other impulses and tendencies, the ministerial call will sometimes be more vivid than at others, and if truly called to the work the inquirer will find that when he is specially devoted, when he is living in the pathway of duty and the clear light of God's Spirit shines upon his heart, then the conviction is stronger; and if he mingles in the world and becomes engrossed either by its business or its pleasures, he will less strongly feel the conviction of duty. 5. If from any circumstances he resolves that he cannot comply with this call and is disposed to engage in other pursuits, he will find, if truly called, that his pathway becomes hedged



MINARD HOME, MORRISTOWN, N. J.

up, and that in the midst of anticipated pleasures a burden presses upon him, until he even doubts of his acceptance with God. Frequently fearing as to his personal salvation, he will say, "Woe is me if I preach not the gospel!" If these several tests combine in personal experience, the young man may safely believe that God designs him for this work. Yet as in nature we find correspondences, as the eye is fitted for light, and bodies are made capable of reflecting it; as the ear is fitted for sound, and bodies are made capable of vibration; so God works also in the spiritual world. He operates by his Spirit, not only on the heart of the individual, but also upon the heart of the church, and leads it to perceive and appreciate the qualifications of those whom he has prepared. While the candidate is perplexed and wondering what is his duty, some devoted Christian, some pious father or mother in the church, will, very probably, ask him whether he does not feel himself so called. Possibly he may have gone from home into some distant section of the country to avoid the solicitation of friends, and yet, as he speaks in the love-feast, or in the class, or takes part in the prayer-meeting, even comparative strangers will recognize in him peculiar qualifications, and he will be advised to engage in more active labor, and in due time to enter on the work of the ministry. When the voice of the church shall thus coincide with his own inward convictions, the inquirer will have increased assurance of the call being divine. There is still another element of perfect assurance: as the young man engages in labor, as he speaks, or prays, or exhorts, or endeavors to persuade, he will find, if truly called, a divine influence resting upon the hearts of those whom he addresses. Whether he speaks to the few or to the large congregation, the close attention, the unbidden tear, the swelling emotion of his hearers will indicate the presence and power of the Divine Spirit. Persons will be awakened and inquirers will be led to God through his instrumentality. This is the divine seal, the attestation of God's Holy Spirit outwardly responding to the inward conviction, and the voice of the church. "In the mouth of two or three witnesses every word shall be established." If the young man feels conviction in himself, his duty is not to communicate this thought to others, nor to be anxious as to the judgment of the church; he should be prayerful; he should endeavor to do good in the sphere in which he moves, and should studiously prepare himself for the work which he supposes may lie before him. If he views the ministry properly, he will feel that there is no amount of culture too great, there is no study too severe, for one whose life is to be engaged in this holy calling. To the fullest extent of his opportunity let him seek a thorough preparation; let him not be anxious to enter the ministry hastily; for the preparation of a few years may enable him to accomplish vastly more in the succeeding years of his life than were he to enter upon the work unprepared and unqualified. The sturdiest woodman will not think the time lost which is spent in sharpening the axe with which he is to fell the largest trees. Let the young man rather hesitate to go forward than to advance too eagerly, for the church certainly will, guided by the Divine Spirit, recognize sooner or later his fitness for the work. When the voice of the church has urged him to go forward, let him proceed cautiously, and in the mean time continue his preparation by thorough study and devotion to his work. Many a young minister ruins his opportunities for usefulness by attempting to connect some business with the ministry, or by fancying that he can in his early ministry encumber himself with the cares and anxieties of life. Let the young man's first years be years of undivided devotion to his work in the ministry, and to further preparation for the ministry; nor if he sees fruits accompany his labors should he fancy that he has all the qualifications necessary, or that he is called to occupy all his time simply in public work. He should perform faithfully his active duties; he should visit from house to house; but a definite and a proportionally large part of his time should be given to enrich his mind with the treasures of knowledge. When the three marks concur,—the inward conviction, the voice of the church, and the blessing of God upon his labors,—then let him beware how he disobeys that call, or turns aside to other engagements. To be selected for such a position, even should it involve temporal sacrifices, even should it result in martyrdom itself, is an honor from God, and opens up a prospect of eternal rewards which will more than compensate for any possible toil or suffering.

Ministerial Support.—The early Methodist preachers went forth to preach the gospel moved by a divine impulse, and without having societies upon which to depend. Mr. Wesley supported himself by a fellowship which he held in Oxford University, and by the profits on books which he published from time to time. He also aided his ministers, by giving away all that he could possibly spare, limiting himself merely to the supply of his own wants. Many of the early ministers were engaged in business employments, and gave simply their Sabbaths or week-day evenings for service, acting as local preachers now do. As societies were organized, and as they became strong, they contributed for the support of their ministers, who were thus enabled to devote their whole time to their specific calling. The support of the early preachers in the United States was exceedingly meagre, the membership was generally poor, and the ministers were unmarried men, who traveled from place to place, living among the people, and subsisting on small contributions. In 1774, we find an enactment that each preacher should have sixty-four dollars per year and traveling expenses; indeed, the earliest preachers did not receive this sum. Captain Webb, who founded many of the societies, and who, more than any other person, gave early form to American Methodism, supported himself besides contributing to the erection of church edifices. Embury and Strawbridge were married men, but were local preachers, the one being a carpenter and the other a farmer, and they were in part supported by their labor. Asbury, Boardman, Pilmoor, Rankins, Williams, and Shadford were single men. Williams subsequently married and located, and of him it was said, "He was the first American Methodist preacher that published a book, got married, and died." In 1778 paper money had, during the war, depreciated, and the salary was raised to £30 per year, which was nearly equivalent to $80. As some ministers, being greater favorites, received gifts, which added to their support, the Conference of 1782, desiring to equalize the allowances, adopted a resolution that "all the gifts received by the preachers, whether in money or clothing, should be brought into the quarterly meeting and valued by the preachers and stewards, and the preacher who had received the gifts should be considered as having received so much of his quarterage, and if he is still deficient he shall carry to the account such deficiency, that if possible he shall have it made up out of the profits arising out of the sale of books and the annual collections." In 1780 the first notice occurs of the wives of preachers; the fourteenth question reading, "What provision shall be made for the wives of married preachers?" *A.* "They shall receive an equivalent with the husband if they stand in need." In 1783 we find the answer to the question, "How many preachers' wives are to be provided for?" is "Eleven, and the sum needed for their support is £260." As regards this sum it was said, "Let the preachers make a small collection in all the circuits." That purpose was to equalize the support, or rather, that all the circuits should combine in sustaining the families. In 1784 thirteen preachers were reported as married, and £302 were apportioned to different charges. A collection was also ordered to be taken up in every charge, prior to Conference, to meet the deficiency. This was called the Conference collection. A year after the organization of the church this collection amounted to £300, which was applied to making up the quarterly deficiency and sending out two missionaries. The English Wesleyans have a system of equalization so that large families can be supported by small circuits; the Children's Fund and the Educational Fund being taken up on all the charges, and being distributed according to the number of the family. But this system has not prevailed in the United States. In 1785 the thirty-seventh question of the minutes reads, "What shall be the regular salary of the elders, deacons, and helpers?" To which answer is made, "$64, and no more; and for each preacher's wife $64; and for each preacher's child, if under the age of six years, there shall be allowed $16; and for each child over the age of six and under the age of eleven years, $21.33." This rule in reference to children created dissatisfaction, and the Conference of 1777 resolved that no provision should be made in future for the children of married preachers, and this appears to have been the practice of the church until 1800. In those early days they were strict, even beyond propriety, in reference to all financial matters. One of their rules reads, "We will on no account whatever suffer any deacon or elder among us to receive any fee or present for administering the ordinance of marriage, baptism, or the burial of the dead; freely we have received, freely we give." It is probable that this rule was adopted to prevent jealousy among the ministers, as but few at first were elected to orders. A few years subsequently it was agreed that a present might be received for the marriage ceremony, but it must be reported to the stewards of the circuit, to be applied to the quarterage. This rule continued in force until 1800. At this day it seems surprising how so great a work could have been sustained on such small means. Brave and self-denying were the men who laid the firm foundations of the edifice of Methodism; yet it became almost impossible for men with families to remain in the traveling ministry, and hence nearly all of them located. The loss of so much talent and experience out of the ministry of the church by location greatly grieved Bishop Asbury and other leading minds. In part to remedy this evil, in 1796 the General Conference organized a Chartered Fund, appointing for it a board of trustees. Its design was to supplement the salaries, and to afford some support for the worn-out preachers, their widows and orphans. Prior to that time an effort had been made to support a Preachers' Fund, by requiring every person when admitted to pay $2.67, then one pound American currency, and to contribute annually $2. This organization was on the principle of a mutual aid society; but in 1796 it was merged into the Chartered Fund. An appeal was issued on behalf of this fund, in which we find the following paragraph: "It is to be lamented, if possible with tears of blood, that we have lost scores of our most able married ministers; men who, like good house-holders, could upon all occasions bring things new and old out of their treasury, but were obliged to retire from the general work because they saw nothing before them for their wives and children, if they continued itinerant, but misery and ruin." Until 1860 the salary of a preacher was fixed at $100, and $100 for his wife, and a small allowance was made to the children. The circuits or stations were also required to estimate a sufficient amount for the family expenses. But in 1860 the rule for specific allowances was removed from the Discipline, and the stations and circuits have determined what they consider necessary for ministerial support. This creates a great inequality in the charges, and adds to the embarrassment of arranging the appointments. In too many cases the estimate made is not fully met; but even then the preacher has no claim upon the property of the church as a compensation for his services. The Discipline expressly provides that the church property shall not be mortgaged or encumbered for current expenses. In the large cities, the best charges pay from $2000 to $3000, with a parsonage; in a very few cases the amount is still higher. The greater number of the charges in cities pay from $1000 to $2000, while in the country places the amount varies from $300 to $1000. As already remarked, British Methodism, by, in some measure, equalizing the expenses, gives greater freedom to the appointments.

Ministers—Candidates and Probationers (English Wesleyan).—The "itinerancy" of Methodism is the fruitage of the opposition of the clergy of the Church of England in 1739. When Mr. Wesley was debarred time after time from preaching in the churches of the land, he was driven into the streets and fields of Bristol, the common of Kingswood, and the waste lands of Moorfields, in London. *He* who at first had almost thought it sacrilege for souls to be saved outside the church, heard Mr. Whitefield preach in the open air, saw his own duty, and preached the next day, April 2, 1739, near Bristol, to 3000 people. After cutting "the Gordian knot," and with "The world is my parish" for a motto, Mr. Wesley became an itinerant minister to an extent never previously witnessed. Without tracing the progress of a system which is illustrated in every history of the rise and progress of Methodism, some salient points in connection with its present position may be noticed. The minister is set apart from all secular business. After a period of probation he is duly ordained to the work and office of a minister of Christ. The work he undertakes to perform is well defined. It is, in the highest sense, a Christian pastorate to which he is inducted, and to which he solemnly professes to be moved by a divine call of the Holy Spirit, and which, in connection with the preaching of the word, is associated with the care of the young, and the pastoral visitation of all recognized as members of society. The extreme term of residence in one circuit is limited to three years. The quarterly meetings in each circuit have a right, from year to year, to consult and arrange as to the appointment of ministers. The invitation is given in March, for change or re-appointment, and the decision remains with the Conference. The appointments are annual. An examination as to character, doctrine, discipline, and general efficiency takes place twice a year. At the annual district meeting each name is called over, and the colleague, or nearest minister, must answer for the other. At the Conference, they are examined *seriatim* the second time, and the chairman answers for each one in his district, as called over by the secretary of the Conference, the district secretary answering for the chairman. The trial of an accused minister is provided for as presented under the heading of DISTRICT MEETINGS.

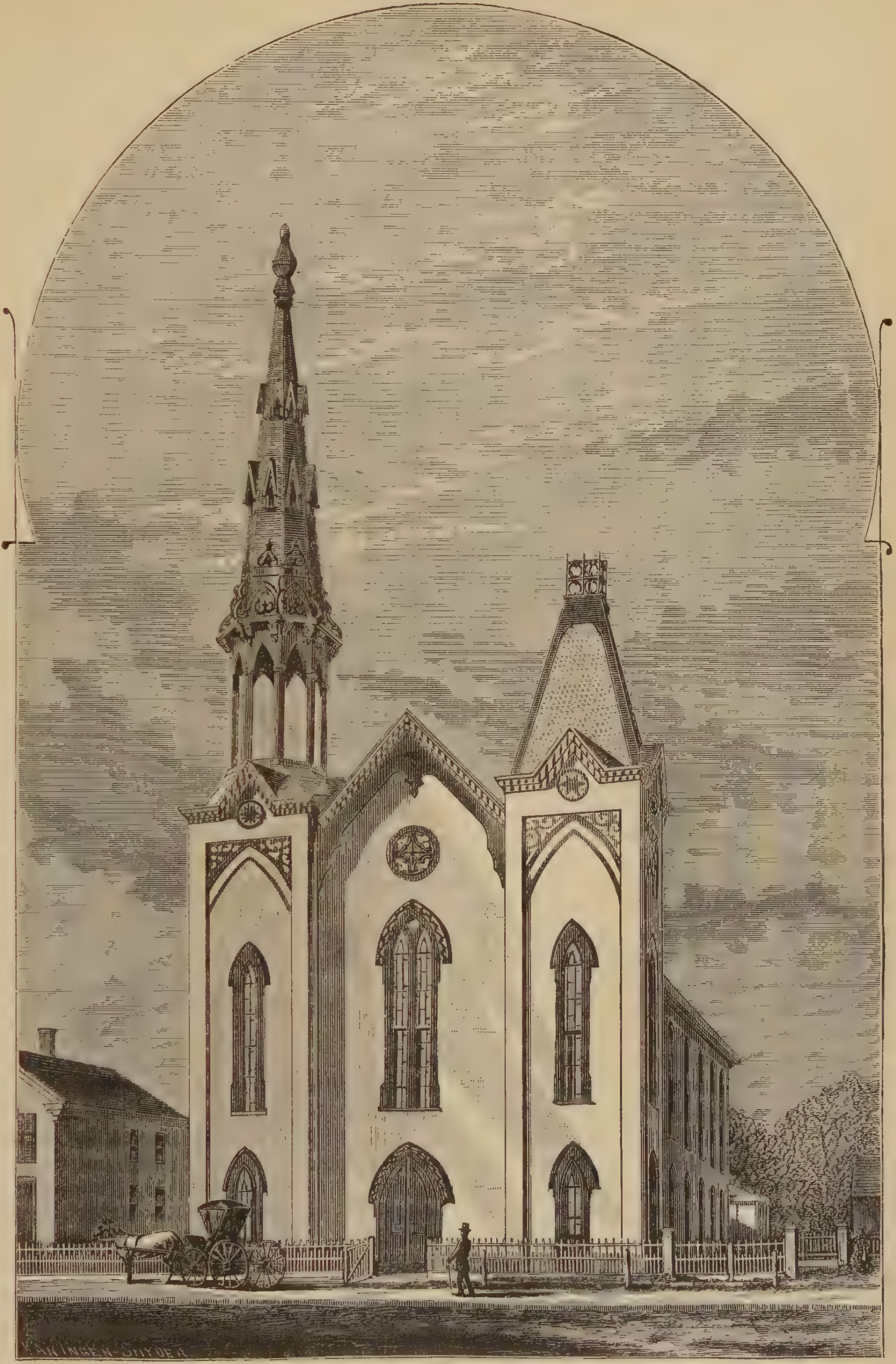
Candidates.—Each must have been a member of society for some time, have passed his trial, and performed the duties of a local preacher for a longer or shorter period, and have read and signed "The Large Minutes," before he can be eligible for examination at the district meeting. He must also have read Mr. Wesley's standard volumes of Sermons, and his "Notes on the New Testament." The first place of nomination is the March quarterly meeting, some members of which have had an opportunity of watching his general conduct, and forming an opinion of his piety and general fitness for the work of the ministry. The quarterly meeting must give its judgment on these three questions, Has he grace? Has he gifts? Has God given him fruit of his labors? The nomination rests with the superintendent; the meeting by vote approves or rejects. If accepted, the candidate must be transferred to the district meeting, before which he must have been heard by three ministers at least, who are chosen by the chairman, and who present their report. The meeting carefully examines him as to his personal experience and his call to preach, and then on the doctrines and institutions of Christianity; also as to willingness to be employed, under the direction of Conference, in any part of the world, or whether the offer is restricted. In July a further examination of those who have passed the district meeting takes place. At this he must answer questions concerning his health, profession, age, attainments, list of reading, etc., and present a written sermon of his own composition. With these are added the results of a medical examination, written answers to theological and literary questions, judgment upon a sermon preached before a minister of one of the London circuits, and an oral examination before the committee. The reports of this committee are prepared and submitted, but the result rests exclusively with the vote of the Conference.

Probationers.—The names of those who are received, and who remain *on trial*, with the time and degrees of admission, must be entered on the minutes or journal of Conference. The superintendent of a circuit in which a probationer resides must assume a paternal and pastoral oversight, frequently conversing with him (as occasion may offer) respecting his spiritual progress, his studies, and his work. Every probationer is examined by written papers at each district meeting, and these papers are submitted to the supervision of a central board, which fixes their value. They are also required to present a list of the books read during the year. Suitable advice suggested by these lists is often given by the senior ministers in the meeting. When the four years have nearly expired, at the district meeting preceding the Conference at which they are to be received into "full connection," each probationer must give his present religious experience to the meeting, and submit to an oral examination by the chairman. Having passed through this successfully, by the vote of the meeting he is then recommended to the Conference as a candidate for ordination, and for admission to the full work of the ministry. (See ORDINATION.)

Ministers' Children's Association.—In the minutes of 1875 reference is made to the formation of an association, the object of which is to afford pecuniary aid to the children (especially the daughters) of Wesleyan ministers whose cases prove deserving of help. It has special reference not only to pecuniary relief, but to the admission of orphan and afflicted children of such parents into the public institutions of the country, when the connectional schools and funds are not available; to assist in obtaining suitable situations for sons and daughters, and generally to promote their social, educational, and religious interests as occasion may serve.

Ministry of the United Methodist Free Churches, England.—Like other Methodist denominations, the Free Churches have an itinerant ministry separated from secular toil and supported by the churches, and a lay ministry preaching chiefly on the Sabbath, and engaged in various trades and professions. The number of itinerants in 1876, including 25 supernumeraries, was 375. Of these, about 80 were in various stages of their probation, the rest were in full connection. The number of local preachers was 3435. Itinerant ministers go into the work either by immediate appointment to circuit work or after a course of study and preparation in the Theological Institute at Manchester. Candidates for circuit work must be recommended by the circuit to which they belong. Should their application be entertained by the connectional committee they are subjected to a theological examination, and they must also preach a trial sermon and furnish a written discourse. On passing their examination they are appointed provisionally to a circuit for twelve months, and if approved, then at the end of the year they are put on a probation of four years for the itinerancy. During this term they must attend four annual examinations, by printed questions, on a prescribed course of study. The books required to be read are furnished gratuitously to the probationers by an annual grant made for that purpose from the profits of the Book Room. At the end of four years there is another oral examination, and everything being favorable, the brethren are received into full connection and publicly recognized by the Annual Assembly. Candidates for admission to the Theological Institute must also be recommended by their circuit. On their approval by the connectional committee, they are delegated to the institute committee for examination. They also preach a trial sermon and furnish a written discourse. Should they pass their examination, they are admitted into the institute for two years on terms which are a matter of agreement. The lowest terms stated are £10 for the first year and £5 for the second. On leaving the institute, the students are put on probation for four years, and are required to attend two annual examinations by printed questions. They are admitted into full connection precisely as other probationers. Ministers on probation may not marry, but as soon as received into full connection they are entitled to do so. The minimum salary of a probationer is £65 per year, and of a preacher in full connection £100 per year, with furnished house and payment of rent and taxes. These are the salaries paid to ministers in dependent circuits, but many of the more important circuits pay salaries very much higher. In addition to salary, a preacher in full connection has a claim on the Children's Fund of six guineas a year for all the children born to him after he was received into full connection, from their second to their sixteenth birthday. The arrangement as to superannuation allowances will be found under the heading FUNDS OF THE UNITED METHODIST FREE CHURCHES. Local preachers are very extensively employed in free Methodism. In some circuits their labors are chiefly confined to villages, but in others they frequently preach in the most important chapels. No special provision exists for the training of local preachers, and men of very different degrees of culture are found in their ranks. Each circuit has its own regulations in reference to them, but in every case local preachers are accredited after some trial of their gifts and ascertainment of their Methodistic orthodoxy.

Minneapolis, Minn. (pop. 18,079), is on the right bank of the Mississippi River, at the Falls of St. Anthony. In October, 1849, before the settlement of Minneapolis proper, Matthew Sorin formed a class of thirteen in St. Anthony, and



FIRST METHODIST EPISCOPAL CHURCH, MINNEAPOLIS, MINN.

appointed John Draper leader. The first pastor appointed to this work was E. Stevens, in 1849. The first Methodist church was erected in 1852, and was perhaps the first Methodist Episcopal church in the State. It was enlarged in 1856, again in 1865, and replaced by a new church in 1870–71. The church has increased with the growth of the city, and new charges have been added. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	243	250	$20,000
Centenary	271	220	46,000
South Street	320	350	8,000
Washington Avenue	162	205	9,500
Hennepin	101	200	3,000
Swedish	68	125	5,000
Norwegian	41	30	2,000
German	95	75	19,000
East Minneapolis	38	50	1,000

Minnesota (pop. 439,706).—As early as 1680, Hennepin and La Salle penetrated this territory, followed by other French Catholic missionaries, but not until 1812 did the United States exercise authority within its limits. The Territory of Minnesota was established by Congress in 1849. Previous to this period it had been occupied almost entirely by Indians. It was admitted as a State in 1858. The climate is pure and healthful, and immense water-power is furnished by the Falls of St. Anthony. Methodist services were introduced prior to 1849, when a Minnesota mission district was organized by the Wisconsin Conference. At that time Chancey Hobart was appointed presiding elder, and also in charge of St. Paul's mission. A Black River mission had been established the year before, and these two missions reported, in 1849, 39 members. With the growth of population the church has also increased. A large part of the population is of German and Scandinavian birth, and strong churches in these bodies are in connection with the Methodist Conferences. The Hamline University was established at Red Wing, but after a struggle of some years the site was abandoned, and a plot of ground was purchased between St. Paul and Minneapolis. (See HAMLINE UNIVERSITY.) In addition to the Minnesota Conference, the Northwest German Conference and the Northwest Swedish Conference have a number of congregations. The denominational statistics as shown in the United States census are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	877	582	158,266	$2,401,750
Baptist	80	43	11,135	140,400
Christian	6	6	1,550	7,450
Congregational	57	39	11,400	143,200
Episcopal	64	54	14,595	400,500
Evangelical Asso.	20	16	3,875	24,100
Lutheran	135	97	23,325	222,150
Presbyterian	75	59	16,756	273,000
Roman Catholic	154	135	42,370	755,000
Universalist	18	6	1,720	55,000
United Brethren	5	2	500	1,000
Methodist	225	106	26,890	337,550

Minnesota Conference, M. E. Church, was organized by the General Conference of 1856, and included "the Minnesota Territory and that part of the State of Wisconsin which lies north and west of a line beginning at the mouth of Black River and running up said river to the mouth of Beaver Creek; up said creek to its source; thence by the dividing ridge between the waters of Black and Trempealeau Rivers to the line between towns twenty-three and twenty-four; thence east along said line to the fourth principal meridian; thence north on said meridian line to Lake Superior." When the State was admitted into the Union the boundaries of this Conference were changed, and in 1876 it was defined as including "the State of Minnesota." It held its first session at Red Wing, Minn., Aug. 7, 1856, Bishop Simpson presiding. It reported 1761 members, with 47 traveling and 45 local preachers. The report from this Conference in 1876 was 151 traveling and 128 local preachers, 15,211 Sunday-school scholars, 11,440 members, 164 churches, valued at $491,225, and 94 parsonages, valued at $84,850.

Minnesota Conference, M. P. Church, "embraces all the State of Minnesota and that part of Wisconsin crossing the river at La Crosse, running east to the southeast corner of La Crosse County; thence north to Lake Superior." It reported, in 1877, 21 itinerant and 3 unstationed preachers, 300 members, and 1 church, valued at $15,000.

Minutes of Conference.—When Mr. Wesley assembled his preachers for consultation, he gave the meeting the name of Conference, and when their proceedings were published these were called the Minutes of Conference. At first they were very small, referring simply to points of doctrine and a few matters of ecclesiastical order, but as the work enlarged various items of business were added, and a number of rules were adopted. These, when arranged, were called the Larger Minutes. The records of the Annual Conferences in America are termed the Minutes of Conference, and embrace the names and appointments of the ministers, the classes of the candidates, the ordinations, obituaries, and statistical tables. The minutes kept by the Annual Conferences are forwarded to the General Conference for examination and criticism.

Missionary Societies.—In the early history of Methodism the whole work was essentially missionary. Heroic men traveled on foot circuits which were assigned to them, while they endured privation sufficient to discourage the stoutest heart. Mr. Wesley out of his own funds, received from publications, and by collections in stronger societies, relieved some of their most pressing necessities. When the first preachers were sent to America, in 1769, the Conference gave a collection of £50 as a present to the church in New York, and £20 to help pay the passage of the missionaries, and collections were taken up in a few churches. At the organization of the Methodist Episcopal

Church two ministers were sent to Nova Scotia, and a collection was taken for them amounting to £57. The first annual subscription for missions resulted from an address issued by Dr. Coke, in 1786, in which he plead for the islands adjacent to Great Britain, and also for Nova Scotia and the West Indies. Mr. Wesley indorsed his plea, and recommended it to the Christian public. Dr. Coke personally established missions in the West Indies, and continued to superintend the mission work and to take up collections as long as Mr. Wesley lived. At the Conference of 1790, the last which Mr. Wesley attended, a committee of nine, of which Dr. Coke was chairman, was appointed to take charge of mission interests. In 1793 the Conference ordered a collection to be taken in every charge. The Wesleyan Missionary Society, however, was not organized until 1817, after the death of Dr. Coke. Since that period it has been in vigorous operation, and has established missions in British America, the West Indies, France, Germany, West and South Africa, India, China, Japan, Australasia, and the East India Islands. Its receipts for 1876 were £159,106; it has sustained 797 missionaries and 5167 agents and native helpers. Under its care also were a large number of flourishing schools. In the United States, Bishop Asbury collected funds for what he termed the "mite society," and aided the preachers who were sent to the Western frontiers. The Missionary Society was organized in 1819, in New York, under the efforts of Dr. Bangs and Joshua Soule, subsequently bishop. The General Conference of 1820 sanctioned the plan, and the Missionary Society became an integral part of the church. At the General Conference of 1872 it was changed from its organization as a voluntary society to a church board, the managers of which are appointed by the General Conference. Under it, missions have been established in destitute places in the United States, among the foreign immigrants, the Indians, and in Scandinavia, Germany, Italy, India, China, Japan, Africa, South America, and Mexico. The receipts for 1876 were $655,964.44.

The Women's Foreign Missionary Society was organized in 1870, and was approved by the General Conference of 1872. The receipts for 1877 were $72,464.30. It has sent medical young women and teachers to India, China, and Japan, and teachers to Mexico and South America.

All the branches of Methodism have missionary societies more or less extensive.

Missions.—As was intimated in a previous article (see MISSIONARY SOCIETIES), much of the earlier work of Methodism was essentially missionary in its character. The ministers sought the sparse population, followed the pioneer to the wilderness, and encountered all the privations to which the missionary is usually subject. No missions, however, were founded by name until, in 1819, the Ohio Conference adopted a mission which had been started among the Wyandotte Indians by John Stewart, a colored man. From that centre missions were extended among the Indians in Canada and the Western States and Territories. Shortly after that period, missions were established among the colored population South. The first foreign mission of the Methodist Episcopal Church was commenced in Liberia, in 1833. There is now a Conference organized, which reports 2300 members and probationers. The mission in South America was commenced in 1836, though but little was accomplished until within the last ten years. There is now an excellent work in Montevideo and Rosario, with some appointments in the interior. The mission in China was commenced in 1847, with its headquarters in Foochow, and reports 1874 members and probationers, with 71 native preachers. A number of the appointments are self-sustaining. A second mission was commenced in Central China, with headquarters at Kiukiang, in 1868, which has 46 members and probationers, with 2 native helpers. In 1869 a third mission was commenced in North China, with headquarters at Peking, which reports 48 members, with several native helpers. In 1849 a mission was commenced in Germany and Switzerland, which has developed into an Annual Conference, reporting a membership of about 11,000. The Scandinavian mission was commenced in 1854, in Norway, from which it spread into Denmark and Sweden, and the work in Norway and Sweden has developed in each country into an Annual Conference. In 1856 a mission was commenced in India under the superintendence of Rev. Dr. Butler, which has developed into the India Conference. Through the labors of Rev. William Taylor, in 1872, a self-supporting mission was established in Bombay, Bengal, and Madras, which has become the South India Conference. In 1857 missionaries were sent to Bulgaria. The work has been surrounded with great difficulties, however, and through the recent war has been suspended. In 1871 a mission was established under Dr. L. M. Vernon in Italy. Its headquarters are now in Rome, where a neat church has been built, and congregations have been organized throughout Italy. In 1872 missionaries were sent to Japan under the superintendence of Rev. R. S. McClay, who had been previously appointed superintendent of China, and a good opening has been secured. In 1873 mission work was commenced in Mexico, under Dr. Butler, formerly superintendent in India, and a very favorable opening has been made. A press has been established, books are published in the Spanish language, and a neat illustrated sheet is issued in the city of Mexico. Missions have also been established among the various foreign populations, especially the German and Scandinavian, in the bounds of the United States. A Chinese mission is in operation, and is doing a good work in San Francisco. (For the missions of the Wesleyans of England, see WESLEYAN MISSIONARY SOCIETY.) Missions have been established by the Methodist Episcopal Church South in China and Mexico, and by the Methodist Church of Canada in Japan. These missions are in addition to an immense amount of work maintained among the scattered and destitute population within the bounds of the respective churches. Notwithstanding the great depression in financial matters, the contributions for the various missionary societies have fallen off comparatively but little.

Mississippi (pop. 827,925).—The first discoverer of this territory was De Soto, who penetrated into its bounds in 1542. In 1682, La Salle descended the Mississippi River and took formal possession of the adjacent country for the king of France, and the French erected forts at different points for their protection. The territory was ceded by the French to Great Britain in 1763, and was erected into a Territory in 1798. In 1817 it was admitted as a State into the Union. Methodism was introduced, in 1799, by Tobias Gibson, who volunteered to go from South Carolina, though he was in feeble health. With the approval of Bishop Asbury he set out upon his journey, traveling to the Cumberland River, in Kentucky, chiefly on horseback, passing through the wilderness hundreds of miles by simply following Indian trails. Reaching the Cumberland River, he sold his horse, bought a canoe, and, passing his saddle-bags and other articles into it, he glided down the river into the Ohio, and thence 600 or 800 miles down the Mississippi to his destination, where he began his labor eighteen years before the Territory became a State. At the Conference of 1800 he reported from the territory called Natchez 60 members. He continued to work alone until 1802, when assistance was sent him from the Western Conference. In 1801 it was connected with Kentucky district, with William McKendree, subsequently bishop, as presiding elder. In 1803 it reported 102 members, and 4 preachers were appointed to the Territory. In 1806 the Mississippi district was formed, with Learner Blackman as presiding elder. From 1806 to 1808 Lorenzo Dow rendered efficient service in the establishment of Methodism by his successful discussions, especially in the Calvinistic controversy. In 1816 the General Conference authorized the formation of the Mississippi Conference, which then contained the Mississippi and the Louisiana districts. Thomas Griffin was presiding elder of the Mississippi district, with 6 circuits, which reported 1531 white and 416 colored members. With the increase of population the church grew with considerable rapidity. Several literary institutions were established, and in 1844 the Mississippi Conference reported 13,257 white, 7799 colored, and 115 Indian members. It adhered to the Church South in 1845, and so remained the only form of Methodism in the State, except a few Methodist Protestants, until the close of the Civil War. The M. E. Church South has now two Conferences, the Mississippi and the North Mississippi; the first of which, however, embraces a small portion of Louisiana. These Conferences together reported, in 1875, 229 traveling and 366 local preachers, 49,200 members, and 15,814 Sunday-school scholars. The M. E. Church, after the close of the war, organized a Conference, which consists chiefly of colored membership, and reports 102 traveling and 344 local ministers, 28,804 members, 11,589 Sunday-school scholars, 263 churches, valued at $180,920, and 14 parsonages, valued at $5600. The Methodist Protestant Church has two Conferences, the Mississippi and the North Mississippi, reporting 26 itinerant and 114 unstationed ministers, 1880 members, and 20 churches, valued at $5750. The African M. E. Church has also a Conference in this State, and the African M. E. Zion Church and the Colored Church of America have a number of congregations, but of which accurate statistics have not been furnished. The relative condition of the various denominations, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1821	1800	485,398	$2,360,800
Baptist	665	652	174,970	582,325
Christian	30	28	7,325	5,850
Congregational	2	1	300	1,200
Episcopal	33	33	8,650	203,000
Lutheran	10	10	2,450	12,300
Presbyterian	181	180	51,700	376,200
Roman Catholic	27	27	8,250	165,850
Universalist	1	1	400	800
Methodist	787	776	208,203	854,475

Mississippi Conference, M. E. Church, was originally constituted by the General Conference in 1816, embracing at that time the State of Louisiana and Mississippi south of the Tennessee River, together with a large part of Alabama and Florida. Its boundaries were from time to time diminished, until, in 1840, it included "all that part of the State of Mississippi not embraced in the Alabama and Memphis Conferences and all the State of Louisiana." In 1845 it adhered to the Church South. At its first session, in 1817, it reported 1531 white and 410 colored members, and in 1844 it reported 13,257 white, 799 colored, and 115 Indian members. The Methodist Episcopal Church did not organize any work in its bounds until after the close of the war, when Bishop Thomson, under the authority of the General Conference, re-organized the Mississippi Conference at New Orleans, Dec. 25, 1865. It then reported 16 traveling and 13 local preachers, 2692 members, 1386 Sunday-school scholars, and 5 churches, valued at $47,000. In 1876, the Louisiana Conference having separated from it, its boundaries embraced simply the State of Mississippi, and reported 102 traveling and 344 local preachers, 28,804 members, 11,589 Sunday-school scholars, 263 churches, valued at $180,920, and 14 parsonages, valued at $5600.

Mississippi Conference, M. E. Church South, was one of the original Conferences that adhered to the Church South at the division, in 1845. It reported, in 1846, to the Church South 79 preachers, 10,095 white and 5854 colored members. The State of Mississippi embraces also the principal part of the North Mississippi Conference of the M. E. Church South. The General Conference of 1874 defined the boundaries of the Mississippi Conference as follows: "All that part of the State lying south of the southern boundaries of the Washington, Holmes, Attala, Winston, and Noxubee Counties, together with so much of the State of Louisiana as lies north of Bayou Manshack, Amite River, and Lakes Marepas, Ponchartrain, and Boume, except Baton Rouge." It reported, in 1875, 105 traveling and 162 local preachers, 21,034 members, and 6474 Sunday-school scholars.

Mississippi Conference, M. P. Church, "embraces the State of Mississippi." It reported, in 1877, 8 itinerant and 4 unstationed ministers, 580 members, and 5 churches, valued at $2750.

Missouri (pop. 1,721,295) was acquired by purchase from France in 1803, being part of the Province of Louisiana. Its first settlements were made by French Catholics, at St. Genevieve in 1755, and subsequently at New Madrid, Girardeau, and St. Louis. In 1812 it was organized into a Territory, and was admitted as a State into the Union in 1821. Methodism was introduced about 1805, by Joseph Oglesby, who was appointed to the Illinois circuit, and who "reconnoitred the Missouri country to the extremity of the settlements, and had the pleasure of seeing Daniel Boone, the mighty hunter." According to the minutes of Conference the first appointment was made in 1806, when John Travis was sent from the Western Conference, the whole Territory then containing about 16,000 inhabitants. His circuit was a part of the Cumberland district, which at that time embraced East Tennessee, part of Michigan, Indiana, Arkansas, Illinois, and Missouri.

In 1816 the Missouri Conference was formed, embracing Missouri, Illinois, and a large part of Indiana. Although Jesse Walker was not the first Methodist itinerant, yet he ranks as the principal pioneer in Missouri. He possessed such energy that no obstruction could deter him. As a circuit preacher and presiding elder he braved all opposition, and inspired his co-laborers with such enthusiasm that Methodism superseded the original French Catholic predominance in that country. In 1845 the vast majority of the societies adhered to the Church South. A few members, however, desired to retain their connection with the M. E. Church, and societies were organized in St. Louis and a few other places. At present the M. E. Church South has in the State three Conferences, the Missouri, St. Louis, and Southwest Missouri, which together report 240 traveling and 340 local preachers, 49,106 members, and 21,588 Sunday-school scholars. The Methodist Episcopal Church has two Conferences, the Missouri and St. Louis, embracing 251 traveling and 362 local preachers, 32,785 members, 20,728 Sunday-school scholars, 293 churches, valued at $667,630, and 83 parsonages, valued at $65,405. There are also about 2700 German Methodists. The Methodist Protestant Church has two Conferences, the Missouri and North Missouri, and which embrace 75 itinerant and 72 unstationed preachers, 3380 members, 23 churches and 4 parsonages, valued at $12,570. The African M. E. Church has a Missouri Conference, which also embraces all the territory west of Missouri to the Rocky Mountains, and which reports 63 preachers, 4603 members, 2515 Sunday-school scholars, 45 churches and 6 parsonages, valued at $161,000.

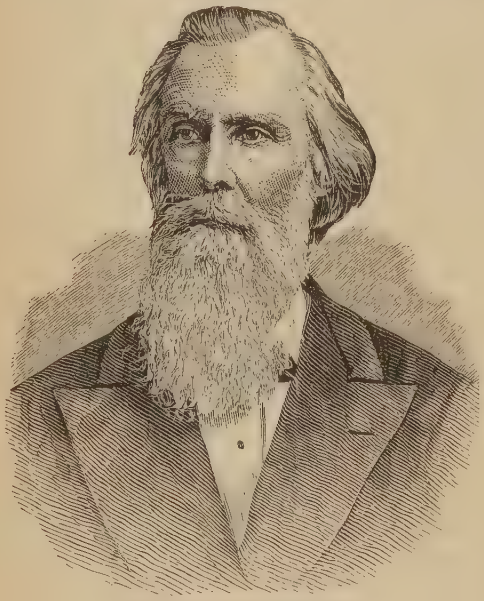
The denominational statistics, as reported in the United States census of 1870, were as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations.....	3229	2082	609,150	$9,707,358
Baptist.....................	792	513	144,210	1,090,708
Christian..................	394	229	68,545	514,700
Congregational.........	37	27	12,209	235,700
Episcopal..................	83	51	20,950	485,650
Evangelical Associat'n	5	5	1,800	15,000
Lutheran..................	94	86	39,550	768,600
Presbyterian............	332	232	74,500	1,210,750
Roman Catholic.........	184	166	94,550	3,119.450
United Brethren........	38	20	5,800	32,000
Universalist..............	6	2	900	2,500
Methodist.................	1066	626	185,420	1,645,300

Missouri Conference, M. E. Church South.—At the first General Conference of the Church South, in 1846, the State of Missouri was divided into the St. Louis and Missouri Conferences. These reported 54 traveling and 93 local preachers, 9611 white and 1025 colored members. The General Conference of 1874 defined its boundaries so as to "include all of the State of Missouri north of the Missouri River." In 1875 it reported 134 traveling and 141 local preachers, 24,854 members, and 11,915 Sunday-school scholars. Two other Conferences are also included in the State.

Missouri Conference, M. P. Church, "embraces that part of the State of Missouri lying south of the Missouri River." It reported, in 1877, 35 itinerant and 45 unstationed preachers, 1879 members, 12 churches and 3 parsonages, valued at $6570.

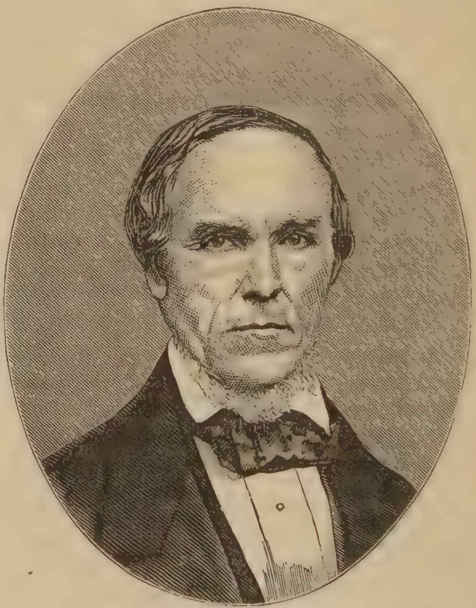
Mitchell, Daniel P., was born in West Virginia, and admitted to the Pittsburgh Conference of the M. E. Church in 1844. After serving a number of prominent charges he was appointed presiding elder of Alleghany district in 1857. In 1863 he was transferred to the Kansas Conference, and stationed in Leavenworth. Subsequently he became presiding elder of Leavenworth district, and in 1869 chaplain in the State penitentiary. In 1873 he was appointed to Fort Scott district, and, on the division of the Conference, became a member of the South Kansas Conference, to which he now belongs. He was a delegate to the General Conferences of 1860 and 1876.



REV. F. T. MITCHELL, D.D.

Mitchell, F. T., president of Andrew Female College, Texas, was born in St. Clair, Ill., on Jan. 21, 1821. In his nineteenth year he entered upon the study of law, but before he began to practice was converted, and under convictions of duty devoted himself to the work of the ministry; uniting, in 1841, with the Rock River Conference, he preached for four years, when he was attacked with hemorrhage of the lungs; traveling South for the benefit of his health, he was offered the agency of the American Bible Society for the State of Kentucky. In this field he labored until 1852, when he resigned the agency and removed to Missouri, residing on a farm, but performing all the ministerial labor that his health would permit. In 1869, under the advice of physicians, he removed to Texas, and spent a year on Galveston Bay. His health became perfectly restored, and he re-entered the pastoral work, and was in charge of the Huntsville station when he was elected president of Andrew Female College, which was erected and chartered in the year 1853.

Mitchell, James, M.D., was born in Ireland in 1777. About 1800 he emigrated to America, and in 1806 joined the Philadelphia Annual Conference, and after his ordination was transferred to Genesee. In some of his circuits "he frequently slept in the woods, with his saddle for a pillow and the heavens for a covering." In 1810 he was ordained elder, and the two following years he spent in Canada, where he succeeded in erecting a church building at Montreal, and afterwards was stationed at Quebec. On the breaking out of the war with Great Britain he returned to the United States. His health failing, he entered as a student of medicine in the University of Pennsylvania, and afterwards obtained a situation in the Southern Dispensary. In 1824 he was re-admitted into the Philadelphia Conference as a supernumerary, but continued to practice medicine until his death, which occurred in 1859.



REV. JOHN THOMAS MITCHELL.

Mitchell, John Thomas, was born Aug. 20, 1810, near Salem, Va. The family early removed to Illinois, and settled near Belleville in 1829. He was converted and united with the M. E. Church, and in 1830 commenced teaching, and in 1832 was admitted into the Illinois Conference. He was a close student, and acquired a general knowledge of science as well as of the Latin and Greek languages. After filling various important charges in circuits, stations, and on a district, he was, in 1844, elected assistant book agent at Cincinnati. At the close of his term he was transferred to the Ohio Conference, and stationed for a number of years in Cincinnati and its vicinity. . From the organization of the Cincinnati Conference, in 1851, he was annually chosen as secretary. He was a delegate to the General Conference in 1844 from the Rock River Conference, and in 1856 from the Cincinnati. He was an earnest and useful minister, a careful and able administrator, and a wise counselor.

Mitchell, Thompson, D.D., was born in Mifflin Co., Pa., and was admitted to the Baltimore Conference, M. E. Church, in 1839. He served various appointments until 1856, when he was made presiding elder of Northumberland district, which he served until 1860, when he was elected president of Williamsport Dickinson Seminary. By division of the Conference he became a member of East Baltimore Conference in 1857, and of the Central Pennsylvania Conference in 1869. In 1870 he re-entered the pastoral work, and has been presiding elder in the Carlisle, Harrisburg, and Williamsport districts. He was a delegate to the General Conferences of 1860, 1868, 1872, and 1876.

Mobile, Ala. (pop. 32,034), is the commercial capital of the State, situated on Mobile River, near its entrance into Mobile Bay. Since the last census, as given above, it has grown rapidly, and reports with its suburbs near 40,000 inhabitants. The first record made of the introduction of Methodism into the city is in 1822, when Rev. Alexander Talley was sent as a missionary to Mobile, Blakely, and Pensacola. In 1825, Henry P. Cook was sent to Mobile and Pensacola, and churches were organized, consisting, in the two cities, of 37 white and 47 black members. In 1826–27, Rev. John R. Lambuth, father of the missionary to Shanghai, China, was sent to Mobile, and in 1827 a building of wood was erected on the southwest corner of Franklin and St. Michael Streets, the preacher assisting in hewing the timber for the house. This was occupied as a church until 1849, when it was succeeded by a spacious brick church built on the same spot, and now known as Franklin Street. This church is recognized as the mother church among the Methodists in Mobile. In 1841 a second congregation was formed by 39 members from the Franklin Street church, who rented a building known as the Synagogue, and worshiped in it till their church was finished, in 1844. It is called St. Francis Street church, and from this church, in 1842, a colony went forth, taking the name of the West Ward church, under the care of Rev. J. C. Keener, now bishop. The same year a fourth church was organized. These two subsequently united and formed the St. Paul's church. Prior to the Civil War two commodious churches had been built for the colored population on State Street and Bayou. These have been occupied by the A. M. E. Zion Church, and are served by colored pastors. In the adjacent village of Whistler, where railroad-shops are located, the M. E. Church South has a church and parsonage, and in Toumilin, about two miles from the city, a house was built, chiefly by Mrs. Crawford, mother of Mrs. Vanderbilt, of New York, who resided there. The African M. E. Church has two societies and one spacious edifice, and a second is in process of erection. It has two stationed preachers and eight local preachers. The M. E. Church has a society of colored persons in the city, and one in the country about two and one-half miles distant, which are served by a preacher from the Central Alabama Conference. The Mobile district of the M. E. Church South extends from Louisiana to West Florida, and employs 20 traveling preachers, five of whom reside in the city of Mobile, and eight are employed in Mobile County. The county contains 1514 members and 1517 Sunday-school scholars, with 11 churches, valued at $47,050, and 4 parsonages, valued at $13,500, with additional property amounting to $6350. The summary of the churches in Mobile is as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	M. E. CHURCH SOUTH.			
1827	Franklin Street*	341	272	$26,000
1844	St. Francis Street	298	250	32,000
1861	St. Paul's	275	200	2,000
	Toumilinville	247	170	1,800
	Whistler	157	100	1,300
	AFRICAN M. E. ZION CHURCH.			
1867	Zion	679	400	20.250
1853	State Street	925	520	15,400
1865	Good Hope	433	541	2,900
1868	Bethlehem	22	70	2,800
	AFRICAN M. E. CHURCH.			
1868	Emanuel	627	127	3,124
	Bethel	147	87	2,000
	M. E. Church	300	75	650

Model Deeds of the United Methodist Free Churches.—The chapels of the United Methodists are not settled in a uniform manner. Many of them were erected in a time of agitation, when the connectional principle was weakened, and when in frequent cases there was no disposition to give any Conference or Assembly control over chapel property. The greater portion of the chapels are settled on trust, but in many cases the Annual Assembly has no legal authority over them. Some of these private deeds are badly drawn or devised, and gentlemen of legal acumen fear that some of them will eventually be lost to the connection. To prevent the alienation of chapel property, and present trustees with a form of trust that they might safely follow, two Model Deeds have been framed. The first formed is called the Model Deed, and the second, for distinction's sake, the Reference Deed, but both have been adopted and recommended as pattern deeds for the settlement of chapels. The Model Deed was executed in 1842, by the late Wesleyan Methodist Association. The original deed was for the settlement of chapel premises in Deptford, Kent. This deed was extensively followed in the association. The general features of the deed have been authoritatively explained, as follows: "It secures the property to the uses of the society worshiping therein; authorizes the itinerant preachers appointed by the Annual Assembly, and the local preachers appointed by the circuit, to occupy the pulpit; and makes a provision by which other ministers . . . may be permitted to preach therein; and allows the premises to be used for all the meetings usually held by the United Methodist Free Churches. There is also a provision for holding any extraordinary meeting which may not be objected to by the trustees, or by the leader's meeting, as representing the society, or by the superintendent or senior itinerant preacher, who has to guard the interests and character of the connection, and who is made responsible to the Annual Assembly for the manner in which he exercises the discretion reposed in him." When trustees of chapels settled on this deed desire to relinquish their trust, they must give notice to the Annual Assembly. If the trustees are not effectually released within six months, they may sell the property. Before the Wesleyan Reformers united, in 1857, with the Wesleyan Methodist Association, they had built many chapels, some of which were settled in a very unsatisfactory manner. The Model Deed of 1842 did not meet the views of many, who yet desired connectional safety, and, as far as possible, uniformity in the settlement of chapels. Accordingly, needful steps were taken for the construction of another deed. The Annual Assembly of 1863 requested the connectional committee to consider the subject, which they did most anxiously. A draft deed was prepared by Herbert H. Cozens-Hardy, Esq., of the equity bar, and this formed the basis of the Reference Deed adopted and recommended by the Annual Assembly of 1865. The original deed was for the conveyance of a plot of land in Burnley for the erection of a chapel. H. F. Lawes, Esq., the solicitor employed on the occasion, has defined the principal objects attained by the deed, as—I. Securing the chapels to the United Methodist Free Churches in such a way as to prevent misappropriation in future years. II. Allowing the trustees of each chapel the greatest freedom of action in the management of the trust without undue interference on the part of the Assembly and the preachers. III. Taking special care that trustees have full protection against embarrassment and loss, particularly in cases where they have borrowed or advanced money without taking a legal security. "The Deed provides for the due appointment of preachers, and the proper conduct of religious services, according to the doctrines and usages of the United Methodist Free Churches, in such a way as to prevent, as far as possible, persons immoral in their character, or heterodox in their views of Christian truth, from ministering in" the pulpits of the denomination. Neither of these deeds is imposed upon trustees, but both are recognized and recommended. Both of them are liberal in their provisions. The Reference Deed gives less scope in trust affairs to the Annual Assembly and the superintendent minister than the Model Deed. Both are very careful of the rights of trustees. The returns of 1875 show that out of 1210 chapels possessed by the body in Great Britain, 593 were settled on either the Model or Reference Deed. The relative number, however, is continually changing in favor of chapels settled on one or other of the Model Deeds. In 1867 there were 1120 chapels in Great Britain, of which only 321 were settled on one of these deeds. In eight years the increase of chapels amounted to 90, while the increase of chapels settled, either on the Model or Reference Deed, amounted to 272.

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* Rebuilt 1849.

Moline, Ill. (pop. 4166), is situated three miles above Rock Island. Methodist services were introduced in 1835. The first M. E. church was erected in 1850, and rebuilt in 1871. It is in the Central Illinois Conference, and has 195 members, 238 Sunday-school scholars, and $22,000 church property. There is here also a strong Swedish M. E. church, having 160 members, 40 Sunday-school scholars, and $5100 church property.

Molineux, James, a minister of the United Methodist Free Churches, England, was born in Lancashire in 1791. He joined the Wesleyan Society when about twenty years of age, and in 1815 became a local preacher. He took part in the movements of 1835, and on the formation of the Wesleyan Association he became an itinerant minister. He was a popular preacher, an able business man, an excellent administrator, calm and self-possessed, gentlemanly in his conduct, full of dignified courtesy. He soon rose to the front ranks of the body, being elected to the offices of corresponding secretary and twice filling the chair of Conference. He became supernumerary in 1853. He was requested to become Society's missionary and visitor by Bartle Street chapel, and discharged this duty for twenty years, dying in the triumph of faith Nov. 13, 1873.

Mr. Molineux was a great lover of nature, and was distinguished for his botanical lore. He published a work called "Botany made Easy." He was also the author of a compendium of doctrine, compiled, by request of the Assembly, for the use of children. This catechism is still sold by the Book Room.

Monmouth, Ill. (pop. 4662), is the capital of Warren County. It first appears on the annals of the M. E. Church for 1839, with W. M. Clark as pastor. In 1840 the charge contained 289 members. Before 1857 the charge had become a well-established station. It is in the Central Illinois Conference, and has 289 members, 180 Sunday-school scholars, and $12,000 church property.

Monroe, David S., one of the assistant secretaries of the General Conference of the Methodist Episcopal Church in 1876, was born at Leesburg, Va.; was educated at Baltimore College, and joined the Baltimore Conference of the Methodist Episcopal Church in 1854. He was for several years one of the assistant secretaries of that body, and afterwards a secretary of the East Baltimore Conference. When the Central Pennsylvania Conference was formed, he was elected its secretary in 1869, and has been re-elected to that office at succeeding sessions. He was a delegate to the General Conference of 1876.

Monroe, John, a minister in the Methodist Episcopal Church South, was born in Scotland in 1803; emigrated to America in 1820, and afterwards graduated at Kenyon College, Ohio. From thence he went to Missouri, and, in 1834, was engaged as a teacher among the Kickapoo Indians, near Fort Leavenworth. Soon after this he was admitted into the St. Louis Conference, and at the time of his death held a superannuated relation. In his pioneer work he suffered much. He was a faithful, energetic, determined, and unwavering minister. He died at Big Lick, Cooper Co., Mo., Sept. 22, 1873.

Monroe, Joshua, a pioneer Methodist Episcopal minister, was born in Alleghany Co., Md., Jan. 14, 1786, and died in Beaver, Pa., Jan. 5, 1874. He was admitted on trial in the Baltimore Conference in 1808, and was immediately sent to the western limits of the church. His appointments as pastor and presiding elder extended over Western Pennsylvania, West Virginia, and East Ohio. He was superannuated in 1852. "As a preacher he was of fair abilities, sound in doctrine, sober in judgment, concise and industrious in the application of truth, dealing honestly and faithfully with his hearers." He was one of the founders of Beaver College, and was for many years president of the board of trustees.

Monroe, Mich. (pop. 5086), the capital of Monroe County, 40 miles southwest of Detroit. A Methodist society was organized in 1811, but entirely broken up about four years afterwards. In September, 1821, John P. Kent projected a mission which included Monroe, and in 1822 Alfred Brunson and Samuel Baker were appointed to the work. The first church in Monroe was built in 1837, and replaced by a new one in 1868–69. It is in the Detroit Conference, and has 118 members, 240 Sunday-school scholars, and $2000 church property.

Monroe, Wis. (pop. 3408), the capital of Green County, on a branch of the Milwaukee and St. Paul Railroad. The first Methodist minister who preached in this place was Daniel Harcourt, a local preacher from Indiana, in the autumn of 1835; the first class was formed by James McKane, in 1836. The first church was erected in 1849; in 1869 it was replaced by a new and beautiful brick edifice. It is in the West Wisconsin Conference, and has 150 members, 140 Sunday-school scholars, and $17,500 church property.

Monrovia Seminary, in Liberia, Africa, was erected in 1854, by means furnished by the Missionary Society of the M. E. Church. It is 53 feet wide by 43 feet long, with foundations of stone and walls of hard-burned brick. A piazza 8 feet wide surrounds the entire building. It was for some time under the superintendency of Rev. J. W. Horn, now of the New York East Conference.

Montana (pop. 20,595), is a Territory embracing an area of 143,776 square miles, being as large as New York, Pennsylvania, Maryland, and Ohio. It extends north to the British possessions, and embraces agricultural and grazing land as well as mineral wealth. Virginia City is the capital, which at present (1877) contains about 4000 inhabitants. Methodism was introduced but a few years since, and services have been held, owing to the disturbed state of the country, at but a few points. It was formerly embraced in the Rocky Mountain Conference, but the distance being so great, and traveling so expensive, under permission given by the General Conference, and at the earnest request of the ministers, the Montana Conference was organized in 1876, containing 16 appointments, which are supplied by 4 preachers from the Conference and such local preachers as can be employed. The denominational statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations............	15	11	3850	$99,300
Episcopal..........................	2	1	700	5,500
Roman Catholic................	5	5	1700	77,000
Methodist..........................	7	5	1450	16,800

Montana Conference, M. E. Church.—The General Conference of 1876 authorized the Rocky Mountain Conference to divide its territory during the next four years whenever two-thirds of the members present should ask for such division. At the session in July, 1876, this vote was given. Bishop Wiley held the first session of the Montana Conference at Bozeman, Aug. 2, 1877. L. B. Long was elected secretary. There were reported 264 members, 8 Sunday-schools and 481 Sunday-school scholars, 5 churches, valued at $29,000. Two districts were formed, Helena and Butte, of which L. B. Long and F. A. Riggin were made presiding elders. Only four preachers were stationed, including the presiding elders. At the General Conference of 1880 it was changed from a Conference to a mission district.

Montgomery, Ala. (pop. 10,588), the capital of the State, situated on the Alabama River, about 400 miles above Mobile. Methodist services were held in Montgomery in 1819, by James King. In

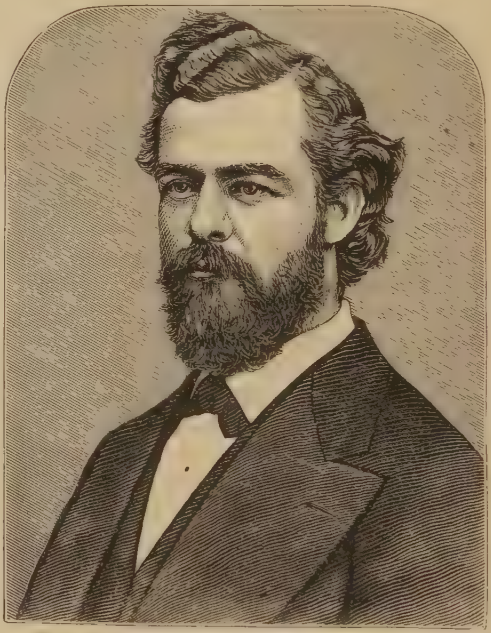
1821 a society was formed and made part of Cohoba circuit, traveled by James H. Millard. The society worshiped in a log church about two miles from the town. In 1822, Bishop George, while on his way to the Mississippi Conference, preached in the court-house, and other services were held there afterwards, out of which grew the society in the town, which was organized in 1829. Shortly after its organization, Montgomery became a station. In 1830 the society secured possession of the Union church and used it until 1835, when a new church was built, which stood until 1853, when a third church was erected. Soon after this the colored members erected a house of worship on Holcombe Street, on the site of the present African M. E. Zion church. A Methodist Protestant society was founded here in 1836. The Methodist services were held by the Church South and Methodist Protestant only, until the close of the Civil War. The M. E. Church and the African M. E. Zion Church have since that period established societies. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church........................	70	20	$400
Court Street, M. E. Ch. South..	402	291	44,000
Heron Street, " "	50	40	1,200
Methodist Protestant............	...	...	28,000
African M. E. Zion...............	...	...	....

Mood, Francis Asbury, D.D., was born in Charleston, S. C., June 23, 1830, of an old Methodist family, among whom are many distinguished Methodist ministers. Thrown in his youth upon his own resources, at fourteen he taught a school of colored youth to acquire means for his college course. He graduated in 1850 from Charleston College, having taught in the school for colored youth a portion of the time. He joined the South Carolina Conference in December of the same year. He traveled on circuits two years; was in stations six; was missionary to the colored population two years, presiding elder four years; was chaplain in the Confederate army, and assigned to duty in the hospitals in Charleston for two years; traveled in Europe one year, and in 1869 entered on the presidency of Soule University, at Chapel Hill, Texas. On the consolidation of several Methodist colleges into the "Southwestern University" he was elected regent in January, 1873, which position he still retains.

REV. FRANCIS ASBURY MOOD, D.D.

Moore, David H., D.D., president of Cincinnati Wesleyan College, was born near Athens, O., Sept. 4, 1838. He graduated from the Ohio University in 1860, and in the same year was admitted as a probationer in the Ohio Annual Conference. In May, 1862, he volunteered in the Union army, and was captain commanding an Ohio company at Harper's Ferry when General Miles surrendered that post. Released on parole, he was soon exchanged and entered the service as major, and was promoted to lieutenant-colonel. He had command of a regiment during almost the entire Atlanta campaign, his colonel having been placed in command of a brigade. After the fall of Atlanta, his health being impaired, he returned to Ohio, and was immediately employed as a pastor. In 1872 he was transferred to the Cincinnati Conference and stationed in charge of Trinity church. At the close of his pastorate, in 1875, he was elected to the



REV. DAVID H. MOORE, D.D.

presidency of the college, which position he now holds.

Moore, Edward, is a leading merchant in Stockton, Cal., prominent in Sunday-school work in the M. E. Church, and devoted to all its interests. He was among the youngest of the lay delegates to the General Conference of 1872, as a representative from the California Conference.

Moore, Henry, was the friend and biographer of Wesley. He died in the ninety-third year of his age and the sixty-fifth of his ministry, in 1844.

Moore, H. H., a native of Ohio, was born March 10, 1820, and was converted in his youth. He was educated at Asbury Seminary, and afterwards spent two years teaching in Kentucky. He joined the Erie Conference, M. E. Church, in 1846. In 1857 he was transferred to the Kansas and Nebraska Conference, and in 1858 was stationed at Wyandotte and Quindara. In 1861 he was chosen chaplain of the 3d Kansas Volunteers, and transferred back to the Erie Conference. The next year he was in the South, and was on Morris Island during the siege of Fort Sumter. During this time he was special correspondent of the New York *Tribune* and *Evening Post*, and of the Philadelphia *Press*. In 1864 he went to Florida with the troops under General Seymour. At the close of the war he spent some time in Florida delivering addresses to the freedmen and whites, endeavoring to assist them in adjusting themselves to the new order of things. He bought the Jacksonville *Herald* and made it a loyal paper, and when the Freedman's Bureau was organized he was attached to it, and made superintendent of education for the State of Florida. In 1866 he returned to the Erie Conference. He is known as a frequent contributor to the periodicals of the M. E. Church, and enjoys the honor of having led the evangelist, Ira D. Sankey, to the Saviour. He was a delegate to the General Conference of 1876.

Moore, James.—This time-honored minister was born in Centre Co., Pa., in 1794, and died in 1861. He was brought up a Presbyterian, but was early converted under Methodist preaching. In 1818 he was received into the Baltimore Conference. His work being in the western boundary of the Baltimore Conference in 1825, he became a member of the Pittsburgh Conference. In 1828 he was a member of the General Conference. His health failed in 1829, and he was superannuated one year. He was elected a delegate to the General Conference of 1832, but in consequence of affliction he was unable to be present. Subsequently he retired from the work, rendering efficient services as much as his health would permit, until his death, March 15, 1861. He was a minister of fine talents and preaching ability, strong native intellect, and a well-cultivated mind. His style was terse, vigorous, and logical, and at times his preaching was attended with equal power.

Moore, James Arminius, a native of Belmont County, born near St. Clairsville, O., Dec. 16, 1836, was converted in January, 1851. He received a good education, including some terms at Richmond College without graduation. For many years he has been a class-leader and steward, and at present is recording steward of South Common church, Alleghany, Pa. In early life he was chiefly occupied in farming, and subsequently was a teacher in public schools. In the fall of 1864 he became identified with the business department of *The Pittsburgh Christian Advocate.*

Morgan, Littleton F., D.D., is a distinguished member of the Baltimore Conference. For many years he has filled the most prominent pulpits in Baltimore and Washington City, and has been several terms presiding elder. He served for three years as pastor of Christ church, Pittsburgh. He has also been a delegate to the General Conference.

Morgan, Nicholas J. B., D.D., was born in Booth Co., Va., Nov. 23, 1811, and died April 6, 1872, in Anne Arundel Co., Md. He was the oldest son of the Rev. Gerald Morgan, an eminent preacher in the Methodist Episcopal Church. Dr. Morgan was converted in 1825, and immediately entered upon educational preparation for the ministry. He was admitted into the Baltimore Conference in 1829, and appointed to Fincastle circuit. After filling many important appointments in Washington, Baltimore, and other places, he at last closed an eventful and useful life from a severe attack of pneumonia. He had been forty-three years a presiding elder, the length of which service was only exceeded by that of Peter Cartwright. He was elected to the General Conference in 1844, and to every succeeding one but 1876. On account of ill health he did not attend, however, the session of 1868. He lived through some of the most eventful periods of Methodistic history in the United States. He knew much of the agitation during the separation of the Methodist Protestant Church, and was actively engaged in the scenes of the division of the church between the North and the South. At that time, though his district was along the border, in Virginia, yet he stood firm to the Methodist Episcopal Church. The only act which he regretted concerning that serious agitation was, that he voted for the so-called "plan of separation." During the slavery agitation, in 1860, he stood firm for the church, and for the anti-slavery antecedents of the church, and it is believed that by his efforts many were saved to the M. E. Church. True also to his country, he stood by the government in the dark hours of the Rebellion.

Morley, George, was intimately associated with Dr. Coke in the establishment of foreign missions. He assisted in the organization of the "Methodist Auxiliary Missionary Society for the Leeds District." In 1821 he was appointed one of the general treasurers of the Wesleyan Missionary Society, afterwards was resident secretary, and was president of the Conference in 1830. The following year he became governor of Woodhouse Grove School; he held this office till within two weeks of his decease. He died Sept. 10, 1843.

Morrell, Thomas, of the New Jersey Conference, was born Nov. 22, 1747, in New York. His mother was converted under the preaching of Philip Embury, and was among the first members of the Methodist society in America. He was early engaged in mercantile business, but in 1775, when the Revolutionary War commenced, he formed a company, of which he was elected captain, and was engaged in a number of daring expeditions. In 1776 he was in the battle on the heights of Flatbush, and received a ball in his right breast, which passed through his body about an inch above his lungs, fracturing his shoulder-blade. Before his wounds were fully healed he received a commission as major, and was in nearly the whole campaign of 1777. He was awakened in 1785, under the preaching of Rev. John Haggerty, and the following year commenced his labors as a local preacher. At the Conference of 1789 he was ordained an elder, and was appointed a presiding elder in the city of New York, where he continued five years. The latter part of his life he resided at Elizabethtown, traveling sometimes extensively, and preaching as often as his health would permit. He lived to be over ninety years of age, and died Aug. 9, 1838. He was a thorough patriot, remarkably diligent, frugal, and temperate; without extensive learning, he was a practical and oftentimes a powerful preacher.

REV. THOMAS A. MORRIS, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Morris, Thomas A., D.D., one of the bishops of the Methodist Episcopal Church, was born near Charleston, W Va., April 28, 1794. His early training was in the Baptist church. When about nineteen years of age he was converted, and joined the Methodists. He was licensed to preach April 2, 1814, and, after having served as a supply on a circuit, was admitted into the Ohio Conference in September, 1816. From his hard labor and exposure in his early ministry his health suffered, and in 1820 he was placed in a supernumerary relation, but was sent to Lancaster, just constituted a station. Subsequently he was transferred to the Kentucky Conference, and in 1824 he was elected delegate to the General Conference. While performing the duties of presiding elder on the Green River district in 1826, he suffered from a shock of paralysis, and was afterwards transferred to the Ohio Conference. After having been stationed in Cincinnati for several years, he was, in 1833, appointed presiding elder of the Cincinnati district; and in April, 1834, was appointed to edit *The Western Christian Advocate*, the publication of which had been ordered by the General Conference. In 1836 he was elected one of the bishops of the M. E. Church, having been a delegate to each General Conference after his first election in 1824. From the time of his entering on the episcopal office he was diligent and faithful in the discharge of all its duties, traveling extensively through the circuit of the Annual Conferences, then embracing the whole of the settled part of the United States. He was senior bishop from the death of Bishop Waugh in 1858. For several years he was in impaired health, and was able to do but little official work, the General Conference having by vote relieved him from any regular duties. "To the charming simplicity, both of taste and manners, which eminently characterized him in all the walks of life, he added the graces of a genuine nature and beautiful Christian character. As a preacher, he was chaste, sincere, and many times greatly eloquent. As a bishop, he was considerate, careful, and judicious, and never forgetful of the most humble of his brethren in the administration of his high office." His last illness lasted a little over a week. He died Sept. 2, 1874. An excellent biography has been written by Dr. J. F. Marlay, of the Cincinnati Conference.

Morris, Ill. (pop. 3138), is an important village in Grundy County. In 1842 a class of 7 members was formed by Rev. John F. DeVore. The first church edifice was erected in 1852, and a new and larger building was dedicated in 1869. It is in the Rock River Conference, and has 290 members, 292 Sunday-school scholars, and $16,500 church property.

Morristown, N. J., is a beautiful village, the county seat of Morris County, and is in an elevated and healthful location. The present large and tasteful M. E. church was built in great part by the munificence of Hon. George T. Cobb, now deceased. It is in the Newark Conference, and the statistics for 1876 are 720 members, 545 Sunday-school scholars, and church property valued at $185,000. (*See cut on following page.*)

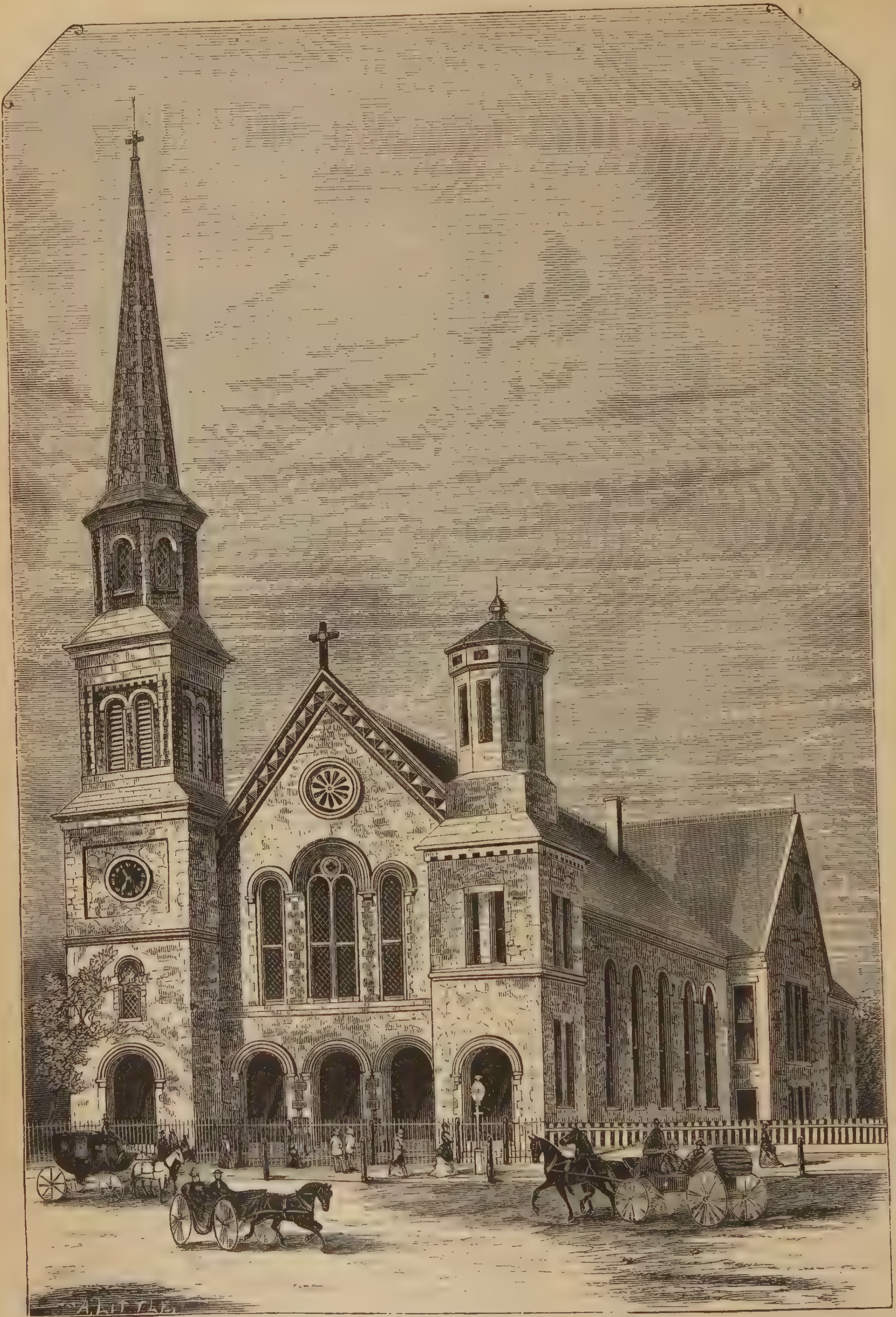
Morrow, James, formerly a minister in Ireland, was born in Belfast, graduated at the Wesleyan College, Richmond, London, and entered the Irish Conference in 1865. A lover of American institutions for many years, he finally came to this country in 1872. After spending a few months in Montpelier, Vt., he was sent to take charge of Ames church, New Orleans. In this interesting and important charge he stayed three years, and was then transferred to the Philadelphia Conference and stationed in Grace church.

Morse, Joseph Leland, professor in the Maine Wesleyan Seminary, was born in Wilton, Me., May 4, 1837; was graduated from Wesleyan University in 1859, and in the same year became teacher of Mathematics in Falley Seminary, N. Y. He joined the Maine Conference of the Methodist Episcopal Church in 1861. In 1862 he was appointed teacher of Latin and Greek in the Maine Wesleyan Seminary and Female College. He was a reserve delegate to the General Conference of the Methodist Episcopal Church of 1872.

Mosser, Henry R., Esq., born in York Co., Pa., early became a member of the M. E. Church, and an active supporter and worker. For about twenty years he was recording steward at New Cumberland, and for a number of years superintendent of the Sunday-school, and was for years president of the Cumberland Valley Camp-Meeting Association. He is an active business man, chiefly in the lumber trade. He was a lay delegate from the Central Pennsylvania Conference to the General Conference of 1876.

Moulton, Horace, a minister in the Methodist Episcopal Church, and one of the greatest revivalists in the New England Conference, was born in Munson, Mass., Feb. 9, 1799, and died at Stafford Springs, Conn., Sept. 11, 1873. He united with the church in 1832. Soon after this he entered the Wesleyan Academy at Wilbraham, after which he was received on trial in the New England Conference, in June, 1828. He sustained an effective relation thirty-one years, and a superannuated relation thirteen. He was especially successful as a revivalist, organizing many new appointments and circuits, and perhaps no man in the New England Conference did more for the planting of Methodism in various towns than he. He was especially pronounced against American slavery and intemperance. A short time before his departure he said, "The way is all lighted up, and myriads of angels are waiting to escort me over the river."

Moulton, William F., M.A., D.D., one of the



FIRST METHODIST EPISCOPAL CHURCH, MORRISTOWN, N. J.

most profound scholars and erudite divines Methodism has ever reared. In 1858 he was appointed assistant tutor at Richmond, which office he held for ten years; he then became classical tutor. He is one of the staff on the revision of the New Testament. On the establishment of the high-class school at The Leys, Cambridge, he was appointed principal, and has received one (if not the *only* one) of the results of ripe scholarship of *Methodist tutelage*, in having the degree of M.A. conferred upon him by the Cambridge University.

Mount Allison Wesleyan College, Nova Scotia, is an institution under the patronage of the Methodist Church of Canada, which has power to appoint the board of trustees, who hold their office for four years, or from one General Conference to that of the next succeeding. The board of education has power to fill vacancies in the interim of General Conference. It comprises both a literary and a theological course. It employs six professors, and received from the board of education for the year 1876–77, $800 for the department of arts and $300 for its theological school.

Mount Pleasant, Iowa (pop. 4245), the capital of Henry County, situated on the Burlington and Mississippi River Railroad. Here also is located the Iowa Wesleyan University, under the control of the M. E. Church. It is first mentioned in the annals of the M. E. Church for 1840, when Thomas M. Kirkpatrick was appointed to this circuit, though included previously in the Burlington circuit. Methodism has continued to prosper, and is now well established in this city. The African M. E. Church has a good congregation. It is in the Iowa Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Asbury	270	200	$13,000
Union Street	223	200	4,500
African M. E. Church	105	55	1,800

Mount Union College, located at Mount Union, O., was commenced by Rev. O. N. Hartshorn, Oct. 20, 1846, as Mount Union Seminary. In its first week only 6 students were enrolled. Its object was to give a good education on the most economical plan to young people who desired to make themselves useful in the world. Its second year commenced with 25 students, but before the year closed it numbered 68. A normal department was introduced in 1850. In 1851 a two-story building, 45 by 60 feet, was erected on an elevated and beautiful site of two acres of ground; the funds for its erection being furnished by citizens, one-half in donations, and the other half to be refunded in tuition. Two other buildings were erected by Robert R. Hilton, the object being to furnish the scholars with good rooms and economical boarding. The first catalogue was published for the year 1851, and the accessibility of the institution was greatly improved by the construction of the Pittsburgh, Fort Wayne and Chicago Railroad. It is said to occupy the highest ground in Ohio, overlooking the Mahoning River valley, and no intoxicating drinks are sold in the town. The main building for instruction was commenced in 1862, and completed in 1864, the dedicatory address being delivered by the Hon. S. P. Chase, LL.D. It is 116 feet long by 72 feet wide, and three stories high above the basement, having a large clock and bell-tower. There is also connected with it an observatory. The value of this building was estimated at $100,000. It has a hall capable of seating nearly 2000 persons.

In 1864 the building previously occupied for instruction was arranged with a view to furnish boarding facilities, and in 1866 a new, substantial, and excellent boarding-hall was erected, 135 feet long, 47 feet high, and four stories high above the basement. The cost was estimated at $50,000, exclusive of furniture. It was chartered a college in 1853, but was not fully organized until 1858, Dr. Hartshorn having then given to it the grounds, building, furniture, and cabinets which he had previously owned. About eight acres of additional ground were donated by W. A. Nixon and others in 1861, and 630 acres of land by T. C. Hartshorn, D.D., in 1864. In addition, subscriptions were taken for the erection of different buildings. Lewis Miller, Esq., of Akron, C. Miller, Esq., of Canton, and Jacob Miller, Esq., of Canton, O., each donated $25,000 for the purpose of endowing professorships. The college has thus far been supported chiefly by tuition-fees, and is under the patronage of the Pittsburgh, West Virginia, and Eastern Ohio Conferences of the Methodist Episcopal Church. The college course embraces various departments, as the academical, normal, musical, art, and business departments. The museum and cabinets are large and well arranged. The number of students in attendance during the year 1877 in all of the departments was 831, of whom, however, a large number were taking but partial studies. The number embraced in the four undergraduate classes was 288.

Mount Vernon, O. (pop. 4876), the capital of Knox County, on the Lake Erie division of the Baltimore and Ohio Railroad. Methodism was introduced into this place in 1812, by Enoch Ellis, who preached at times in the court-house and in a log cabin. The first M. E. church was built in 1831, on the hill where the Union school-house now stands. There is an African M. E. society here, with a church built in 1876, and also a Methodist Protestant society, with a church built at a recent date. It is in the North Ohio Conference, and the M. E. Church has 315 members, 140 Sunday-school scholars, and $14,000 church property. The African M. E. Church has 40 members. The Methodist Protestant Church has 240 members.

Mourners is a term technically applied in the

Methodist Churches to penitents, especially such as indicate by some public act their desire of salvation. Sometimes they are invited to kneel at the chancel; sometimes to occupy the front seats; sometimes simply to rise to make known to the congregation their wishes, that prayer may be offered in their behalf.

Mudge, Enoch, one of the pioneers of Methodism in New England, was born at Lynn, Mass., June 21, 1776. He was converted at fifteen, under the ministry of Jesse Lee; entered the Conference in 1793, but was obliged, on account of impaired health, to locate in 1799. He was twice chosen State Representative, and was active in the passage of the "Religious Freedom Bill." He again entered the itinerancy, and labored acceptably until he retired, in 1844. He died April 2, 1850. He was the first minister that Methodism produced in New England. He published a volume of sermons and a number of poetical articles.

Mudge, James, missionary of the Methodist Episcopal Church to India and editor of the *Lucknow Witness*, was born in West Springfield, Mass., April 5, 1844, and was graduated from Wesleyan University in 1865. He was in the same year appointed teacher of Latin and Greek in Pennington Seminary and Female Collegiate Institute. He afterwards studied in the Boston Theological Seminary, joined the New England Conference of the Methodist Episcopal Church in 1868, and was transferred to the India Conference in 1873. He has since been editor of the *Lucknow Witness*,—a weekly religious newspaper in the English language, published for general circulation at the American Methodist Episcopal mission press in Lucknow. He has prepared a "Handbook of Methodism," to consist of four parts, viz., "Handbook of Methodism," "History of Methodism," "Methodist Missions," "Doctrines of Methodism," which is in course of publication at Lucknow.

Mulfinger, J. M., a German Methodist minister, was born in Bavaria in 1808. He was a member of the Lutheran Church until, in 1839, under Dr. Nast's preaching, he experienced the forgiveness of sin. He suffered severely from persecution, but bore it with Christian patience. In 1844 he joined the Ohio Conference, and continued to labor successfully until his death, March 4, 1858. He was a man of feeble constitution, but of great diligence and energy, and was very useful. When his friends thought him to be dead, he suddenly raised his hands, and said, "Hear! hear! He is coming! Oh, how great is my joy!" and immediately departed.

Munger, Philip, a minister of the Methodist Episcopal Church, was born in South Brimfield, Mass., in 1780, and died Oct. 19, 1846. He entered the New England Conference in 1802, and after preaching thirty-four years, was supernumerary or superannuated for ten years. He was a studious, gifted, successful preacher, who wrote various articles in church literature, and was for many years a trustee of the Maine Conference Seminary.

Munsey, Thomas K., a minister of the Methodist Episcopal Church South, was born in Giles Co., Va., Sept. 7, 1816, and died July 4, 1872. He entered the Holston Conference in 1840, having spent a year in Emory and Henry College. He labored effectively for six years, when he was compelled on account of impaired health to rest. He returned to the work again, but was obliged in 1867, when on the Athens district, to retire from active labor.

Murfreesborough, Tenn. (pop. 3502), the capital of Rutherford County, is situated on the Nashville and Chattanooga Railroad. It first appears in the minutes of the M. E. Church in 1827, and was connected with Lebanon. In 1845 it adhered to the Church South, and this was the only organization until the Civil War. After that time societies were organized by the M. E. Church and the African M. E. Church. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	347	120	$2200
M. E. Church South	350	...	......
African M. E. Church	75	75	500

Murray, Grace, an active Christian worker, was born Jan. 23, 1715. Her maiden name was Norman. She was married in May, 1736, to Mr. Alexander Murray, who pursued a sea-faring life. She is said to have possessed "superior personal accomplishments; she had a voice peculiarly sweet and of great compass, and an imagination brilliant and lively in the highest degree." She and her husband were fond of gay and fashionable society and amusements, but her first-born child sickened and died. She was awakened under the ministry of Whitefield and Wesley, and was received by Charles Wesley, in 1740, into the Foundry society. She suffered intense agony of mind for some time; but after some months she received the consciousness of divine approbation. She says, "Whether 'I was in the body or out of the body,' I know not; but I saw what no human tongue can express, neither durst I utter, concerning the glory of the divine persons in the godhead. I was also made sensible that God the Father accepted me in his Son, as if I had not committed one sin, and that the righteousness of the Lord Jesus Christ was imputed to me for justification, with all that he had purchased by his life and death."

On his return from sea, her husband opposed her, and her friends endeavored to have her, under the plea of lunacy, confined in an asylum, but she bore the trial with calmness and was graciously sustained. In 1742 her husband was lost at sea in returning from Virginia. In London she had been appointed by some friends the leader of a band, and also a visitor of the sick, and, having dedicated herself to religious work, she was, on the opening of the Orphan House in New Castle, appointed its matron. There she met both bands and classes. She says, "I had full a hundred in classes, whom I met in two separate meetings, and a band for each day of the week. I likewise visited the sick and backsliders, which was my pleasant meat."

While thus engaged, however, she attended fully to her duties as matron. Subsequently, under Mr. Wesley's direction, she visited several counties of her native land, and also in the sister island. Her ready utterance, her knowledge of the things of God, and her affectionate and winning address caused her to be welcomed everywhere as an angel of light, though she never attempted to preach. Mr. Wesley greatly admired her, and had designed to make her an offer of marriage, but his brother Charles disapproved and encouraged her to accept the addresses of Mr. Bennett, one of Mr. Wesley's preachers. In a severe sickness he had been watched over at the Orphan House by Mrs. Murray; when in imminent danger, she offered earnest prayer in his behalf, and his recovery immediately followed. She was married October, 1749, in the presence of Charles Wesley and Mr. Whitefield. Mr. Bennett remained one of Mr. Wesley's preachers for three years, but embracing Calvinistic sentiments he renounced connection with Mr. Wesley, and settled as a dissenting minister until he died, in 1759. After his death she associated again with the Methodists, and acted as leader of two important classes, a counselor of the young, and a diligent visitor of the sick, and was recognized and honored as a "mother in Israel." She died in peaceful triumph Feb. 23, 1823.

Murphy, Francis, a distinguished temperance lecturer, was born in Ireland. After having suffered from intemperance, he was converted in Portland, Me., and united with the M. E. Church; has lectured extensively over the United States, and has been instrumental in the reclamation of an immense number of inebriates. He urges those who are rescued to embrace at once a religious life as their only safe guarantee against the force of temptation.

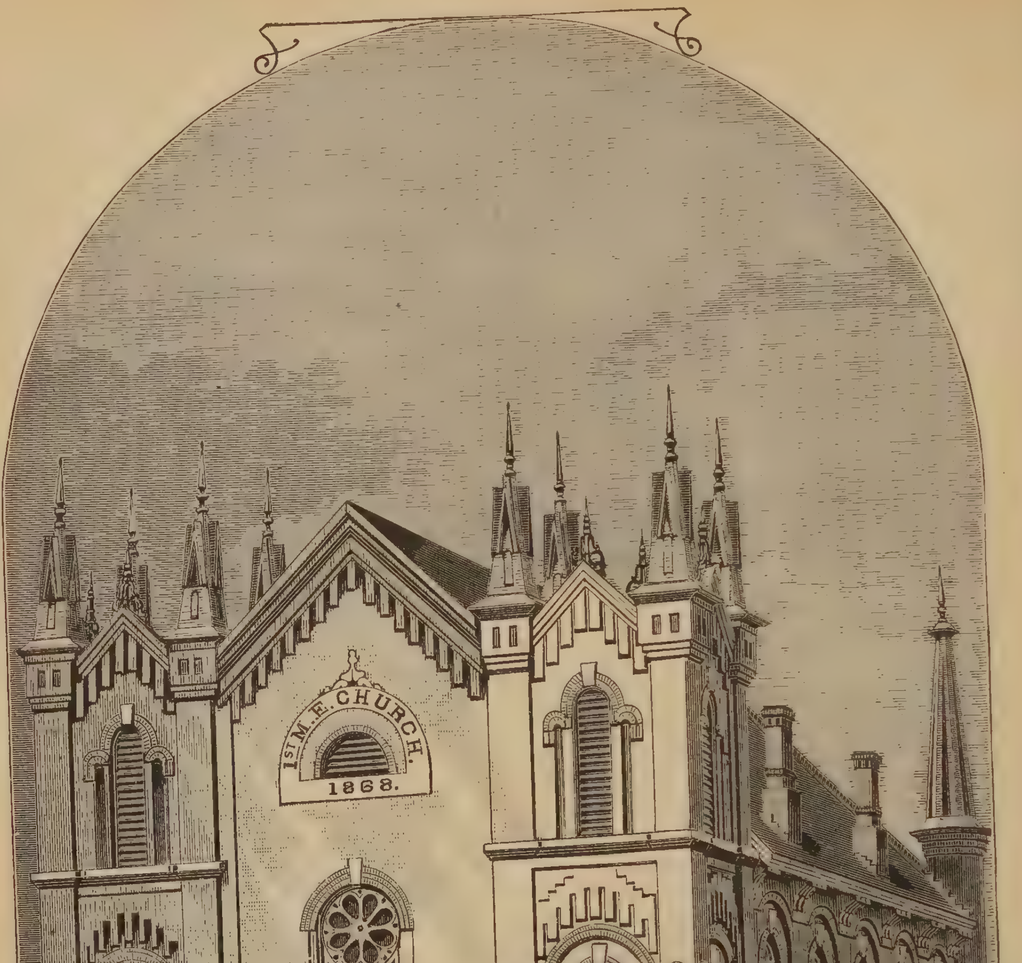
Murphy, Thomas C., D.D., a member of the Philadelphia Conference, united with the Conference in 1843. He has filled many of the most important stations, and has served as presiding elder. He was a delegate to the General Conference in 1860 and 1868, and has been an active member on several church boards.

Murray, John Jackson, D.D., M.D., of the Methodist Protestant Church, born in Hagerstown, Md., May 8, 1824, was converted in Cumberland, Md., in the autumn of 1839. He was licensed to preach Dec. 25, 1841, and began itinerating on Queen Anne's circuit, Maryland Annual Conference, April, 1842. He filled all the prominent appointments within the bounds of the Maryland Conference, and in 1873 was loaned to the Pittsburgh Conference, M. P. Church, and has continued to the present to serve the same church in this relation. He was president of the Maryland Annual Conference, president of the General Conference of the church held at Montgomery, Ala., May, 1867, editor of *The Methodist Protestant*, and fraternal messenger to the General Conference of the Methodist Episcopal Church in 1872. He was also a representative in the General Conferences of the Methodist Protestant Church, 1858, 1862, 1866, 1870, and 1874, and a delegate to the General Convention in May, 1877. He received the degree of Doctor of Medicine from Washington University, Baltimore, Md., March, 1850.

Muscatine, Iowa (pop. 6718), is the capital of Muscatine County, on the Mississippi River. It is first mentioned in the minutes of the M. E. Church in 1849, though there had been occasional preaching before that time, probably as early as 1842, when it was connected with the Cedar circuit. In 1850 Muscatine mission, embracing the surrounding country, reported 228 members. It is in the Iowa Conference, and has 326 members, 400 Sunday-school scholars, and $35,000 church property. (*See cut on following page.*) The African M. E. Church has 77 members, 199 Sunday-school scholars, and $7000 church property.

Music.—The early Methodists were exceedingly fond of music, especially such sweet and simple strains as were suited for congregational worship. Mr. Wesley, though not a cultivated musician, was a good singer, and selected with great taste music adapted to the hymns composed by his brother and himself. He exhorted the whole congregation to sing spiritedly. Instruments of music were not used in the Methodist churches until within the last fifty years; and but seldom until within the last twenty-five. The larger churches are now very generally furnished with organs, and the Sunday-schools with smaller organs or melodeons. Sunday-school music has been extensively cultivated by the friends of the church; and among the best composers of music for the Sunday-school and prayer-meeting rank the names of Philip Phillips, Ira D. Sankey, Eben Tourjee, Wm. G. Fischer, and others, who are widely known through their publications.

Muskegon, Mich. (pop. 6002), the capital of Muskegon County, and on Muskegon Lake. Methodist services were introduced here about 1855–56. The first Methodist church was dedicated in 1857. It is in the Michigan Conference, and has 156 members, 135 Sunday-school scholars, and $10,000 church property.



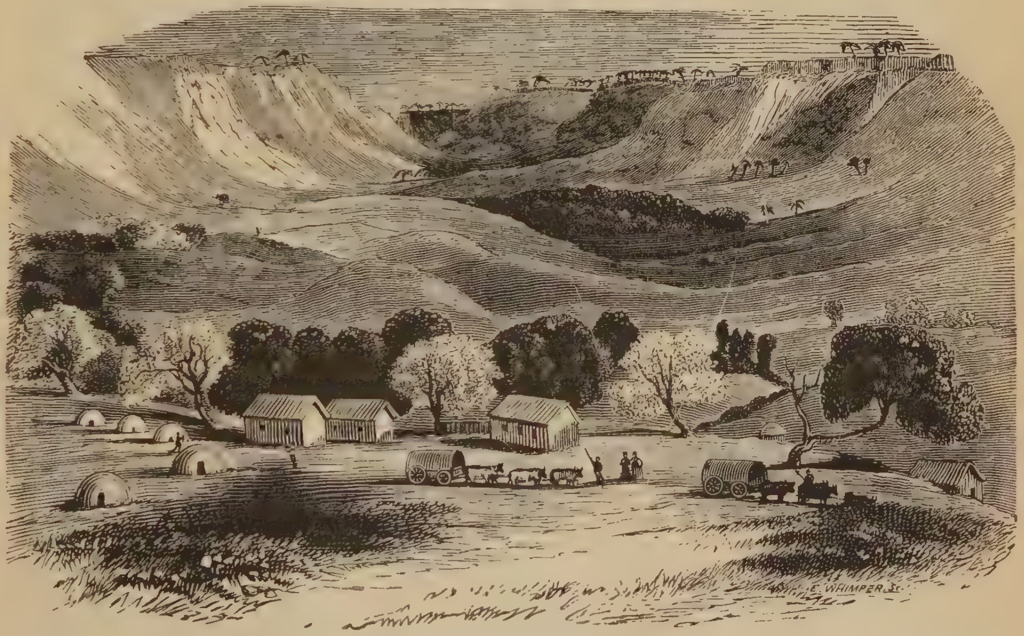
FIRST METHODIST EPISCOPAL CHURCH, MUSCATINE, IOWA.

Muskingum Conference, M. P. Church, "embraces all that part of the State of Ohio not embraced in the Ohio and Pittsburgh districts." It reported, in 1877, 64 itinerant and 57 unstationed ministers, 9579 members, 130 churches and 8 parsonages, valued at $161,157.

Mutual Improvement Societies (English Wesleyan).—In many circuits Mutual Improvement Societies have been formed, which, by meetings for prayer, friendly conversations, and lectures on popular subjects, are endeavoring to secure the best interests of young men, and to assist them in the formation of right habits and correct pursuits. A central agency is about to be formed, with branches in different circuits, and it is expected that the whole will be placed under Conference supervision.

N.

Namaqualand is a district of country in Southern Africa, lying south of the Orange River, and is now included in Cape Colony. The native tribes number about 50,000 persons. They are a highly active people, with olive complexion, oblique eyes, and short, tufted hair. They speak a dialect of the Hottentot language. Mission stations were established by the Wesleyan Missionary Society, and have been attended with considerable success, the New Testament and elementary works having been translated into their dialect. The annexed engraving gives a view taken at one of these mission stations.


E. WHIMPER. Sc.

HOOLE'S FOUNTAIN, NAMAQUALAND.

Napa Collegiate Institute, The, is a school of high grade. It is located at Napa City, Cal., has delightful grounds, substantial buildings, a competent corps of teachers, and about 200 students in attendance. Rev. L. L. Rogers, A.M., is principal.

Nashua, N. H. (pop. 10,543), situated at the junction of the Merrimack and Nashua Rivers, is the site of large manufacturing companies. It is in a region early visited by the pioneer preachers, but it first appears on the minutes of the M. E. Church for 1834. Previously it had been connected with surrounding towns, which had given name to the charge. A. P. Brigham was pastor, who reported, in 1835, 70 members. In 1836 the work had increased to 125 members, and in 1857 there were two stations. It is in the New Hampshire Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Main Street	386	290	$50,000
Chestnut Street	232	186	16,700

Nashville, Tenn. (pop. 25,865), is the capital of the State, situated on the Cumberland River. It is the seat of the Vanderbilt University, the most flourishing institution of the M. E. Church South, and of the Central Tennessee College, established for the education of the colored youth, under the care of the M. E. Church. It was early visited by the Methodist preachers. In 1787, Benjamin Ogden was appointed missionary to the Cumberland circuit, which then embraced the whole region around Nashville and Carlton. Among the first fruits of Methodism were Isaac Lindsay, William McElroy, and Lewis Graham. The first Methodist church edifice was built of stone, in 1789 or 1790, and stood near the present public square. The first church completed on the north side of the Cumberland River was four miles north of Nashville, called "Hooper's Chapel." In 1801, William McKendree was presiding elder, and in 1802 reports from Nashville and Red River circuit show 742 white and 106 colored members. That year a separate work, called Nashville, was formed, which reported the following year 637 white and 87 colored members. The growth of Methodism surpassed that of the population, and the *Nashville Christian Advocate* was published several years before the separation of the church. In 1845, in common with the State of Tennessee, it united with the Southern Church, and so remained until during the Civil War. Since that period other branches of Methodism have been established. The Church South, however, has a very large membership and wealth, and has its publishing house in this place. The following are the statistics for 1876, so far as received:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. CHURCHES.			
First Charge	49	60	$10,000
Clark Chapel	718	502	9,000
M. E. CHURCHES SOUTH.			
McKendree Church	760	......	....
West End	187	......	....
Elm Street	381	......	....
Claibourne Chapel	202	......	....
Alington Chapel	40	......	....
Lawrie Chapel	117	......	....
Tulip Street	366	......	....
North Edgefield	105	......	....
Trinity	103	......	....
AFRICAN M. E. CHURCHES.			
St. John's	718	502	9,000
St. Paul's	975	480	25,000

Nast, William, D.D. (See Addendum.)

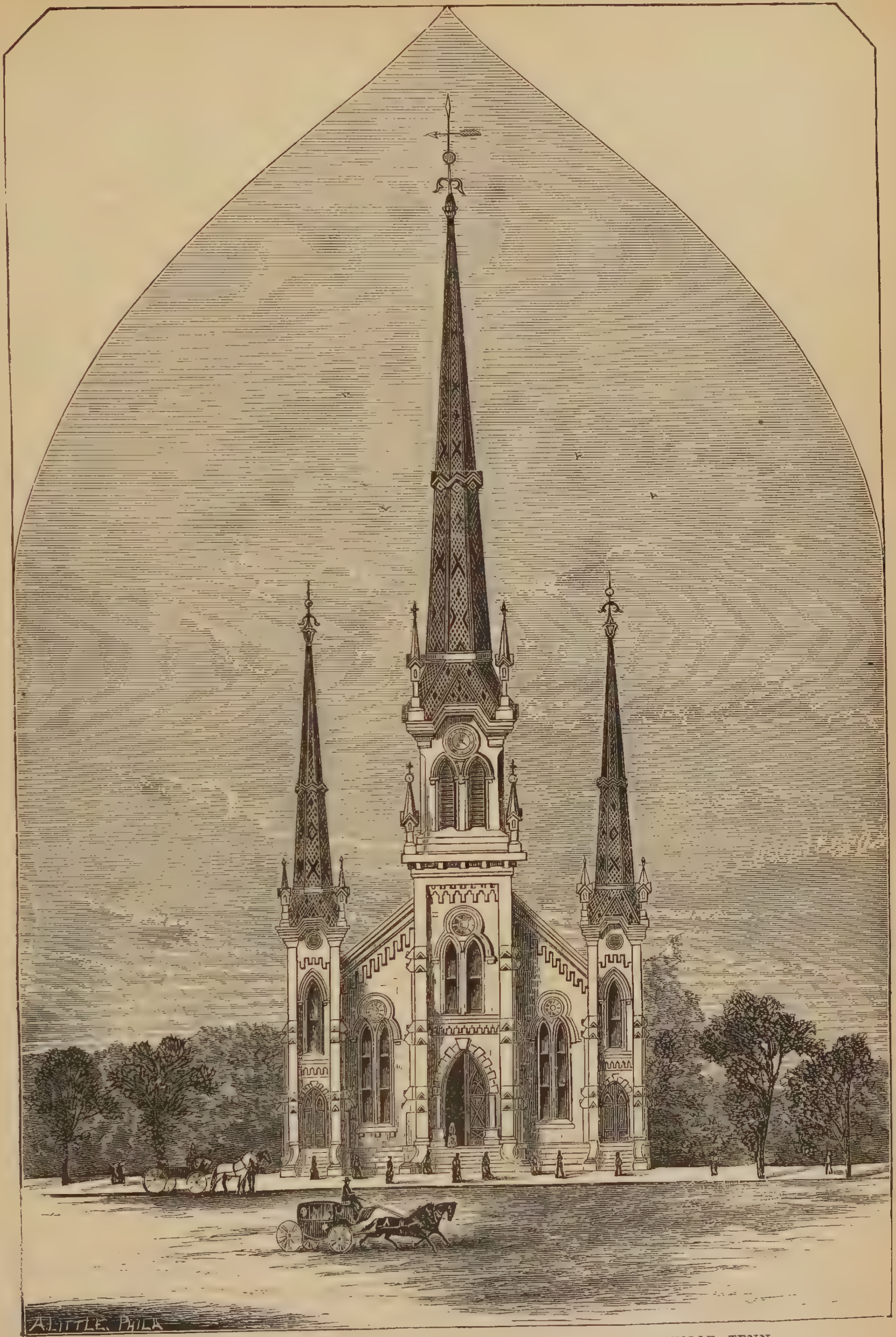
Natchez, Miss. (pop. 9057), is the capital of Adams County, situated on the Mississippi River. As early as 1800 Methodist ministers had visited this section of country, and 60 members were reported from Natchez territory, under the ministration of Tobias Gibson. He labored alone in that entire district until, in 1803, Moses Floyd was sent as his assistant, and the report was 87 members. In 1817 the Mississippi Conference was formed, and there were reported from Natchez and Claiborne circuit 259 white and 116 colored members. It adhered to the South in 1845. Since the close of the Civil War the M. E. Church has organized a small colored congregation, consisting of only 16 members. The M. E. Church South reports 195.

National Publishing Association, The, for the promotion of holiness, was organized for the purpose of promoting the sale and circulation of literature relating to the subject of Christian holiness, and has been operating for about six years. It has published a number of tracts and books upon this subject. It also publishes two periodicals,—one an eight-page weekly, and known by the title of *The Christian Standard and Home Journal*, J. S. Inskip, editor; the other is a monthly, called *The Advocate of Holiness*, Rev. W. McDonald, editor. Hon. W. C. De Pauw, of Indiana, is the president, and Rev. J. E. Searles is the secretary of the board of directors. The body is incorporated according to the laws of Pennsylvania. The annual meeting is held in November of each year. The publications of this organization are strictly confined to the subject of "entire sanctification."

National Repository, The, a monthly magazine devoted to general and religious literature, is the successor of *The Ladies' Repository*, as authorized by the General Conference of the M. E. Church in 1876. The agents of the Western Book Concern, the editor of *The Ladies' Repository*, and the Western section of the general book committee, together with five others of thorough literary culture to be appointed by the bishops, were authorized to change the name or modify the scope and style of *The Ladies' Repository* as they might deem best. The committee met and adopted the name of *The National Repository*, and changed the scope of the magazine. It is now illustrated, and adapted to the wants of the general reader. Rev. Daniel Curry, D.D., was elected editor in 1876. It is published at Cincinnati, by Hitchcock & Walden.

Naylor, William, a Wesleyan minister in England, labored for sixty years with zeal and diligence. His preaching was acceptable and useful. He ever sought the promised influence of the Divine Spirit to render his labors successful; and very many souls will be "his joy and crown of rejoicing" in the day of the Lord. He died in 1868, aged eighty-six.

Nebraska (pop. 122,993) is a part of the Louisiana purchase. Since the opening of the Union Pacific Railroad, population has rapidly increased. It was admitted as a State into the Union in 1867. Methodism was introduced about 1850 from Coun-



NEW M'KENDREE METHODIST EPISCOPAL CHURCH SOUTH, NASHVILLE, TENN.

cil Bluffs. In 1854, in the Iowa Conference, we find the Nebraska and Kansas mission district, W. H. Goode being presiding elder. In 1855 it reported to the Missouri Conference. In 1860 there were 22 preachers, 1324 members, 908 Sunday-school scholars, 4 churches, valued at $7700, and 1 parsonage, valued at $600. The first Methodist Conference was held in 1861. The statistics of the M. E. Church for 1876 show 88 preachers, 10,393 members, 8984 Sunday-school scholars, 51 churches, valued at $114,824, 38 parsonages, valued at $2300. There are also a few Methodist Protestant and African M. E. churches. There are also some churches in connection with the Southwest German Conference. The denominational statistics, as published in the United States census for 1876, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	181	108	32,210	$386,000
Baptist	26	15	5,400	64,800
Christian	9	4	1,550	14,500
Congregational	10	7	2,050	38,500
Episcopal	15	12	3,500	31,000
Evangelical Association	5	3	600	7,000
Lutheran	14	7	2,000	27,900
Presbyterian	24	9	3,125	48,300
Roman Catholic	17	11	2,935	34,900
Unitarian	3	3	700	4,500
Methodist	50	36	10,150	113,400

Nebraska City, Neb. (pop. 6050), the capital of Otoe County, is situated on the Missouri River. It first appears on the annals of the M. E. Church for 1855, and then as a mission connected with Nebraska mission district of the Iowa Conference, with W. H. Goode as presiding elder. In 1856 it was connected with the Kansas and Nebraska Conference, and reported 45 members. The next year the Conference was held in this city, when it had 76 members. In 1861 the first session of the Nebraska Conference was held in this city. In 1876 it contained 154 members, 150 Sunday-school scholars, and $10,000 church property.

Nebraska Conference, M. E. Church.—The Territory of Nebraska was from 1856 to 1860 connected with the Kansas and Nebraska Conference. Then it was organized as the Nebraska Conference, embracing the Territory of Nebraska. This Conference held its first session at Nebraska City, April 4, 1861, Bishop Morris presiding. It embraced two districts, Omaha and Nebraska City, and the report was 22 preachers, 1324 members, 4 churches, valued at $7700, 1 parsonage, valued at $600. This included all the Methodism in the State at that time. The State is now divided into five presiding-elder districts. The latest statistics are: 88 preachers, 10,393 members, 8984 Sunday-school scholars, 51 churches, valued at $114,825, 38 parsonages, valued at $24,300, $669 for missions.

Nebraska Conference, M. P. Church, "embraces the State of Nebraska." Its reported statistics are, 8 ministers, 378 members, and $500 church property.

Neill, James, a native of Ireland, was converted in his youth, and entered the Philadelphia Conference in 1836. After preaching for several years he was seized with hemorrhage of the lungs, and was obliged to take a supernumerary relation, and afterwards to commence business. He has been largely engaged in the mining and sale of anthracite coal; but at the same time has preached as often as his health would permit. He was instrumental in assisting to organize the Central, Spring Garden, and Grace Methodist Episcopal churches, in the city of Philadelphia, where he resides.

Nelles, S. S., D.D., LL.D., president of Victoria College, Canada, was born near Brantford, Canada, in 1823. At the age of sixteen he attended Lewiston Academy, in New York, where he was under the tuition of the American poet, John G. Saxe. Subsequently he attended Genesee Wesleyan Seminary, where he devoted his time largely to science. When Victoria College, at Cobourg, was opened, in 1842, as a university, he was one of the first matriculated students under Dr. Ryerson. After two years spent at Victoria College, and a year at home, he attended the Wesleyan University, Conn., where he graduated in 1846. After teaching for a year he entered the ministry of the Wesleyan Methodist Church, in June, 1847. After filling several important appointments he was elected, in 1850, to the presidency of Victoria College, the position which he still holds. He was a delegate to represent the Canadian Conference at the Methodist General Conference in Philadelphia in 1864, at the New Brunswick Conference in 1866, and at the English Wesleyan Conference in 1873.

Nelson, John, was one of Mr. Wesley's earliest and ablest assistants among his lay preachers. He was the chief founder of Methodism in Yorkshire, where the church has remained strong to this day. He was early apprenticed to a stone-mason, a trade at which he worked the greater part of his life. He had long been perplexed with religious thoughts and longings. He was strictly moral, and had great personal courage. In 1711 he heard Mr. Wesley at Moorfields, was converted under his ministry, and immediately began to exhort his comrades. He refused to work on the Sabbath when urged by his employer, although at the risk of dismission, and commenced to hold meetings in his own house, praying with and exhorting his neighbors. The result was a wonderful reform, which spread all through the neighborhood, and he gained immense power over the common people. He was successful in spreading Methodism, not only in Yorkshire, but in Cornwall, Lincolnshire, Lancashire, and other counties. He was greatly persecuted. "His house at Bristol was pulled down; at Nottingham squibs were thrown in his face; at Grimsby the rector headed a mob to the beat of the town drum, and, after supplying them with beer, called upon them to 'fight for the church.' Fighting for the church meant the demolition of the house in which Nelson was living, and its windows were forthwith pulled down and the furniture destroyed." But Nelson's preaching conquered the mob,—the drummer who had been headed by the rector was among the converts next day. The clergy, however, of the Church of England, determining to destroy his influence, caused him to be impressed into the army as a vagrant, and, though he protested that the charge was untrue, he was taken and made a soldier. He was faithful to his calling, and preached to his comrades in the army. He died in 1744.

Nelson, John, a venerable member of the Irish Conference just entered into rest. He was baptized by the Rev. John Wesley ninety years ago, on the occasion of his only visit to Lisbellaw, County Fermanagh. He was a devoted, successful, and well-beloved minister, a true friend, and a holy man. He died in the ninety-second year of his age and the sixty-eighth of his ministry.

Nelson, Rev. Reuben, D.D., one of the book agents in charge of the Methodist Book Concern at New York, was born at Andes, N. Y., Dec. 13, 1818. His academic studies were pursued at Hartwick Seminary. He received his degree of Master of Arts at Union College, and that of Doctor of Divinity at Dickinson College. He was converted at the age of fifteen, was licensed to exhort at the age of seventeen, and a year later became a local preacher. He entered the itinerant ministry in the Oneida Annual Conference in 1838. During his pastoral work he was twice appointed presiding elder of Wyoming district. He was early designated for the work of Christian education, and was for a time principal of Otsego Academy, at Cooperstown, N. Y. In 1844 he founded the Wyoming Conference Seminary, at Kingston, Pa., and became its first principal, a position which he continued to hold (with the exception of a single year in the presiding eldership) for twenty-eight years. For several successive years he held the post of secretary of the Wyoming Conference, which body he also represented in the General Conference for the last five successive quadrennial sessions. In each case he was elected at the head of his Conference delegation. At the General Conference at Baltimore, in 1876, he was elected chairman of the standing committee on episcopacy. At the General Conference in May, 1872, Dr. Nelson was elected to the responsible post of book agent at New York, and with his associate, J. M. Phillips, Esq., took charge of the great publishing interests of the Methodist Book Concern. He was also elected treasurer of the Missionary Society of the Methodist Episcopal Church. In 1876 he was unanimously re-elected, but he was stricken with paralysis, and died Feb. 20, 1879.

REV. REUBEN NELSON, D.D.

Nesbit, Samuel H., D.D., was received on trial in the Pittsburgh Conference, M. E. Church, June, 1847, his first appointment being New Salem circuit. He continued in the itinerant work until 1853, when he became principal of Wellsburgh Female Seminary, a position which he held for three years. He then returned to the regular pastorate. During 1857–58 he was principal of Richmond College, and in 1860 was elected editor of the Pittsburgh *Christian Advocate*, where he remained until 1872. He has since been presiding elder of Canton, Alleghany, and Washington districts. He was a member of the General Conferences of 1864, 1868, 1872, and 1876.

Nestor, George, of the Methodist Protestant Church, was born March 19, 1818, near Nestorville, Randolph Co., Va.; converted December, 1835; and licensed to preach October, 1843, in the Methodist Protestant Church. He joined the Pittsburgh Conference of the M. P. Church, September, 1844, and filled a number of prominent appointments in both the Pittsburgh and West Virginia Conferences. In the latter, he was elected and served as president of the Conference for three several terms. He was a member of the General Conferences of 1866, 1870, and 1874, and was also a member elect of the General Convention in May, 1877.

Nevada (pop. 42,491) was received from Mexico in 1848. In size it ranks third in the Union, containing about 112,090 square miles. It was admitted as a State in 1864. Its early inhabitants were Indians and Mexicans. It contains some very valuable mines, but much of the territory is sterile. Methodism was introduced from California about 1859, and services were held in Carson and Virginia Cities. In 1861 there were reported 75 members, 100 Sunday-school scholars, and $2000 church property, and Nevada district was organized with N. R. Peck as presiding elder. Ten appointments were placed upon the minutes, of which only one received a regularly-appointed pastor. In 1864 a Nevada Conference was organized; separated from California on account of the great distance and the difficulty that then existed of crossing the Sierra Nevada Mountains. It held its first session in 1865, and reported 11 traveling and 11 local preachers, 293 members, 803 Sunday-school scholars, 4 churches, valued at $42,000, and 5 parsonages, valued at $8100. In 1876 the minutes reported 15 traveling and 11 local preachers, 686 members, 1125 Sunday-school scholars, 12 churches, valued at $66,500, and 14 parsonages, valued at $17,600. There are also a few members of the M. E. Church South. Owing to the changing character of the population the growth of the church has not been rapid. The denominational statistics, as reported in the census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Ch. Property.
All denominations	32	19	8000	$212,000
Episcopal	5	3	1100	30,000
Presbyterian	5	3	1100	18,500
Roman Catholic	10	6	3250	143,000
Methodist	11	7	2550	50,500

Nevada Conference, M. E. Church, includes "Nevada and so much of California as lies east of the west summit of the Sierra Nevada Mountains." It was organized in 1864, and was separated from the California Conference, though having but few preachers and a small membership, because of the great difficulty of reaching it across the Sierra Nevada Mountains. Its statistics as reported in 1876 are: 15 ministers, 686 members, 1125 Sunday-school scholars, 12 churches, valued at $66,500, and 14 parsonages, valued at $17,600.

New, Charles, a missionary of the United Methodist Free Churches, England, was born in London, Jan. 25, 1840. He was converted at sixteen years of age, and at nineteen entered the itinerant ministry. After three years of service he consented to go as missionary to the mission station at Ribe, in Eastern Africa. After his arrangements were made news arrived of the death of his brother in Sierra Leone, and that another missionary was believed to be in a dying condition. He only replied, "The greater need I should go there quickly." He sailed from Northampton Dec. 12, 1862; reached Zanzibar April 6, 1863; was detained at Mombassa, and did not reach Ribe until Sept. 1, 1863. There, in conjunction with Mr. Wakefield, he labored for eight years amidst great difficulties. Doubting the suitability of Ribe as a mission station, he made various explorations, in one of which he ascended the summit of Kilima-jara, and ascertained that the whiteness on its summit was owing to snow, which scientific men had supposed could not exist at that elevation in equatorial Africa. In the mean time he was requested by the Geographical Society to join the expedition in search of Livingstone, and the missionary committee gave him the required permission; but before setting out the intelligence arrived that the heroic Livingstone had been found. He returned to England, where he remained a year and a half, attending missionary meetings, and publishing a volume entitled "Life, Wanderings, and Labors in Eastern Africa." Returning, he desired to establish a mission at Chaga, but he was plundered and insulted by the chief, and, dispirited, left the place for Ribe. He died upon the way, and his body was brought to the church mission station, at Rabai, on Feb. 14, 1875.

New, Joseph, a missionary of the United Methodist Free Churches in England, was born in London, Dec. 20, 1835. He was graduated in his fifteenth year, and soon became superintendent of the Sunday-school and class-leader. In 1856 he became a circuit minister among the Wesleyan Reformers. After two years he joined the United Methodist Free Churches, and was sent as its first missionary to Sierra Leone. He had not been long in Sierra Leone when a dreadful epidemic broke out. Mr. New and his wife, at the urgent entreaty of friends, sailed for Madeira, but the authorities would not permit any one to land, and they returned to England. On the subsidence of the epidemic they returned to Sierra Leone. His health became impaired, and while waiting on a colleague whose life was despaired of, he was seized with a severe illness, and died the next morning, Aug. 6, 1862.

New Albany, Ind. (pop. 15,396), the county seat of Floyd County, is situated on the Ohio River, immediately below the falls. Methodism was introduced by John Shrader in 1818. When on Salt River circuit he formed a class of some seven or eight members, and preached and administered the Lord's Supper in a tavern in this town. From that time the church has regularly increased. It first appears on the annals of the M. E. Church for 1830, when Calvin Ruter was appointed pastor. In 1831 it reported as a station 282 members. In 1857 it contained 5 stations, having an aggregate of 1014 members, 475 Sunday-school scholars, and $40,400 church property. A female seminary was founded by the Conference in 1846, which, after some years of struggling, was cared for by Mr. De Pauw, and it now properly bears his name. It has been of great service to Methodism in South Indiana. This city is in the Indiana Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Wesley Chapel	385	300	$21,500
Centenary	448	550	34,000
John Street	206	127	3,300
Roberts Chapel	174	100	2,500
German M. E. Church	216	135	10,500

Newark, N. J. (pop. 105,059), the largest city in the State, is noted for its various manufactures. It was settled in 1666–67 by colonists from Connecticut, who passed a law that no one should hold an office or even vote who was not a member of the Congregational Church. A college was founded, which, in 1756, was removed to Princeton. Methodist services were introduced as early as 1786. They were held only occasionally, and the first class was not formed until 1806. The first church was erected in 1809, and was enlarged in 1828. The present edifice on Halsey Street was erected in 1851. The Franklin Street church was the second built, and was erected in 1831, which was followed by Clinton Street, in 1843. St. Paul's church was organized in 1853, and the chapel was opened at the close of that year. The corner-stone was laid October, 1854, and dedicated Feb. 22, 1856. It was erected at a cost for building and grounds of $80,000, and is one of the best and most commodious churches in the country, seating 1260 persons in the pews. (*See cut on following page.*) A handsome parsonage was built on the lot adjoining. The first M. E. church in East Newark was organized in 1854, and rebuilt in 1873; since which time the church has grown with the growth of the city, and a large number of buildings have been erected. The German Methodists have a strong society, the Methodist Protestants have a church, and the Free Methodists a small organization. The African Bethel and the African Zion have also congregations. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1809	Halsey Street	636	435	$60,000
1831	Franklin Street	471	224	24,000
1843	Clinton Street	485	300	60,000
1846	Union Street	331	243	26,000
1851	Central Church	519	375	116,000
1848	Eighth Avenue	418	340	25,000
1856	St. Paul's	733	475	150,000
1858	Trinity	360	314	30,000
	St. Luke's	446	447	55,000
1855	East Newark	118	140	30,000
	Roseville	230	217	19,000
1867	Centenary	278	336	20,000
	St. John's	167	225	20,000
	South Market Street	80	200	12,000
	Strawbridge	32	200	3,000
	Bergen Street	66	190	6,000
	Houston Street	90	250	2,000
	Chapel Street	...	......	....
	German M. E., Emanuel	186	290	30,000
	" " Mission	26	150	4,800
1860	Hill Street, M. P. Ch.	171	210	35,000
	Free Methodist	21	19	2,000

Newark Conference, M. E. Church, was organized by the General Conference of 1856, and included "that part of the State of New Jersey not included in the New Jersey Conference, Staten Island, and so much of the States of New York and Pennsylvania as was then included in the Paterson and Newton districts." No change has been made in its boundaries, except that Jersey City district is inserted in the place of Paterson district. It held its first separate session in 1858, having held its session in 1857 with the New Jersey Conference. In 1858 it reported 132 traveling and 103 local preachers, 22,421 members, 17,377 Sunday-school scholars, 176 churches, valued at $689,800, and 54 parsonages, valued at $92,550. The statistics in 1876 were: 205 traveling and 176 local preachers, 40,987 members, 36,990 Sunday-school scholars, 258 churches, valued at $2,727,350, and 109 parsonages, valued at $492,400.

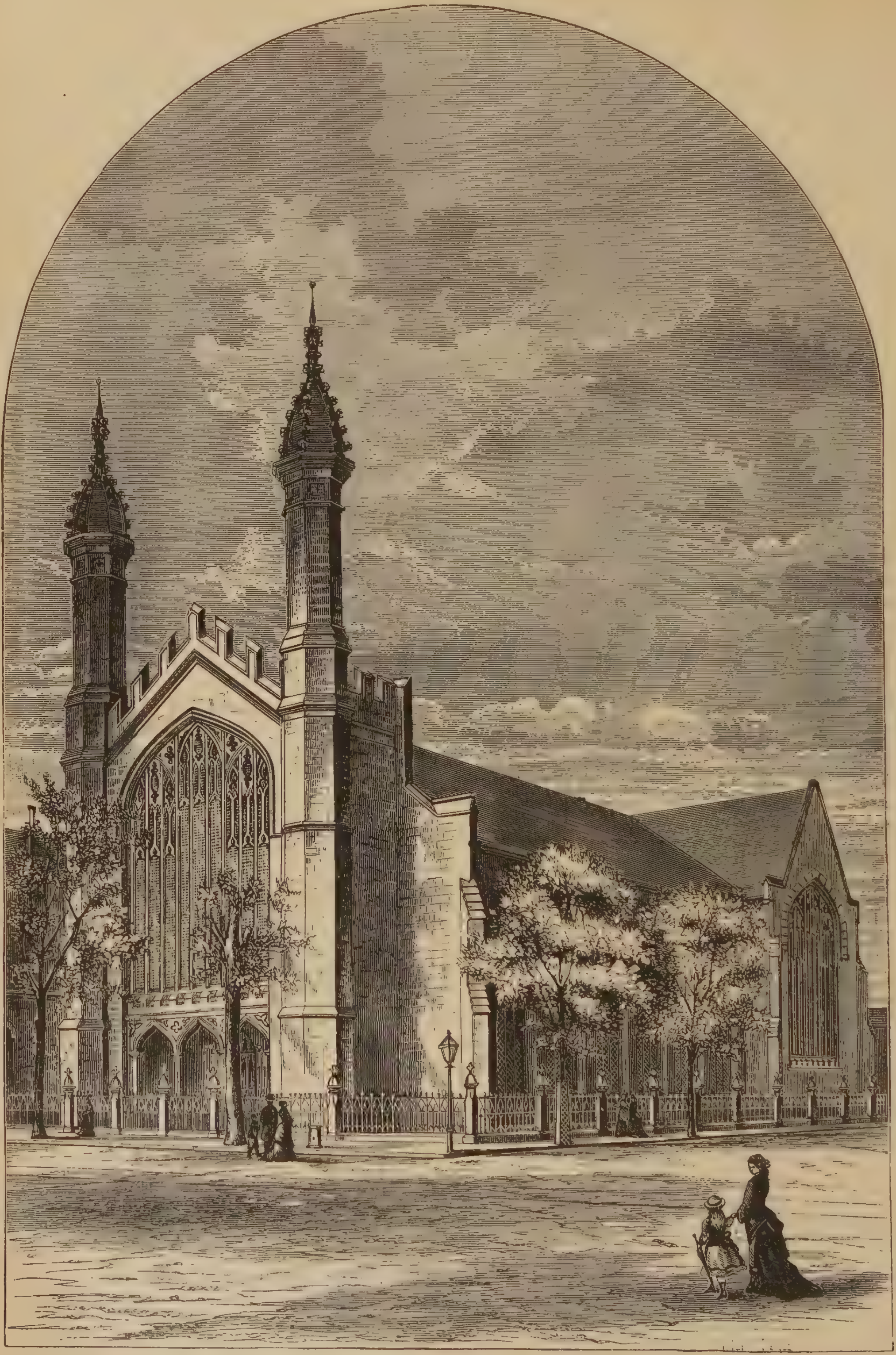
Newark, O. (pop. 6698), the capital of Licking County, is an enterprising and flourishing city. It first appears in the minutes of the M. E. Church in 1833, as a circuit, with J. W. Gilbert and J. M. Goshorn as pastors. It then contained 664 members. It did not become a station for several years. The first edifice was dedicated in 1834, costing $1500. The present edifice was dedicated in 1874, costing $40,000. The German and African M. E. Churches have small congregations. This city is in the Ohio Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	529	325	$40,000
German M. E. Church	39	26	3,000
African M. E. Church	27	50	3,000

New Bedford, Mass. (pop. 21,320), is situated on Buzzard's Bay, 55 miles southeast from Boston. The first Methodist sermon preached in this place was by Jesse Lee, Jan. 30, 1795. He says, "It was a good many years afterwards before we had a society formed in that place." It was connected with the Warren circuit for many years, that being the first circuit organized in the State of Rhode Island. It first appears by name on the annals of the M. E. Church for 1807, with Epaphras Kibby as pastor, with 30 members. The church increased until, in 1857, it contained 5 stations, having an aggregate of 715 members, 509 Sunday-school scholars, and $25,000 church property. The African M. E. Church has a strong congregation here. It is in the Providence Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Crown Street	310	260	$50,000
Fourth Street	116	162	8,000
Pleasant Street	466	602	25,000
Allen Street	201	350	10,000
African M. E. Church	189	85	10,500

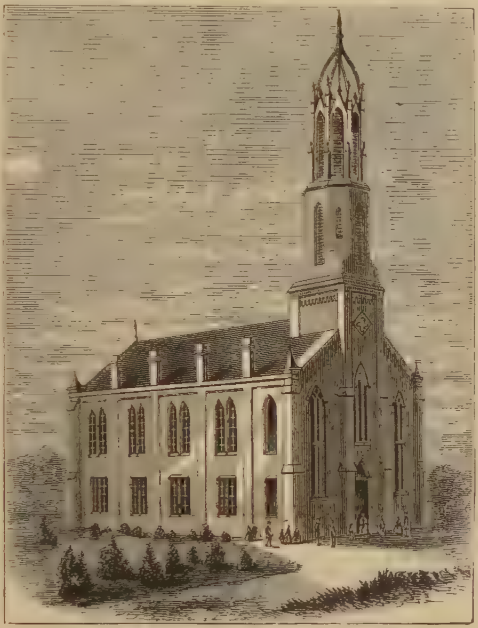
Newbern, N. C. (pop. 5849), the capital of Craven County, situated on the Neuse River, was very early visited by Methodist pioneers. Bishop Asbury preached in it as early as 1785; at that time there was a small society. In 1802 he visited it, and says, "Newbern is a trading, growing town. There are seven hundred or a thousand houses already built, and the number is yearly increased." The population was then between 3000 and 4000. He made arrangements for preaching each Sab-



ST. PAUL'S METHODIST EPISCOPAL CHURCH, NEWARK, N. J.

bath. A collection of about $60 was taken to complete the church. The Africans were about beginning a church, and Asbury was much encouraged. The most eminent people of the place attended Methodist services. This church was enlarged in 1804, and $600 were raised for the purpose during the visit of Bishop Asbury. A Conference was held here in 1807, and another in 1813. This charge, with the North Carolina Conference, adhered to the M. E. Church South in 1845. It is in the North Carolina Conference, and the African M. E. Church has 106 members, 75 Sunday-school scholars, and $500 church property. The Church South has 245 members.

New Brighton, Pa., is a flourishing village on the Beaver River, about 28 miles from Pittsburgh. It contains several churches, among which is a handsome M. E. church, and also a neat and commodious Methodist Protestant church, an illustration of which is here given.



FIRST METHODIST PROTESTANT CHURCH, NEW BRIGHTON, PA.

New Brunswick, N. J. (pop. 15,058), the capital of Middlesex County, on the New Jersey Railroad, was settled about the close of the seventeenth century. Bishop Asbury visited the place as early as 1797, and "rejoiced that the preacher from Elizabeth had already begun a good work here." In 1798 he drew up a subscription to purchase a house of worship. The name does not appear upon the minutes of the church until 1811, when Joseph Totten was appointed to that circuit. The society appears to have been organized and the first church built during that year. The progress, however, was very slow, as New Brunswick and Trenton were united in one circuit the following year. In 1802, New Brunswick circuit reported 220 white and 40 colored members. It did not become a separate appointment until 1818, when Thomas Smith was appointed as preacher. Subsequently it became a station, and in 1821 reported 21 members, when Charles Pitman was appointed pastor. From that time Methodism has increased more rapidly. The church, which was built in 1811, was destroyed by a tornado in 1835, and rebuilt in 1836 on the same ground. The present Liberty Street church, which succeeded it, was built in 1876. The Protestant Methodist church was built in 1837, but ceased to exist in 1845. An African Methodist church is in a fair condition. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1811	Liberty Street*.........	370	150	$77,000
1853	Pitman......................	267	250	28,000
1860	St. James'..................	120	144	60,000
1858	African M. E. Church	......	......	....

New Brunswick and Prince Edward Island Conference is one of the six Conferences into which the Methodist Church of Canada is divided, and embraces the territories from which it receives its name. Methodism was introduced into New Brunswick by a few Methodists from New York, who accompanied the loyalists at the close of the Revolutionary War, and who settled on the banks of the river St. John. The first minister stationed was Rev. Abraham Bishop, under whose ministry a society was formed. He was afterwards removed by Dr. Coke to Granada, to preach in French to the negroes in that island. At St. Stephen's, near the border of Maine, a solitary brother, named McCill, had been toiling, but who did not see a Methodist preacher until 1791, after which period the work was carried on under the superintendence of William Black, who had been ordained in 1791, by Bishop Coke. The severity of the climate and the toils of the work, and probably a lack of sympathy with the inhabitants on the question of government, led to the retirement of nearly all the preachers who came from the United States. In 1800 scarcely one remained, and only four or five preachers were at that time laboring in Nova Scotia, New Brunswick, and Prince Edward Island. In the latter Province Benjamin Chapel had made great effort to secure assistance, and a society was formed at Charlestown, the capital, and at Tryon. Mr. Black, convinced that ministerial help must be sought from Great Britain, attended the Conference in 1800, and returned with four young men, of whom William Bennett and Joshua Marsden became successful laborers. The work from this period assumed more of an English Wesleyan aspect, and the last minister ordained by Bishop Asbury for the provincial work was in 1810. Two very devoted laymen—Messrs. Davison and Arard—watched over the individual societies in Prince Edward Island as far as possible, of whom, the first fell a victim to his earnest labors. A number of emigrants from the island of Guernsey came early in the century, and these and the former Methodists welcomed a minister, who was sent by Dr. Coke, in 1807. The number of missionaries sent out from Great Britain increased until 1817, when the Wesleyan Methodist Missionary Society having been formed, a larger number of laborers came to the work. For years it was carried on chiefly by English ministers, very few native ministers having been raised up; but in 1835 the native ministers began to increase, and in 1865 they were the majority of the laborers. In 1825 the circuits in New Brunswick, with several of those in Nova Scotia near the former Province, were formed into a district, called the New Brunswick district; and in 1851 the circuits on Prince Edward Island, with a small part of Nova Scotia, were constituted a separate district. In 1851 Bermuda was attached to the British-American work. In 1855, Dr. Beecham was sent from England to form the several districts in Nova Scotia, New Brunswick, and Newfoundland into one Conference, which became known as that of Eastern British America. Methodism does not occupy in New Brunswick more than a third- or fourth-rate position, as the lack of ministers in early days deprived it of many opportunities. It has recently gained by emigration from the mother-country, and many excellent Irish Methodists have found their way to the Province. The value of connectional property in St. John's, N. B., is estimated at $124,000; in Fredericton, N. B., $32,000; in Maryville and Fredericton, $74,000; in Charlotte-town, Prince Edward Island, $73,000. The statistics reported in 1877 are as follows: ministers, 96; members, 7717; Sunday-school scholars, 8796.

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* Rebuilt 1836 and 1876.

Newburg, N. Y. (pop. 17,014), is the capital of Orange County, and is situated on the Hudson River. It was Washington's headquarters during a part of the Revolutionary War. It is mentioned as the head of a circuit in the minutes of the church for 1789. It did not become a station until about 1823, when William Jewett was appointed to Newburg Village, then reporting 88 members. Since that period Methodism has increased with the growth of the population, and now has a very fair standing in the city. The German Methodists have a few members, but no church. It is in the New York Conference, and reports for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Trinity	737	370	$78,500
St. John's	975	400	20,000
Grace Church	124	101	15,000
North Newburg	240	165	9,800
German Methodist Church	13	54	....

Newburyport, Mass. (pop. 12,595), was settled about 1635, and it is said the first tea destroyed by the Americans was burnt in this place. George Whitefield died while on a visit here, Sept. 30, 1770, and his remains were buried under the pulpit of the First Presbyterian church. The first Methodist sermon after Whitefield's time was preached by Jesse Lee, July 15, 1790. He had been recommended to call on Rev. Mr. Murray, the pastor of the church, but was very coolly received, the pastor informing him that he had heard that a Methodist preacher had held meetings in four different places in one day, and that this was a violation of the rules of the standing order. He succeeded, however in gaining permission to preach in the court-house at a specified time, and, on returning, an effort was made to prevent him, but he succeeded in preaching both that day and the next morning. Bishop Asbury visited the place in June, 1802, and makes the laconic note, "As in Boston, everything thrives but religion." It was connected for a time with the surrounding points, and first appears in the minutes of the M. E. Church for 1829. In 1857 there were two stations, which, in 1876, reported:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Purchase Street	103	130	$9,600
Washington Street	93	85	12,000

New Castle, Pa. (pop. 6164), is the capital of Lawrence County, in Western Pennsylvania. Methodist services were introduced about 1804. The first meetings were held about four miles north of the city, by William Richard, an exhorter. The same year preaching was introduced into New Castle, and in 1810 a class consisting of seven persons was formed by James Watts, then on the Shenandoah circuit. In 1815 the first M. E. church, a log building, was erected. It was succeeded in 1836 by a frame building, and this in turn has given place to a substantial brick edifice. New Castle first appears as a distinct appointment in the minutes of the church for 1821, with S. R. Brockunier as pastor. In 1847 a society near the city (now in the city) was organized, and in 1850 a church was built. A second M. E. church was organized from the first church in 1874, and a building erected in 1875. The African M. E. Zion church was built in 1849, and rebuilt in 1865. The Primitive Methodists built a church in 1869. It is in the Erie Conference, and the statistics for 1876 are as follows:

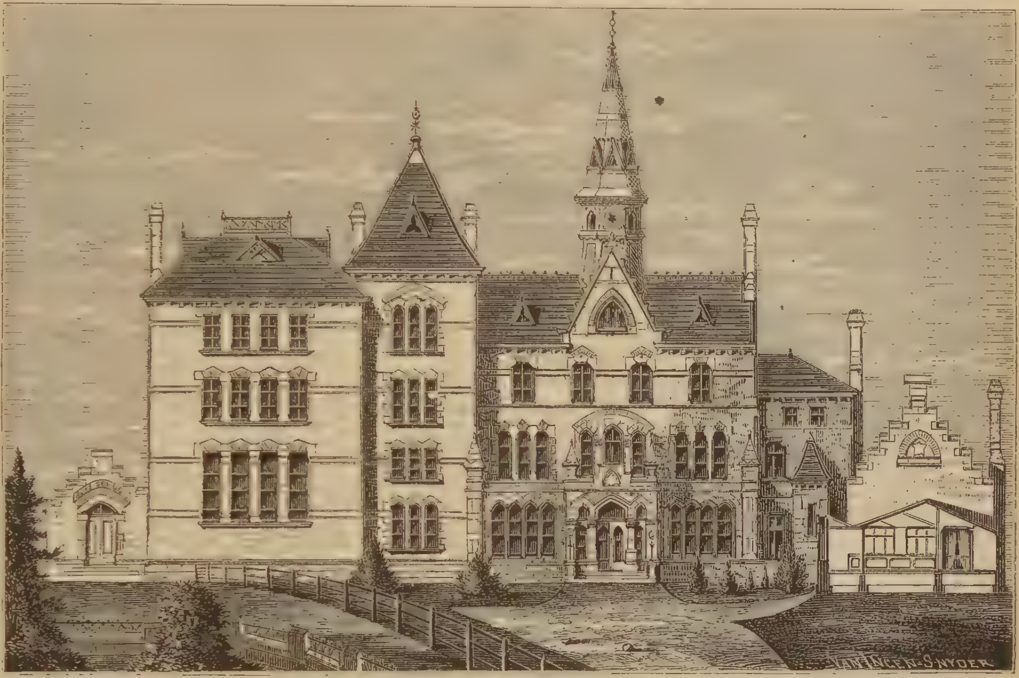
Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1815	First M. E. Church	600	400	$27,000
1875	Second "	150	200	6,000
1850	Third "	60	100	1,500
1869	Primitive Methodists	100	150	1,200
1849	African M. E. Zion	22	23	1,300

Newcastle-upon-Tyne, (pop. 128,443) is an old city in the northern part of England. The Romans occupied a stationary camp at this place, and Robert of Normandy, a son of William the

Conqueror, built a castle which gave to the place its name. It is widely known for its exports of coal and lead. It was visited by Mr. Wesley as early as 1742, who observes: "So much drunkenness, cursing, and swearing, even from the mouths of little children, do I never remember to have seen and heard before." On the Sabbath morning he took "a position in the poorest and most contemptible part of the town, and commenced public worship; preaching again in the evening." After a few visits a small society was formed. Before the close of the year he purchased land for the erection of an Orphan House (which see). There are now reported two large districts, embracing 2100 members, and employing some 10 ministers.

Newcomb, George, a minister of the Methodist Episcopal Church, was born in Quincy, Mass., Nov. 8, 1814. For several years he engaged in teaching. In 1856 he became a local preacher, and in 1864 went to Beaufort, S. C., to labor among the freedmen. In 1867 he joined the South Carolina Conference. After laboring successfully in organizing societies on different parts of the Beaufort circuit, in 1870 he was appointed presiding elder of St. John's district, Fla. He commenced his work with great earnestness, traveling extensively, and preaching wherever he went, but his health becoming impaired, he started north, and at Beaufort, S. C., was seized with yellow fever, and died March 2, 1871. "He occupied a large place in the hearts of all who knew him."

New Connection Methodists.—See Wesleyan Methodists, New Connection.



NEW EDUCATIONAL INSTITUTION, DUBLIN, IRELAND.

New Educational Institution is located in Dublin, Ireland. The building is in course of erection, and will be completed in January, 1879. It is to take the place of the present Wesleyan Connectional School, and is designed to accommodate 100 boarders and 200 day-pupils, and will contain commodious apartments for the governor and chaplain and resident masters. The entire cost, including purchase of site, etc., is estimated at $70,000. It will be maintained as the present school, which was established in 1845, on a thoroughly Protestant and scriptural basis, as a first-class collegiate and commercial institute. The sons of ministers and of others of limited means will be admitted on very favorable terms. And it is hoped by means of the two Methodist institutions—*i.e.*, the Methodist College, Belfast, and the one in Dublin, of which the above is a sketch—that the cause of education in Ireland will be greatly advanced. Rev. Robert Hazleton was appointed by the Irish Conference agent of the college, and has visited the United States in its interests. His efficient services have largely contributed to the success of the undertaking.

Newell, Ebenezer Francis, an early Methodist preacher, was born in Bromfield, Mass., Sept. 1, 1775, and entered the New England Conference in 1807. After filling various appointments until 1825, he was employed as Conference missionary in behalf of Maine Wesleyan Seminary. Resuming work again in 1826, he labored diligently until he was superannuated, in 1844, and died March 8, 1867, at Johnsville, S. C.

New England Conference, African M. E. Church, includes the States of Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine. At its session in 1876 it stationed 14 preachers, and reported 29 local preachers, 1576 members, 796 Sunday-school scholars, and 13 churches, valued at $75,500.

New England Conference, M. E. Church.—At the General Conference of 1796 six Annual Conferences occupied the entire area of the church. The first was New England Conference, under the direction of which were "the affairs of our church in New England and all that part of the State of New York which lies on the east side of Hudson's River; provided that, if the bishops see it necessary, a Conference may be held in the Province of Maine." Its first session was held at Wilbraham, Mass., Sept. 19, 1797. Bishop Asbury being unable to be present, Jesse Lee presided, and says, "The business was conducted to the satisfaction of the preachers, and peace and love dwelt among us. At the close of the Conference the preachers gave me a certificate, signifying their approbation of a proposed plan for me to travel with the bishop, and to fill up his appointments when he could not be present." In 1800 the bounds were changed so as to "include the district of Maine and all the circuits eastward and northward from the bounds of the New York Conference." In 1812 it included part of Vermont and all the New England States east of the Connecticut River. In 1816 it included also Lower Canada east of Lake Magog. The boundaries were gradually contracted until at present it includes "all of Massachusetts east of the Green Mountains not included in the New Hampshire and Providence Conferences." It originally embraced much of the territory now contained in the New York East, Providence, Maine, Vermont, and New Hampshire Conferences. In 1798 two Conferences were held in the New England States, one at Readfield, in Maine, the other in Granville, Mass. Bishop Asbury says of the last Conference, "Fifty preachers of different descriptions were present; ten were admitted on probation. We had many weighty and deliberate conversations on interesting subjects in much plainness and moderation." In 1802 New England Conference was divided into two districts, and included 21 charges, reporting 2927 white and 14 colored members. From its earliest history New England Conference has enjoyed the services of devoted and active leaders, who have been instrumental in extending its influence and power. *Zion's Herald*, published in Boston, preceded the establishment of *The Christian Advocate* of New York, and has been of great service to the church in New England. Wilbraham Academy, Mass., is the oldest institution established by the church, which still exists, and has sent forth from its halls many active ministers and honored professional men. Boston University, with its theological school, is now a centre of great power. The statistics of the Conference in 1876 are 256 traveling and 184 local preachers, 30,940 members, 32,722 Sunday-school scholars, 193 churches, valued at $3,387,800, and 96 parsonages, valued at $360,700.

New Foundland is one of the Conferences of the Methodist Church in Canada. Services were introduced from Nova Scotia and from New Brunswick, and it was for a number of years under the general superintendence of William Black. In 1815 the circuits in New Foundland were formed into a separate district. In 1855, with New Brunswick and part of Nova Scotia, it was placed in the Eastern British American Conference, the understanding being that New Foundland and Bermuda were to have special claims upon the financial aid of the missionary committee, who for several years sent their only missionaries to those places. The report of 1877 shows 49 ministers, 7075 members, and 5829 Sunday-school scholars.

In the first General Conference, after the union was effected, which formed the Methodist Church of Canada, New Foundland was represented by 2 ministers and 2 laymen. Its boundaries were defined so as to "embrace New Foundland, Labrador, and the Islands contiguous." In Labrador a mission is maintained during the summer for the fishermen on the coast.

New Guinea—Language.—The Papuan language is diversified with many dialects, some of which are rich in synonyms, or different terms for the same thing, but all are poor in abstract terms. But little is known of them. The first attempt to compile a grammar of the language has been made in Dr. A. B. Meyer's (German) treatise, *Ueber die Mafoor'sche und einige andere Papua-Sprachen auf Neu Guinea.* A few short vocabularies exist of some of the dialects.

New Guinea, New Britain, New Ireland, and the Duke of York Islands, Missions in.—The island of Papua, or New Guinea, is, after Australia (and perhaps Borneo), the largest island in the world. It lies in the South Pacific Ocean, north of Australia, between latitude 0° 6′ and 10° 45′ south, and longitude 130° 45′ and 151° E., is 1500 miles long and about 400 miles wide at its greatest breadth, and has an area estimated at from 260,000 to 300,000 square miles. Less is known of it than of any other region of equal extent on the earth. The inhabitants are of a distinct race, known as the Papuan, have a facial expression like that of Europeans, and are remarkable for their crisp hair, which is allowed to grow very long, is carefully dressed, and gives their heads a striking appearance. Travelers express a high opinion of their capabilities, and consider them superior to the Malays. They are at present, however, low in civilization. New Ireland, New Britain, and the Duke of York Islands are the names given to several smaller islands and groups of islands lying northeast of New Guinea, and near to it. The inhabitants of New Britain are of a negro race and very dark; those of New Ireland are of the Australian race, and their villages are said to be very neat.

In 1874 the Rev. George Brown, who had labored for several years as a Wesleyan missionary in Samoa, laid before the Mission Board at Sydney, in Australia, a plan for opening missions in these islands. He proposed to secure volunteers from among the catechists in Fiji, and take them to suitable openings in New Ireland and New Britain, whence he hoped, as the way should be opened, to secure a footing on the island of New Guinea. This extensive mission was to be worked by native agency, under the direction of an experienced European missionary. The plan was adopted by the Mission Board, and was accepted by the Fijian converts with enthusiasm. No difficulty was found in getting all the volunteers that were needed, and Mr. Brown sailed from Sydney in April, 1875, and calling on his way, took eight catechists with their wives from Fiji and two from Samoa. The party reached Port Hunter, in the Duke of York Islands, August 14, and were well received by the natives wherever they went. Visits were paid to several places in the Duke of York cluster, to New Britain and New Ireland. Two teachers were stationed at Nodup, N. B.; one at Matupi, or Henderson's Island, two in New Ireland, and the remaining five for the present at different places among the Duke of York Islands. Seven more missionaries and their wives went out as volunteers from the Fiji district in 1876, under the charge of a judicious native minister. The first new church was opened in one of the islands in January, 1876, and two other churches were at the same time nearly completed. The mission has suffered from sickness and death, so that its working force is not as great as it would appear to be from the number of missionaries that have been sent out, and its success has been impeded. Beginnings of mission work have been made in New Guinea and the adjacent islands by the London, Church, and some other English missionary societies.

New Hampshire (pop. 318,300) received its first settlement near Portsmouth in 1623. In 1741 it became a separate Province; and so remained until the Revolution. Its State constitution was approved in 1783. Methodism was introduced in 1790 by Jesse Lee. On his first visit to Boston he went north as far as Portsmouth. The following year he visited the State again, and says, "We had a meeting in a private house. At Mr. Lindsay's request I preached on Psalms i. 6. I found it to be a time of much life and love, and some of the people appeared to be much affected. When service was ended some of the people blessed God for our meeting; all seemed friendly." In 1794, Lee was made presiding elder, and one of his appointments was New Hampshire, to which John Hill was sent as missionary. In 1796 one circuit was reported, Chesterfield, having 68 members; of it Lee says, "It lay in the southwest corner of the State, near the Connecticut River. . . . The first society formed in the State was in Chesterfield, some time in 1795, at which time there were but a few that felt the freedom to unite with us. After some time a few more cast in their lots, and other societies were soon formed in other places. The circuit was entered upon the annual minutes in the year 1796. Some time after this there was a circuit formed higher up in the State called Landaff, and in that place religion prospered very much." In 1798 a new circuit was formed called Exeter, but in 1799 there is no report, excepting from Chesterfield circuit, which then had 131 members. In 1804, the work having increased, a New Hampshire district was organized, and John Broadhead was appointed presiding elder. In 1809, Martin Ruter was appointed presiding elder, and the report from the entire State shows 1673 members. A New Hampshire Conference was organized in 1832, which contained, in 1840, 10,519 members. The Conference lines do not conform exactly to the State lines. In 1876 there were 14,644 members and 14,400 Sunday-school scholars. The denominational statistics as reported in the United States census are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	633	624	210.000	$3,303,780
Baptist	102	90	51,935	492,200
Christian	19	19	4,600	42,400
Congregational	169	172	67,951	1.150,380
Episcopal	21	22	7,475	203,800
Friends	13	13	3,585	15,500
Jewish	1	1	300	8,000
Lutheran	19	19	6,750	111,500
New Jerusalem	1	1	275	2,000
Presbyterian	7	7	3 170	65,000
Roman Catholic	17	16	8 945	267,500
Second Advent	21	20	4,405	25,200
Shaker	2	2	300	1,800
Unitarian	23	22	7,830	207,000
Universalist	24	23	8,812	154,200
Methodist	118	118	36,354	475,000

New Hampshire Conference, M. E. Church, was organized in 1832, and included "all the State of New Hampshire not included in the Maine Conference, and that part of the State of Vermont east of the Green Mountains, and that part of the State of Massachusetts northeast of the Merrimack River." In 1844 Vermont Conference was organized, separating Vermont from the New Hampshire Conference. Its present boundaries include "New Hampshire, except that part within the Maine Conference; also that part of Massachusetts northeast of the Merrimack River." Its first session was held in 1832, when it reported 14,560 white and 11 colored members, with 126 traveling preachers. After the Vermont Conference was separated, in 1845, it reported 10,562 members, with 100 traveling and 59 local preachers. The statistics for 1876 are: 136 traveling and 78 local preachers, 14,644 members, 14,140 Sunday-school scholars, 117 churches, valued at $796,900, and 70 parsonages, valued at $109,700.

New Haven, Conn. (pop. 50,840), was settled in 1638, and is the seat of Yale College. It was visited by Jesse Lee in 1789, who preached in the court-house on Sabbath, June 21, the first Methodist sermon. Among his hearers were the president of Yale College and many of the students. His next appointment was on the 5th of July, when the Congregational church was tendered to him. He had a large congregation, with two ministers present. He adds, "Some told me they were much pleased with the discourse, but no man asked me home with him." He retired to a hotel, and prayed earnestly that God would give him access to the hearts of the people. In a short time a gentleman came and invited him to the hospitalities of his house. On Sabbath evening, he says, "After dark a young woman got her work and sat down to knit. I was much astonished at this, and spoke to her about it. They told me it was customary for the Congregationalists throughout the State to commence the Sabbath on Saturday evening, and continue it till sunset on Sunday." In 1790 New Haven circuit was formed, and extended from Milford to Hartford. John Lee was the first pastor, and organized a class of nine persons. The city was connected with surrounding appointments until 1814, when it became a station. In 1800 a house was purchased, which was used until 1807, when an edifice was erected on Temple Street, and used until 1820, when a larger building was erected on the public green. In 1848 this house was sold, and the present one was built on the corner of Elm and College Streets. This building was greatly improved in 1876. In 1841 a second charge was organized by 50 members, which has now a strong and massive church on John Street. In 1852 a third society was organized from the second church, and since that time West Chapel Street, Wesley Chapel, Newhallville, City Point, and Edward Streets have erected houses, some of which are but temporary, and look to larger accommodations as the city and the wealth of the membership may increase. It is in the New York Conference, and has the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	425	190	$50,000
St. John Street	366	232	33,000
East Pearl Street	291	289	43,000
George Street	179	100	20,000
Wesley Chapel	236	305	18,000
West Chapel Street	228	192	12,000
East Rock Mission	43	85	5,500
City Missions	111	188	9,000
German M. E. Church	82	110	26,000
African M. E. Church	187	111	8,000

New Jersey (pop. 906,096).—The first settlement of this State was probably at Bergen, between 1617 and 1620, by the Dutch of New Amsterdam. They claimed the whole territory as a part of New Netherlands. In 1682 the territory was purchased by William Penn and eleven other Friends or Quakers, but in 1702 they surrendered the right of government to the crown. The State constitution was adopted in 1776. Methodism was introduced in 1768 by Captain Webb, who passed through New Jersey and preached in Trenton, New Mills, Burlington, and other places. In Burlington he preached both in the market-place and in the court-house. Bishop Asbury preached in Burlington, in 1771, on his way from Philadelphia to New York. A society was early organized at Pemberton, then called New Mills. Dr. Coke, on his visit in 1785, says, "The place had been favored with a faithful ministry for sixteen years." The first M. E. church in the State, as is generally supposed, was built at Trenton, in 1773; and another at New Mills, in 1775. The first society mentioned by Bishop Asbury is the Trenton society, in 1772. He says, "In meeting the small society of about nineteen persons, I gave them tickets, and found it a comfortable time. They are a serious people, and there is some prospect of much good being done in this place." At the first Conference held, in 1773, in Philadelphia, 200 members were reported from New Jersey. In 1774 two circuits were formed,—the Trenton, with William Waters as pastor, and Greenwich, with Philip Everts as pastor, who reported, in 1775, 300 members. The societies were greatly interrupted and scattered during the Revolutionary War, so that, in 1779, but 140 members were reported. In 1781 the State was divided into two large circuits, and reported 512 members, and the church began to spread with greater rapidity. In 1783, when the war closed, 1028 members were returned. From that time forward the progress has been regular and constant, although in some parts of the State, for many years, there was considerable opposition, school-houses and public buildings were closed against them, and in one or two instances their churches were destroyed. There are now within the State two Annual Conferences,—the New Jersey and the Newark,—which report, in 1876, 368 preachers, 68,601 members, 62,857 Sunday-school scholars, 509 churches, valued at $4,599,875, and 205 parsonages, valued at $838,350. There are in the State two flourishing seminaries,—at Pennington and Hackettstown,—under the patronage and control of the Conferences, and the Drew Theological Seminary, a flourishing institution, is located at Madison, N. J. There is also the Bordentown Female College, which is private property, though under the patronage of the church. There are a few churches organized by the Germans, which are embraced in the East German Conference. There are also a few colored congregations, belonging to the Delaware Conference. The African and the African Zion Churches have a number of members, and there are a few churches belonging to the Methodist Protestants. The denominational statistics, as reported in the United States census of 1876, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1402	1384	573,303	$18,347,150
Baptist	164	164	61,913	2,376,400
Christian	10	10	3,430	54,000
Congregational	14	9	5,050	335,500
Episcopal	128	122	34,800	2,586,000
Friends	63	63	28,750	448,450
Jewish	1	1	300	8,000
Lutheran	19	19	6,750	111,500
Moravian	4	4	1,300	16,500
Presbyterian	250	250	127,700	3,616,025
Reformed Church in Amer.	97	99	54,800	2,540,825
Reformed Church in U. S.	6	6	1,800	17,000
Roman Catholic	107	107	45,400	1,590,000
Spiritualist	2	2	800	3,300
Unitarian	1	1	400	10,000
Universalist	5	2	1,100	10,300
Methodist	518	518	196,860	4,493,650

New Jersey Conference, African M. E. Church, was organized in 1872, and includes the State of New Jersey.

New Jersey Conference, M. E. Church, includes "that part of New Jersey south of the following line, viz., commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville station." It was originally comprised within the Philadelphia Conference. In 1836 it was organized, embracing the State of New Jersey, Staten Island, and a portion of New York. In 1856 the Newark Conference was separated from it, and its present boundaries were received. It held its first session in 1837, and reported 17,258 white and 502 colored members. After the Newark Conference was separated from it, in 1856, there remained 19 traveling and 151 local preachers, 26,711 members, and church property valued at $567,065. The records for 1876 report 179 traveling and 212 local preachers, 38,196 members, 34,242 Sunday-school scholars, 259 churches, valued at $1,803,150, and 96 parsonages, valued at $291,250.

New Jersey Conference, M. P. Church, "embraces the State of New Jersey, except that Newark shall be transferred to the Maryland district until it shall otherwise elect." The reports for 1877 are: 21 itinerant preachers, 2121 members, and church property valued at $93,850.

Newman, John P., D.D., was born in New York City, Sept. 1, 1826. He was converted and united with the M. E. Church at the age of sixteen. He pursued his studies in the seminary at Cazenovia, N. Y., and entered the ministry in the Oneida Conference in 1848. After filling a number of appointments he was transferred, in 1855, to the Troy Conference, and shortly afterwards to the New York Conference, and was stationed in New York City. In 1860 he sailed for Europe, and made an extensive tour on the Continent and in the East; and on his return published a book, entitled "From Dan to Beersheba." In 1864 he was sent to New Orleans to organize the Methodist Episcopal Church in the Southwest. He succeeded in building a fine church in the city, and opening a seminary and orphan asylum, and also in establishing for a time a religious paper. In 1869 he was appointed as pastor of the Metropolitan church in Washington City. He was three times elected chaplain of the United States Senate, and in December of 1873 was appointed by President Grant Inspector of United States Consulates. He crossed the Pacific, traveled extensively in China, Japan, and other Oriental countries, and on his return published a work, entitled "Thrones and Palaces of Babylon and Nineveh." He was a member of the General Conference of 1868 and 1876, and is now (1877) for a second term pastor of the Metropolitan church.

New Mexico (pop. 91,874) has an area of about 121,201 square miles, being nearly as large as the States of New York, Pennsylvania, and Ohio. It was visited by the Spaniards as early as 1537. The viceroy of Mexico, about 1595, sent an officer to take formal possession of the territory in the name of Spain, and to establish colonies, missions, and forts. The missionaries met with great success in establishing the Roman Catholic religion. Numerous forts were established, but the Indians were so oppressed that they revolted, in 1680, and drove out the Spaniards, recovering the whole country as far south as the Paso Del Norte. The Spaniards regained possession in 1698. In 1846, Santa Fé was taken by a United States force, under General Kearney, who soon after conquered the whole territory from Mexico, which was ceded by treaty in 1848.

In December, 1872, the Methodist mission to New Mexico was inaugurated, when Revs. Thomas Harwood and J. Steele were sent as missionaries to that Territory. Much opposition was experienced from the Romanists, who had control of the school funds, and were simply conducting denominational schools supported by public funds. The dangers they experienced were great. One missionary, F. J. Tolby, was killed, in 1875, while returning from one of his appointments. The work is under the control of the Missionary Society. Successful mission stations have been established at Cimmaron, La Junta, Ciruelita, Peralta, Socorro, and Las Cruces. The following are the statistics: 129 members, 194 Sunday-school scholars, and $29,500 church property. The M. E. Church South has eight mission stations, with about 150 members, and about five missionaries, mostly along the Rio Grande.

The general religious statistics as reported in the United States census for 1870 were as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	158	152	81,560	$322,621
Baptist	1	1	300	800
Episcopal	3	....	...	....
Presbyterian	1	1	250	7,000
Roman Catholic	152	149	80,710	313,321
Methodist	1	1	300	1,500

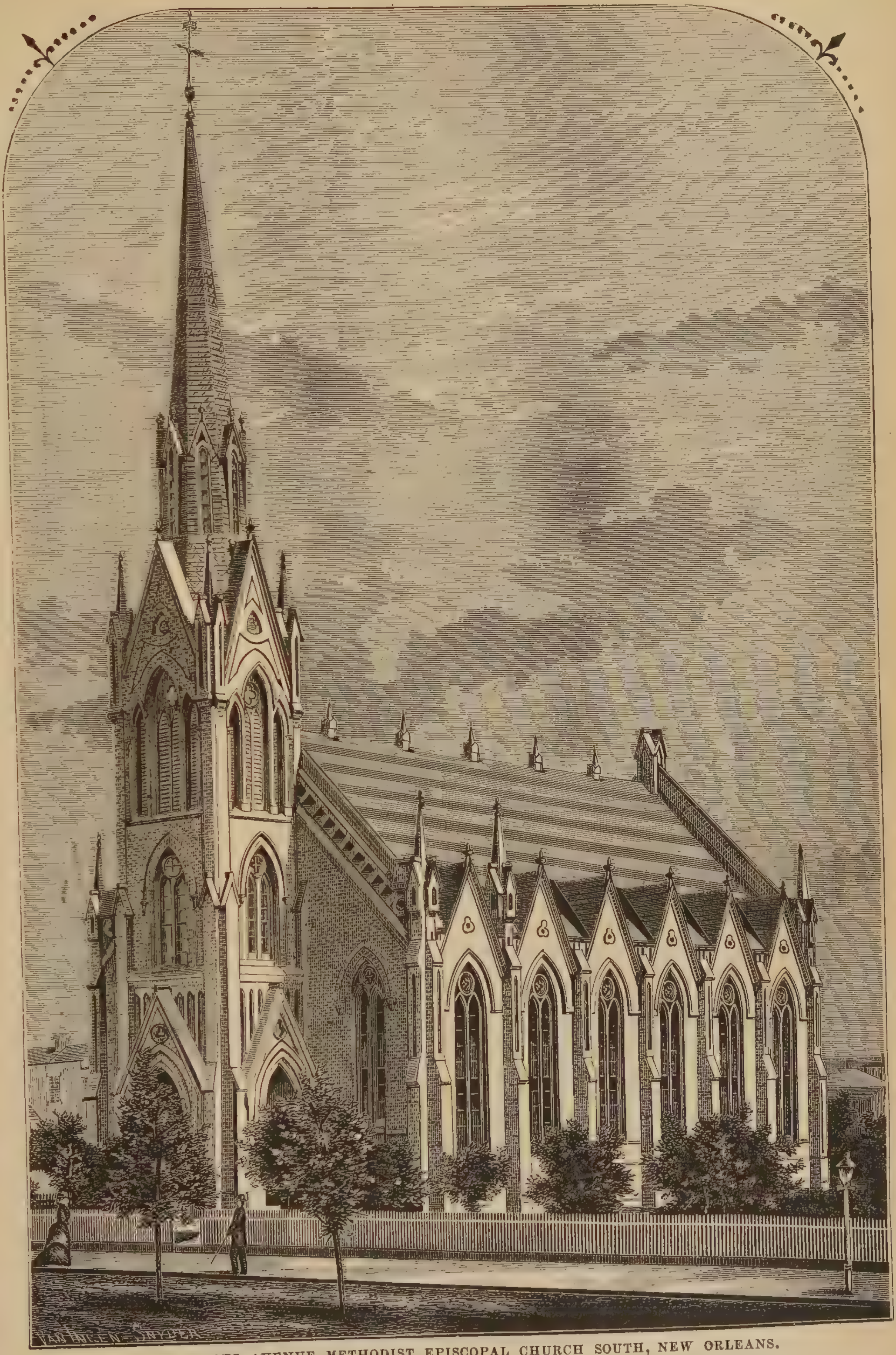
New Orleans, La. (pop. 191,418), was settled in 1718 by a French colony. The Jesuits, who settled in 1727, were expelled in 1763. In 1745 the population was about 800, exclusive of women and children. In 1785 it amounted to 4980. The memorable battle between the British and Americans occurred in 1815. It is the greatest cotton market in the world. Methodism was introduced in 1805 by Rev. E. W. Bowman. At that time the Sabbath was either disregarded or was the day of especial parade and festival. After making various unsuccessful efforts, he writes: "On the 7th day of December I shook off the dust of my feet against this ungodly city of New Orleans." And he turned to the country parishes. The city is first mentioned in the minutes for 1811, when Miles Harper was sent as pastor. In 1812, Lewis Hobbs was appointed to the city, but owing to the occurrence of the war no other appointment was made until 1818, when, after two years, it disappears from the minutes until 1823. The first report of membership occurs in 1825, when 23 white and 60 colored members were returned under the ministration of Rev. B. M. Drake. The progress of the church was exceedingly slow, for in 1831 it had only 64 white and 162 colored members. Shortly after that period, however, it began to increase more rapidly, the Poydras Street church was built, and substantial permanent advance was made. At the division of the church, in 1845, the city with the Louisiana Conference adhered to the Church South, and it so remained until near the close of the Civil War. At that time the M. E. Church re-organized, chiefly under the superintendency of Rev. J. P. Newman. In 1866 the Mississippi Mission Conference was organized by Bishop Thomson, and the New Orleans district was formed. Other branches of the Methodist Church have also been established among the colored population. The M. E. Church has a literary institution which was founded in 1868. This city is in the Louisiana Conference. The M. E. Church South has for many years had literary institutions, a book depository, and a weekly paper, which circulates throughout the South. In 1866 *The New Orleans Advocate* was established by Dr. Newman, and published until 1869. *The Southwestern Christian Advocate* began in 1873, and was established by the General Conference of 1876, with Rev. J. H. Hartzell as editor. The following are the statistics as reported: (From the M. E. Church South, no statistics are received except the statement of members.)

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. CHURCHES.			
Ames Church	126	105	$50,000
First Street	425	206	8,200
Sixth Street	24	40	....
Mount Zion	199	125	8,000
Simpson	96	60	2,000
Clinton Street	126	80	2,000
Algiers	50	80	600
First German	49	200	7,000
Second German	39	140	4,000
Third German	50	50	4,000
Camp Parapet	75	75	2,000
Plum Street	45	35	700
Wesley Chapel	1030	150	20,000
Union Chapel	510	150	20,000
La Harpe	76	51	3,000
Thompson	160	160	6,000
Pleasant Plains	59	100	7,000
M. E. CHURCHES SOUTH.			
Carondolet Street	502	......	....
Felicity Street	414	......	....
Moreau Street	117	......	....
St. Charles Avenue	73	(See cut on p. 653.)	
Louisiana Avenue	88	......	....
Algiers	95	......	....
Dryades Street, German	180	......	....
Craps Street, "	83	......	....
Sorapam and Carrollton, Ger.	40	......	....
AFRICAN M. E. CHURCHES.			
St. James' Chapel	434	200	15,000
Union Bethel	242	185	5,000
St. John's Chapel	98	38	1,500

New Orleans University was organized in 1868, for the benefit of the colored youth, and is maintained by the Freedmen's Aid Society of the Methodist Episcopal Church. The property, located on the corner of Camp and Race Streets, is valued at $25,000. The number of students now in attendance is over one hundred. Prof. J. S. Bean is president. He was preceded in that office by Rev. W. D. Godman, D.D., who was president from October, 1875, until October, 1877. From October, 1873, to October, 1875, Rev. I. S. Leavitt, A.M., had charge of the institution.

New Philadelphia, O. (pop. 3143), is the capital of Tuscarawas County. It first appears on the annals of the M. E. Church for 1840, as a circuit, with C. E. Weirick and William Knox as pastors. In 1841 this circuit reported 765 members, and Pardon Cook and D. Neil were appointed to that charge. It did not become a station for a number of years. It is in the East Ohio Conference, and has 439 members, 250 Sunday-school scholars, and $16,000 church property.

Newport, Ky. (pop. 15,087), the capital of Campbell County, on the Ohio River, nearly opposite Cincinnati. This territory was included in the Licking circuit, which was formed in 1804, when Benjamin Edge was sent as pastor, who reported to the next Conference 178 members. The



ST. CHARLES AVENUE METHODIST EPISCOPAL CHURCH SOUTH, NEW ORLEANS.

German Methodists have a large and flourishing congregation. This city is in the Kentucky Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	350	311	$35,000
German M. E. Church	210	233	16,000
M. E. Church South	177	......	... .

Newport, R. I. (pop. 12, 521), was settled in 1638 by 17 colonists from Roger Williams's party. It has many curiosities and antiquities, and has become one of the most popular summer resorts on the Atlantic coast. The first Methodist sermon was delivered by Jesse Lee, June 30, 1790. In 1791 Bishop Asbury visited it, and wrote that "he expected before many years the Methodists would have a house of worship here." In 1798 he and Mr. Lee visited it, and the Methodists had a small church, in which Asbury preached. In 1792 Providence, afterwards Warren, circuit was organized, of which Newport formed a part for many years. It first appears on the annals of the M. E. Church for 1825, with Enoch Mudge as pastor, who reported 82 members. In 1857 the city contained two stations. The African M. E. Church have a strong church here. It is in the Providence Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	274	235	$16,500
Thames Street	172	167	23,000
African M. E. Church	157	55	15,000

Newspaper Literature (English Wesleyan).—This has only partial recognition by Conference, but two old established weekly papers, *The Watchman* and *The Methodist Recorder*, are semi-officially acknowledged, and are deservedly popular publications. They are published by a "limited liability" company, and annually give a portion of their profits to connectional funds. *The Methodist* newspaper is one of broad and liberal tendencies, and is obtaining a wide and increasing circulation. None of these are published at the Conference office. (For American papers, see CHRISTIAN ADVOCATE.)

Newstead, Robert, an English Wesleyan minister, labored in Ceylon for nine years, preaching, translating, compiling, etc. His life was eminently holy. In 1837 he returned to the English work and was very useful, ready for every call, proving himself a genuine follower of Christ. His courtesy, general intelligence, and unaffected piety commanded the respect of all. He died in 1865, aged seventy-seven.

Newton, Robert, D.D., was one of the foremost men in English Methodism, a popular preacher and the eloquent advocate of foreign missions, whose very name was synonymous with success. He was born in Yorkshire in 1780, was received as a probationer before he was nineteen, and rose to the highest position with graceful ease. In 1840 he was representative to the M. E. Church; on his return he was elected president of the Conference for the third time, and again in 1848 he filled the chair. He became supernumerary in 1852, and died in 1854, aged seventy-four. He had the respect of universal Methodism, and never was popularity so well-founded or so unfading.

Newton, Thomas, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1842, and was elected president of the Annual Assembly in 1866. During his presidential year Mr. Newton met with a railway accident, which necessitated his temporary retirement from the active duties of the ministry. Recovering his health, he resumed circuit work in 1869. In 1875 he was appointed head of the publishing department, with the title of book steward, which office he still holds.

New York (pop. 4,382,759) is the most populous State in the Union. Its beautiful bay was discovered in 1609 by Hudson, whose name remains upon its river, and it was claimed by Holland. The little settlement, now grown into the city of New York, was at first called New Amsterdam. The Dutch retained possession until 1674, when it passed into the hands of the English, and so remained until the close of the Revolutionary War. Methodism was introduced in 1766 by Philip Embury and others, in the city of New York (see NEW YORK CITY), and by Captain Thomas Webb, who was barrack-master at Albany, where he preached a few sermons in that place, though no organization seems to have been made. The first Methodist church in America was built in 1768 in New York City; and to it the first missionaries, Boardman and Pilmoor, were sent by Mr. Wesley. In 1770, Embury left New York and settled in Camden, Washington County, and organized the Ash Grove church. In 1771 services were held in New Rochelle by Pilmoor, and in 1773 Asbury organized a society of 13 members. As early as 1767 Captain Webb preached on Long Island, and it is supposed that a society was organized in the vicinity of Jamaica. Staten Island was visited in 1771 by Mr. Asbury, and in a few years half a dozen preaching-places had been opened in its bounds. At the first Annual Conference, held in Philadelphia in 1773, there were reported from the State of New York 180 members. The second church built in the State is supposed to have been at Harpers, on Long Island, and the third at Ash Grove, in 1788. In 1774 the number of members reported from New York amounted to 222. The Revolutionary War soon breaking out and the city being occupied by the British troops, the progress of Methodism was for several years suspended. No appointments were made by the Conference from 1777 to 1783. In 1784 the city reported 60 members, and Long Island 24; being the only report made from the State. In 1788 a Conference was held in the city of New York, and Freeborn Garrettson was appointed presiding elder. He was sent up the Hudson River to explore and organize societies, and Samuel Wigton was appointed to Lake Champlain. From this time the work began to spread in the northern part of the State, and in 1800 there were reported 6363 members, with two presiding elder districts. With the growth of the population the increase of the church has kept regular pace, except in the city of New York, and in a few other points where the foreign population is exceedingly large. There are now in this State 7 Conferences, to wit: New York, New York East, Troy, Northern New York, Wyoming, Central New York, and Genesee; though the Genesee and Wyoming embrace parts of Pennsylvania, and New York East, New York, and Troy embrace portions of Connecticut, Massachusetts, and Vermont. The African M. E. Church has also a Conference in the State. There are a few Methodist Protestants, and a Conference of the Free Methodists. The chief literary institution is the Syracuse University, which was founded in 1870. Several seminaries existed long previously: Cazenovia in 1824, Genesee Wesleyan in 1830, Amenia in 1835, Chamberlain Institute in 1850, Claverack and Fort Edward in 1854, and Drew Ladies' Seminary in 1866. The denominational statistics as given in the United States census for 1870 are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations...	5672	5474	2,282,876	$66,073,755
Baptist....................	817	795	309,311	7,439,350
Christian..........	95	95	28,175	224,850
Congregational.......	268	256	101,785	2,732,500
Episcopal................	475	465	204,290	7,211,150
Evangelical Assoc...	25	25	7,300	228,350
Friends....................	89	87	24,910	596,300
Jewish	47	33	21,400	1,831,950
Lutheran	190	182	70,133	1,560,500
Moravian	6	6	3,000	134,600
New Jerusalem.......	4	3	1,950	175,000
Presbyterian	672	656	325,780	12,786,900
Ref. Ch. in America.	304	300	147,033	7,076.250
" " U. S.......	9	8	3,450	134,000
Roman Catholic.......	455	453	271,285	8,558,150
Second Advent.........	17	11	3,120	45,650
Shaker....................	3	3	2,300	23,000
Spiritualist.............	3	2	580	31,000
Unitarian	22	19	8,850	715,200
United Brethren......	7	6	1,850	10,200
Universalist.......	124	120	41,610	1,155,950
Methodist.................	1745	1702	606,098	11,768,290

New York City (pop. 942,292).—The first Methodist society in the city of New York was founded in 1776. It was also the first Methodist society in the United States, and its establishment marks the beginning from which the numerous American branches of Methodism have grown. Philip Embury, the first Methodist class-leader and preacher in the United States, came to New York in 1760, reaching the city on the 10th of August. No account is given of his having done any ministerial work till 1766, when he was roused to activity by a singular incident. Mrs. Barbara Heck, a cousin of Embury's, visiting some of their friends, found them engaged in playing cards. She took the cards away, threw them into the fire, and rebuked the players for their trivial conduct and neglect of duty. She then went to Embury, related the circumstance to him, and entreated him to begin preaching. He consented. Mrs. Heck brought four persons with herself into Embury's house, services were held, with a discourse by Embury, and the party were enrolled into a class. Meetings were afterwards held weekly at Embury's house, until the congregation became so large that it could not accommodate them, when a more commodious room was hired. In a few months two classes, one of men and one of women, had been organized. The society was strengthened early in 1767 by the accession of Captain Thomas Webb, of the British army, a preacher of great energy in work and power in exhortation. Later in the same year a rigging-loft, 60 feet by 18 feet in dimensions, was hired in William Street, where Embury and Webb preached three times a week to crowded audiences. A site on John Street for a chapel was leased in 1768, and a building was erected. (See JOHN STREET CHURCH.) A parsonage was built in 1770. A request was made to Mr. Wesley as early as 1768 that he would send a regular preacher to the new congregation. Pending the appointment of such a preacher, Robert Williams came to America and labored for some time at the John Street church. Richard Boardman and Joseph Pilmoor, who were appointed to take charge of the church at New York and the other churches which were organizing in America, arrived at New York in 1769, and served the church in John Street alternately as a part of their itinerant work for the next four years. In 1773, Thomas Rankin was appointed general assistant or superintendent of the American society, and his name appears in the first minutes of the Conference of 1773 as appointed to New York, "to change in four months." The church reported to the Conference in that year 180 members. In the next year it reported 222 members, and Francis Asbury was the appointed preacher, with directions "to change in four months." The number of members fell off in the next year to 200; after which it became small, and the society made no report during several years of the Revolutionary War. In 1784 it reported 60 members, and in 1786, 178 white and 25 colored members.

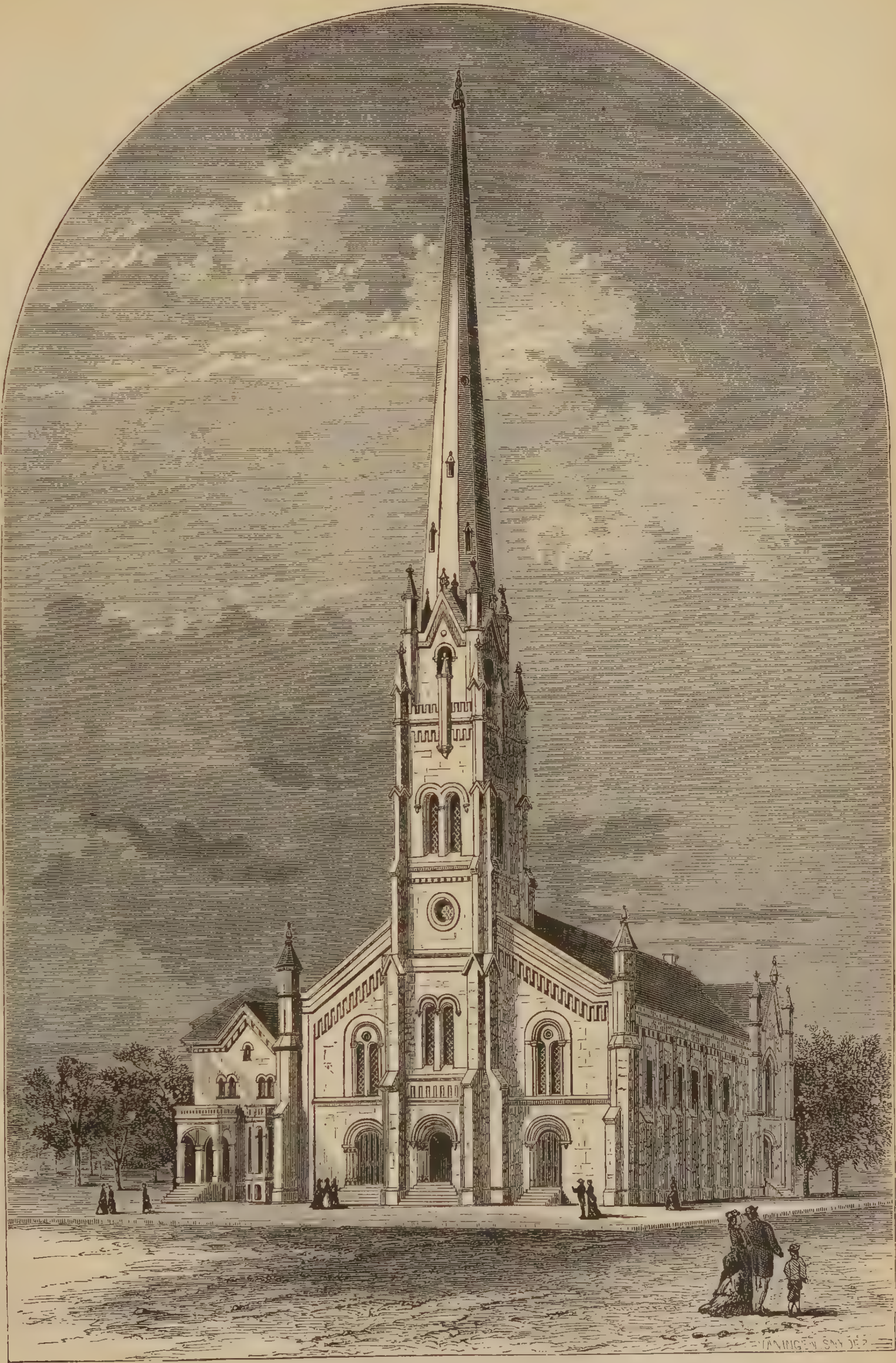
In 1790, when the second church was formed, the church of New York had on its books the names of 522 white and 102 colored members. The Forsyth Street church was organized about 1790, with 30 members. This church became a very large, flourishing, and active society, and is the parent of several younger churches in various parts of the city. Many of its former members, who have removed from New York, are represented on the rolls of the best churches of Brooklyn and other neighboring towns.

The third church, the Duane Street church, was formed in 1797, when the New York circuit reported 831 members. It had at the time of its organization but five members. The society became large and prosperous, but having suffered great losses of members by the changes of population, sold its church several years ago, and removed farther up town, to Hudson Street. In 1874 a part of the congregation joined with the Greene Street church in buying a building on University Place, and organizing the present Asbury Methodist Episcopal church.

The fourth church in the order of organization was the Seventh Street church. It originated in a weekly prayer-meeting, which was established in 1788, near the "two-mile stone," on what was then the road to Harlem, by two members of the John Street church. In 1800 a church was organized, which was called the "Two-mile Stone church." The site on which the present building stands was given to the society by its former owners in 1836. Allen Street and Bedford Street churches were founded in 1810. These two churches, with the Forsyth Street church, were, about 1840, the largest Methodist churches in the city, and reached a growth which no Methodist church in New York has surpassed. In 1840, Forsyth Street church had 850, and Allen Street church 1005 members, and in 1845 Bedford Street church reported 1056 members. The removal of the American population from the east side of the city to quarters farther up town, or to Brooklyn, has deprived Allen and Forsyth Street, as well as other east-side churches, of numbers of their best members, who are giving strength to newer organizations, while the foreigners who take the place of the removals are not attracted to Methodist churches. Allen and Bedford Street churches remain, however, vital and useful organizations, and the latter, though not so large as it once was, is still one of the largest churches in the city. In 1810 the New York churches reported 2200 members. The Willett Street church was begun in 1817, and grew by 1845 to be a society of 664 members. The Eighteenth Street church was formed in 1829, and recorded, in 1845, 819 members. In 1830 the number of members in the churches of New York was 3955. The Harlem mission circuit was established about this period, and embraced six principal stations, at Harlem, Yorkville, Manhattanville, Fort Washington, Forty-first Street, North River, and Twenty-seventh Street, towards the East River. The churches at Yorkville (1832), Twenty-seventh Street (1834), Harlem (1836), and Forty-first Street (1840) owe their origin to this effort. To this period belong also the formation of the Greene Street (1831) and the Second Street (1832) churches.

New York appeared on the minutes as a single circuit till 1832, when it was divided into the New York East and New York West circuits. The churches were first separately named in the minutes in 1836. Vestry Street church was organized in 1833, and was the first pewed church in the city. It was removed several years ago, and is now represented by the Central church, in Seventh Avenue. Mulberry Street church, also a pewed church, was organized in 1834. It is now represented by St. Paul's church. In 1840 the twelve New York churches reported 5776 members. A meeting for Germans was begun in 1841, in Second Street, which resulted in the organization, in the next year, of the First German church. The Asbury society, which was organized in 1842, to increase the number of Methodist Episcopal churches in the city, formed a church, for which a building was bought in Norfolk Street. In 1845 the same society established the Floating Bethel, of which the Rev. O. G. Hedstrom was pastor for thirty years continuously, having bought a hull at the foot of Rector Street, North River, of the American Wesleyan Connection for that purpose. This church was intimately connected with the origin and growth of the Scandinavian Methodist Episcopal churches. It is now attached to the South Long Island district. It returned, in 1877, 55 members and 5 probationers. The statistical tables for 1850 showed that there were then in the city of New York 25 churches, with a total of 8667 members, probationers, and local preachers.

In 1850 a mission was begun by the Ladies' Home Missionary Society at the Five Points, a quarter of the city which was notorious as being the abode and resort of the most vicious and depraved classes. The undertaking was considered arduous and attended with danger. The mission was opened in a hired room, with the Rev. L. M. Pease as missionary, and the Rev. J. Luckey as assistant. In a short time the Old Brewery, the worst house of resort in the quarter, was bought as the site of a building to be put up especially for the mission. The new mission house, containing chapel, school-, reading-, and library-rooms, workrooms, a parsonage, and twenty tenements, was dedicated on the 18th of June, 1853. The mission furnishes the only Protestant Sunday service in the Sixth Ward, a district containing a population of 20,000 inhabitants, conducts English and Italian schools, furnishes situations to adults and homes to children, and serves as a medium for the distribution of supplies to the poor, and has been of vast benefit to the neighborhood and the city. Among



ST. PAUL'S METHODIST EPISCOPAL CHURCH, NEW YORK.

the indirect results of its operations has been an entire transformation of the Five Points, and the complete removal of its bad features.

The New York City Church Extension and Missionary Society of the Methodist Episcopal Church was incorporated in 1866. Its object is to purchase or hire suitable places for the establishment of mission chapels and Sunday-schools, and to assist in the formation of the same. The privilege of membership is extended to all laborers in the Sunday-schools connected with the Methodist Episcopal Church in the city of New York; and provision is made for the representation of all the Methodist Episcopal churches in the city in its board of managers. It has been concerned in every mission Sunday-school, and every new church enterprise looking to the addition of another congregation, that has been undertaken in behalf of the Methodist Episcopal churches of the city during the past twelve years. The following statistics are given for the year ending December 31, 1876:

Number of churches and chapels, 16; of pastors and assistants, 16; of full members, 1530; of probationers, 225; total membership, 1755; number of Sunday-schools, 16; of officers and teachers in the same, 357; of Sunday-school scholars, 3698; total value of church property, $394,600, upon which the indebtedness is $116,500.

The Book Concern was removed from Philadelphia to New York in 1804, and it has since remained the great publishing centre. *The Methodist Magazine* was started in 1817, and *The Christian Advocate* in 1826. *The Northern Advocate* was commenced in Auburn, but is now published in Syracuse. *The Buffalo Advocate*, and *The Methodist*, are independent papers, issued in the interest of the church. New York is also the seat of the missionary and Sunday-school societies, and of the educational board of the church.

In 1820 a number of members separated from the Methodist Episcopal churches on account of dissatisfaction with the episcopacy, and formed several societies, which eventually became consolidated in the Sullivan Street and Attorney Street Methodist Protestant churches. The Sullivan Street church, which was opened in 1824, was sold in 1842 to the Methodist Episcopal church. The Attorney Street church, which was built in 1831, was occupied till 1872, when it was sold, and the society having removed to Brooklyn, became the Fourth Street Methodist, now Methodist Protestant, church in that city. The Methodist Protestants are now represented in the city of New York only by a small church of the colored branch.

A congregation of American Wesleyans was formed in 1840 or 1841. It underwent several changes till 1844, when a Wesleyan church was regularly organized. A second church was formed in 1845, and a third about 1846. These prospered for several years, but none of them now exist.

A church of Primitive Methodists was formed about 1830, and worshiped for several years in hired halls, but was finally discontinued.

The first colored Methodist congregation was formed in 1796, and remained under the care and jurisdiction of the Conference until 1820, when it organized as the African Methodist Episcopal Zion Church. A second of this denomination, "Little Zion," was built in Harlem in 1843.

The African Methodist Episcopal Church was organized in the city of New York in 1820. It is now represented by the strong society of the Sullivan Street church. A congregation of the African Union Methodist Church was formed in 1826. It was re-incorporated in 1874, and is now represented by the flourishing society of the Union American Methodist Episcopal church, in Fifteenth Street, and the smaller society at Yorkville.

The first society of the Free Methodist Church was established in 1865, at Thirty-seventh Street. Two other churches have been formed since, so that this organization is now represented in the city by three churches, which occupy fields separated at a considerable distance from each other.

The following table shows the condition of the Methodist churches in the city of New York according to the latest reports made to the Annual Conferences. The value of property includes the value of the parsonage, where there is one, as well as of the church building:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
METHODIST EPISCOPAL CHURCHES.				
1766	John Street	119	97	$50,000
1790	Forsyth Street	84	150	100,000
1797	Duane	155	120	30,000
1800	Seventh Street	186	351	48,000
1810	Allen Street	302	338	86,000
1810	Bedford Street	873	473	52,000
1817	Willett Street	390	470	47,000
1829	Eighteenth Street	434	440	75,000
1832	Second Street	233	350	35,000
1832	Yorkville (86th St.)	467	318	35,000
1834	Twenty-seventh St.	306	429	43,000
1843	Alanson (Norfolk St.)	364	220	72,000
1844	Forty-fourth Street	203	286	35,500
1845	Jane Street	349	437	48,000
1850	Five Points Mission	......	.....	....
1849	Thirtieth Street	493	300	52,000
1850	Seventeenth Street	164	223	55,000
1850	Morrissania	136	176	30,000
1852	Forty-third Street	524	286	50,000
1853	Fordham	44	72	3,000
1854	Thirty-seventh Street.	182	160	39,000
1833	Vestry Street	282	396	105,000
1854	Central			
1834	Mulberry Street	658	290	300,000
1857	St. Paul's			
1857	Tremont	131	180	11,500
1860	Twenty-fourth Street	268	334	50,000
1842	Sullivan Street	550	615	132,000
1860	Washington Square.			
1860	Beekman Hill	135	320	100,000
1860	Second Avenue	556	536	30,000
1862	Lexington Avenue	170	249	35,000
1862	St. John's	306	340	100,000
1869	St. Luke's	301	369	50,000
1836	Harlem	409	395	145,000
1872	St. James'			
1831	Greene Street	156	298	120,000
1875	Asbury			
	Eighty-first Street	222	400	95,000
	North New York	135	286	20,000
	Seventy-sixth Street	229	854	30,000

Churches of the New York City Church Extension and City Mission Society.

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
	Washington Heights	86	172	$72,000
	Perry Street	122	310	30,000
	Thirty fifth, Franklin, Mott	266	500	14,000
	St. Mark's (colored)	206	169	61,000
	Sixty-eighth Street	60	225	....
	Grace	57	129	35,000
	One Hundred and Eleventh Street	147	384	19,800
	One Hundred and Twenty-fifth Street	106	130	1,500
	St. Stephen's and Woodlawn	43	95	15,000
	Free Tabernacle	322	391	70,000
	Wesley Chapel and Eleventh Street	284	700	60,000
German Methodist Episcopal Churches.				
1842	Second Street	217	350	40,000
	Fortieth Street	129	200	40,000
	St. Paul's Mission	31	150	....
	City Mission	36	50	....
	Port Mission	23	114	60,000
African Methodist Episcopal Churches.				
1820	Sullivan Street	740	190	75,000
African Methodist Episcopal Zion Church.				
1796	Zion	450	200	75,000
1843	Harlem	38	25	1,000
Union American Methodist Episcopal Churches (African).				
1826	Fifteenth Street	149	60	10,000
	Yorkville	25	......	6,000
African Union Methodist Protestant Church.				
1866	Thirtieth Street	35	......	....
Free Methodist Churches.				
1865	Thirty-seventh Street	48	35	15,000
1872	Grand Street	34	40	....
1875	Fifty-third Street	......	......	....

New York Conference, African M. E. Church, includes the State of New York. At its session in 1876 it stationed 23 preachers, and reported 20 local preachers, 2469 members, 1292 Sunday-school scholars, and 27 churches, valued at $333,100.

New York Conference, M. E. Church, was organized by the General Conference of 1800. Its boundaries included that part of the State of New York east of the Hudson River, all of Connecticut, and those parts of Massachusetts, New Hampshire, and Vermont which were included in the New York and New London districts. There were two districts and 15 circuits. It held its first session in the city of New York, June 16, 1801. In 1804 its boundaries were so changed as to embrace New York, Pittsfield, Albany, and Upper Canada districts. In 1808 Cayuga district was organized. In 1812 the boundaries included all the State of New York not included in the Genesee and Philadelphia Conferences, that part of Connecticut and Massachusetts west of the Connecticut River, and that part of Vermont lying west of the Green Mountains. In 1816 Lower Canada, between Lake Champlain and Magog, was added. In 1824 Canada was separated from it. The territory originally included within its bounds has been organized into four other Conferences, viz.: New York East, Northern New York, Central New York, Troy, and also about one-half of the Wyoming Conference. The boundaries as fixed by the General Conference of 1876 include "the New York, Poughkeepsie, Newburg, Plattsville, and Ellenville districts, and Gaylordsville circuit." In 1833 this Conference reported 11,458 white and 391 colored members; in 1810, 17,572 white and 942 colored members; in 1820, 22,065 white and 1391 colored members; in 1830, 34,523 white and 281 colored members; in 1840, 35,724 white and 423 colored members, and 217 local preachers. It was within the bounds of the Baltimore Conference when the Methodist Episcopal Church was organized, and within the Philadelphia Conference when the first three Annual Conferences in America were held. It enjoys the honor of being the first place where Methodism was permanently planted in America, where the first society was gathered, and where the first church was built. The latest statistics (1876) are: 244 traveling, 161 local preachers, 49,060 members, 39,286 Sunday-school scholars, 370 churches, valued at $3,961,450, and 173 parsonages, valued at $663,600.

New York Conference, M. P. Church, embraces "Western Vermont, Connecticut, and that part of New York lying east of a line forming the boundary between the States of New York and New Jersey, terminating at the Delaware River; thence up said river to the northwest corner of Sullivan County; thence north to the northeast corner of Hamilton County; thence east to Lake Champlain; thence down the lake to the Canada line. The charges now occupied in Pennsylvania shall remain in New York district until they shall otherwise elect." The reports for 1877 are: 28 itinerant preachers, 2860 members, and church property valued at $169,000.

New York East Conference, M. E. Church, was set off from the New York Conference in 1848, embracing the eastern part of New York City, Long Island, and a part of Connecticut. Its present boundaries are "the New York, Bridgeport, New Haven, and the two Long Island districts, including those charges in the city of New York east of a line through Third Avenue, Bowery, Chatham Street, Park Row, and Broadway." Its first separate session was held at Middletown, Conn., May 30, 1849, and reported 25,769 members, with 158 traveling and 123 local preachers. In 1876 it reported 261 traveling and 237 local preachers, 43,632 members, 43,942 Sunday-school scholars, 276 churches, valued at $4,221,750, and 146 parsonages, valued at $789,500.

New Zealand Language and Missionary Literature.—The Maori language is one of the Malayo-Polynesian group of languages, which is regarded by philologists as independent, and unconnected with any other group. It has been reduced to writing since the Wesleyan mission was established; but it had before that time an extensive traditional literature, consisting of lyrical poetry, and prose stories of the style of children's stories, of striking original conception, and creditable to the genius of the people. Several collections of these stories have been made. The Wesleyan mission press was established about 1837. In 1842 it had sent out 5000 copies of Scripture lessons, 3000 copies of an elementary school book, and 6700 catechisms and prayers and hymns. 15,000 copies of the Maori New Testament had also been published and sent out by the British and Foreign Bible Society.

New Zealand, Methodist Missions in.—The colony of New Zealand consists of three islands lying in the South Pacific Ocean southeast from Australia, between 35° and 48° south latitude, and 166° and 178° east longitude. The total area of the islands is 166,000 square miles, and the population in 1874 consisted of 299,514 whites and about 40,000 Maories, or natives. The earliest authentic account of knowledge of the islands is in connection with the visit paid to them by Tasman, in 1642, although the French and Spanish claim to have discovered them in the previous century. Captain Cook visited them several times, and left pigs and other animals upon them. The English appointed a lieutenant-governor for New Zealand in 1838, when about 1000 Europeans had settled upon the islands. The New Zealand Company was chartered in the following year. A settlement of Presbyterians was made at Otago in 1848, and one of the Church of England at Muhlenburg in 1850. The growth of the colony has been rapid, although it has been interrupted several times by wars with the natives. The settlers have been generally of a superior character to those of the other Australian colonies. The natives of New Zealand are called Maoris. They are a tribe of the Polynesian branch of the Malayo-Polynesian family, and are regarded as constituting the finest of all the tribes inhabiting the South Sea Islands. They have a good appearance, and have been proved capable of a high degree of civilization and intellectual development. Their numbers, which were formerly estimated at 100,000 persons, have diminished very fast in recent years. In 1872 they were made voters and eligible to office, and several of them have since held seats in the Colonial legislature.

The mission of the Wesleyan Missionary Society in New Zealand was founded in 1821. The Rev. Samuel Leigh, a Wesleyan missionary in New South Wales, had visited the islands in 1819 for his health, and having become acquainted with the missionaries and work of the Church Missionary Society, conceived a desire to engage in labors there himself under the direction of his own society. The executive committee of the Wesleyan Missionary Society having approved his purpose, he returned to New Zealand as a missionary, with his wife, in 1821. He was defeated in his purpose of settling at Mercury Bay by the outbreak of a war, and was compelled to reside for a time at the church missionary settlement. After a few months he was joined by two other missionaries, Messrs. Turner and White, and the party removed to Waugaroa, on the northeast coast, where they were at first received with kindness by the chief, George, but in a short time were threatened with violent demonstrations of hostility. The history of the first ten years of the mission is a story of difficulties arising from the opposition and outbreaks of the natives, and of little progress or encouragement. At first, for want of a house, the missionaries were accustomed to teach the people and children in open-air meetings, and it is stated that many of the New Zealanders dated their first religious impressions from these exercises. Comfortable missionary premises, with a house, garden, and two places of worship, were completed in 1824. A good beginning had been made in the meetings, in the schools, and in industrial teaching, when the natives arose and attacked the missionary premises. This attack was averted, and the natives had been conciliated, when, early in 1827, the district was invaded by a neighboring chieftain, the missionaries were obliged to flee, and the mission was temporarily broken up. The missionaries received protection in their flight from a friendly chief named Patuone, who escorted them until they met English friends, under whose care they reached an English settlement, and embarked for Sydney. At the solicitation of Patuone, they returned in the beginning of 1828, and established themselves at Mangungu, on the river Hokianga, on premises selected after consultation with the church missionaries, and regularly bought of the natives. By 1830 the natives became satisfied that the missionaries were their friends, and began to trust them; and from this time the mission made good progress. In 1834 one of the missionaries was able to write a favorable account of the attentiveness of the people to the services of the church, and of the fidelity of the converts to their religious duties. Several chiefs declared in favor of Christianity, the mission was strengthened by sending out additional laborers; and a printing-press was established about 1837. Six additional missionaries were sent out in 1840. A Wesleyan Institution for training a native ministry was founded in 1844, and at about the same time a college and seminary for the education of the children of the missionaries in Australia, New Zealand, and the islands of the South Seas was established at Aukland. In 1854 the mission returned 16 principal stations or circuits, 105 chapels, 125 other preaching-places, 20 missionaries and assistants, 9 catechists, 15 day-school teachers, 521 Sunday-school teachers, 293 local preachers, 4316 full church members, 203 persons on trial, 202 Sunday-schools with 6737 scholars, 71 day-schools with 2212 scholars, and 10,769 attendants on worship.

In 1869 the report of the Missionary Society recorded New Zealand as "nominally Christian." The report for 1876 stated of the Maori mission, that "about 3341 natives in New Zealand attend the services, conducted by 5 native ministers and 2 native catechists. The number of members of society is 392 (being an increase of 17), with 58 on trial. 21 Sunday-schools and 3 day-schools return 810 pupils." The New Zealand Annual Conference was constituted in 1873, in connection with the Australasian General Conference. At the session of this Conference in 1877 a total of 3413 church members was reported, of whom 379 were attached to the Maori mission.

The United Free Methodist Churches of England in 1864 appointed Rev. John Tyerman missionary to New Zealand, who labored acceptably for two years. He was followed by M. Baxter, who had served many years in Jamaica, but who was compelled by increasing infirmities to retire in a few years from active work, and was made supernumerary in 1873. His place was taken by Samuel Macfarlan, who has since been assisted by Joseph White, J. J. Pendray, and four others.

The mission is looked upon as a very hopeful one. In 1876 there were 9 circuits or stations, with 13 ministers, 3 of whom were called out by the New Zealand district. There were 38 chapels and preaching-rooms, with 23 local preachers, 29 leaders, 564 members, and 72 on trial, 18 Sunday-schools, with 203 teachers, and 1726 scholars. £1357.5.2 was raised by the colonists for ministers and missions, besides £67.5.5 contributed to the General Mission Fund. The amount spent by the home authorities was £880.0.3, which included £150 specially contributed by Mr. W. Hicks.

Nicholson, David B., a minister of the M. E. Church South, was born in Iredell Co., N. C., Feb. 1, 1809, and died April 15, 1866. He entered the Virginia Conference in 1831, and after having filled important charges was appointed presiding elder in 1842, and, with the exception of two years, continued in that position for twenty-five years. He was twice called to preside over his own Conference, in the absence of the bishop, and was several times elected to the General Conference. He was also a trustee of several institutions of the church, for which he was eminently fitted by his exact business habits.

Nickerson, Hiram, a minister of the Methodist Episcopal Church, was born in Orrington, Me., Sept. 3, 1797, and died Dec. 26, 1869. He was received into the New England Conference in 1821, and was one of the original members of the Maine Conference in 1821 at its organization. Besides filling other important appointments he was presiding elder for twenty-one years. Four times he was a delegate to the General Conference. He was highly esteemed as a safe counselor and a judicious friend.

Niles, Mich. (pop. 4630), is situated in Berrien County, on the Michigan Central Railroad. It first appears on the annals of the M. E. Church for 1836, as a circuit in the La Porte district, in the Indiana Conference, with Thomas P. McCool as preacher, who reported next year 311 members. It did not become a station until about 1845, when it had 99 members. It has been in the Michigan Conference since 1840, and has 350 members, 200 Sunday-school scholars, and $10,000 church property.

Ninde, William Ward, of the Black River Conference, was born in Lyons, N. Y., in 1810, and died in Delta, Feb. 27, 1845. When a student in the Oneida Conference Seminary, at Cazenovia, he was converted in his sixteenth year, and shortly after was licensed as a local preacher. In 1828, when he was only eighteen years of age, he was admitted on trial by the Genesee Conference, and was soon placed in responsible appointments. He was the first secretary of the Black River Conference on its organization. In 1843 he was appointed presiding elder of the Herkimer district, and was also elected as reserve delegate to the General Conference of 1844. His health, however, began rapidly to decline, and for several months he was the subject of considerable suffering. His perceptions were clear and accurate, his imagination vivid, his fancy brilliant, and his taste exact, and yet he was extremely timid, shrinking from special responsibilities.

Ninde, William X., D.D., was born in Cortlandville, N. Y., in 1832, and graduated from Wesleyan University in 1855. In the following year he joined the Black River Conference, M. E. Church, and after filling important appointments he was, in 1861, transferred to the Cincinnati Conference. In 1870 he was transferred to the Detroit Conference, and stationed at Central church, Detroit, which he served until 1873, when he was elected to the chair of Practical Theology in Garrett Biblical Institute, and in 1879 was appointed its President. He was a delegate to the General Conference of 1876.

Ningpo, China.—The mission of the United Methodist Free Churches of England to China originated in 1863. A letter from Rev. J. H. Taylor, who has labored earnestly among the Chinese, gave the first impulse towards the establishment of the China mission. It was determined to open a mission at Ningpo. W. R. Fuller was designated to the work. He had the advantage of Mr. Taylor's kind instructions in the language ere he sailed, in

1864, and he also received some medical training. Rev. John Mara was also chosen, and was put for a time under Mr. Taylor's care when he joined his colleague. At a later period Mr. Fuller labored at Chefoo, but he gave up the work and retired from the ministry. Mr. Mara believed that missionaries should, in things innocent, conform to the customs of the people among whom they labored. "I am convinced that the day of glorious things will not arrive," he wrote, "till Protestant missionaries learn the lesson the Romanists have taught us, . . . that it is only by multiplying points of contact we shall be able to reach them. We must give up our foreign houses, our foreign food, our foreign dress, and live with them and among them." He resigned at the Annual Assembly of 1870. Rev. F. W. Galpin, on whom the burden of the mission has chiefly lain, reached China in 1868. There he labored till the year 1877, when he reached London on furlough. At present there are seven salaried catechists employed, all of whom are Chinese. There are eight preaching stations, and the missionaries go on evangelistic tours. There are 116 members in society, with 12 on trial. £17.19.6 was raised by the converts in 1876. The entire cost of the mission was £961.19.3.

Nitschmann, David, though not a Methodist, was intimately associated with Methodist history. He was the first bishop of the renewed Moravian Church, and was born Dec. 27, 1696. At Copenhagen he became acquainted with a slave from the West Indies, and was so moved with sympathy for the sufferings of that race that he volunteered for missionary work, and sailed with Leonhardt Dober for St. Thomas, determined to sell themselves as slaves if there was no other way to reach the negroes. On his return to Europe he was elected bishop, and sailed to Georgia with a colony of Moravian emigrants. Among his fellow-passengers were John and Charles Wesley. His deep piety and his calmness in the midst of a terrible storm so impressed John Wesley that he formed his acquaintance, and it became the means of that fellowship which arose between Peter Boehler and Mr. Wesley. He died on the 5th of October, 1772, at Bethlehem, Pa.

Nolley, Richmond, a minister of the Methodist Episcopal Church, was born in Virginia in 1790; was converted in Georgia in 1806, and entered the Conference in 1807. He was stationed in Wilmington, N. C., and Charleston, S. C. In 1812 he went on a mission to the Tombigbee country, enduring almost incredible hardships. "For two years he ranged over a vast extent of country, preaching continually, stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot." In 1814 he was appointed to Atakapas circuit, in Louisiana, and the following year lost his life from exposure in fording a stream.

Norfolk, Va. (pop. 9229), in Norfolk County, is situated on the Norfolk and Petersburg Railroad. It was the first place where Methodism was established in Virginia. Robert Williams preached his first sermon in 1772, from the door-step of the court-house. Unaccustomed to hearing such preaching, so earnest and so plain, the people thought him mad. He was succeeded in the spring by Pilmoor. The second visit of Williams to Norfolk was in company with William Watters, the first native American itinerant Methodist preacher. They crossed the Potomac at Alexandria, and passed through the lower counties, preaching as occasion furnished opportunity. At the first Conference, held in 1773, Norfolk is mentioned as one of the six appointments, and Richard Wright was appointed to that circuit. In 1774 it reported 73 members, and John King was appointed to Norfolk circuit. In 1775 it contained 125 members, and Francis Asbury was appointed pastor. He found about 30 members of the church. The services were held then in an old play-house. He says, "I entertain a hope that we shall have a house and a people in this town." He remained as pastor most of this year, preaching at Portsmouth and surrounding towns. On the 14th of May $170 was received towards building a church. Asbury was the last pastor until after the close of the war. In 1783 Joseph Morris was pastor. In 1792 Asbury was again there, and says, "The seed which has been sowing for twenty years begins to spring up; Norfolk flourishes, Portsmouth declines and is already low." In 1794 the first M. E. church was built. In 1800 he was again here, and a plan of a new church, 50 by 70 feet, was presented him for his approval. In 1803, Asbury preached in the new house, which he said was the best Methodist church at that time in Virginia. In 1804 he records, "At a meeting of the women we laid the foundation of a female charitable society of Norfolk, similar in plan to those of New York and Baltimore, but more liberal; may this live, grow, and flourish when I am cold and forgotten!" Bishops Asbury and Whatcoat held a Conference in February, 1806. This city is in the Virginia Conference, and since the war the M. E. Church has re-organized a small but enterprising congregation. The Methodist statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	90	110	$4500
M. E. Church (colored)	45	25	2700
Cumberland St. Ch. South	480	...	....
Grand Street Church South	378	...	....

Normal Class is a quarterly Sunday-school magazine published by the book agents at New York and Cincinnati for the M. E. Church. It was begun in 1875, at the suggestion of Rev. J. H. Vincent, D.D., corresponding secretary of the Sunday-School Union of the M. E. Church. It is designed especially to promote the work of teacher-training for the Sunday-school, and to publish elaborate papers on all the aspects of the Sunday-school work, which could not be published in the *Sunday-School Journal* for want of space.

Norristown, Pa. (pop. 10,753), the capital of Montgomery County, first appears on the annals of the M. E. Church for 1835, connected with Bethel, with W. Gentner as pastor, who reported for the circuit 175 members. It was subsequently connected with various points, until it became a station. There are now two charges and a mission. There is also an African M. E. church. It is in the Philadelphia Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
De Kalb Street	386	400	$25,500
Oak Street	341	338	27,000
African M. E. Church	79	64	8,000

North Alabama Conference, M. E. Church South.—Previous to 1870 there were two Conferences in this State, known by the names of Montgomery and Mobile. In that year the State was divided between the Alabama and North Alabama Conferences. The latter held its first session at Gadsden, November, 1870, Bishop Paine presiding. It embraced ten districts, and reported 107 traveling and 259 local preachers, 22,460 white and 188 colored members, and 9952 Sunday-school scholars.

North Arkansas Conference, M. P. Church, "begins at the northwest corner of Pope County, running east to the little river called 'Fush;' down this stream to the Arkansas River, and with said Arkansas River to its confluence with the Mississippi, including all that part of the State of Kansas lying north of said line." It reported for 1877, 31 traveling ministers, 1800 members, and church property valued at $5000.

North Carolina (pop. 1,071,361).—The first attempt at settlement in this State was made by a party sent out by Sir Walter Raleigh in 1585. It proved, however, to be a failure. In 1663, Charles II. formed out of this territory the Province of Carolina: settlements were made at various points until, in 1674, the population was about 4000. In 1765 a colony of Presbyterians from the north of Ireland settled in the northern part of the State, and a few Moravians settled between the Yadkin and Dan Rivers. In 1776 the State constitution was adopted, and the Constitution of the United States was ratified in 1789. Methodism was introduced from Virginia. Carolina first appears by name in 1776, when Edward Dromgoole, Francis Poythres, and Isham Tatum were appointed missionaries. In 1780 Asbury first visited the State, and found four circuits, and traveled through three of them. At that time a few of the humbler places of worship were built, and the region was traversed by Pilmoor, Jesse Lee, and others. The first Conference held in this State was in 1785, at the residence of Mr. Green Hill,—who had been a member of the first provincial Congress,—at which time Beverly Allen was ordained deacon and elder. He introduced Methodism into Salisbury in 1783, forming a class in that town. In 1786, Bishop Asbury held a Conference, and twenty-four preachers attended. From an early period Methodism had a respectable position in the State. In 1845 the churches identified themselves with the M. E. Church South, and so remained until the close of the Civil War. Since that period other branches of Methodism have been established in the State. The North Carolina Conference of the M. E. Church South embraces a large portion of the State; but that portion lying west of the Blue Ridge, and a small portion on the east, are in the Holston Conference. The Methodist Episcopal Church has a Conference in the State, so also have the Methodist Protestant and the African M. E. Churches. The African M. E. Zion Church and the Colored Church of America have also a number of congregations. The M. E. Church South has founded a number of institutions of learning, among which are Trinity College, in Randolph County, founded in 1852, Wesleyan Female College, in Murfreesborough, and the Greensboro' Female College, founded in 1841. There are in the State about 500 Methodist preachers and about 120,000 members. The denominational statistics, as given in the United States census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	2683	2497	718,310	$2,487,877
Baptist	951	910	231,920	578,050
Christian	66	60	16,200	24,377
Congregational	1	1	150	1,500
Episcopal	77	68	22,955	403,450
Friends	28	27	11,250	21,485
Jewish	1	1	200	500
Lutheran	73	70	23,290	96,550
Presbyterian	185	182	69,205	375,200
Reformed Ch. in U. S.	31	29	9,300	23,400
Roman Catholic	10	9	3,300	64,100
Universalist	2	2	600	700
Methodist	1193	1078	300,045	775,805

North Carolina Conference, African M. E. Church, includes the State of North Carolina. At its session in 1876 it stationed 47 preachers, and reported 65 local preachers, 6291 members, 3840 Sunday-school scholars, 77 churches, valued at $38,817, 4 parsonages, valued at $4000.

North Carolina Conference, M. E. Church, was organized by the General Conference of 1836, and was bounded on the east by the Atlantic Ocean, on the north by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the top of the Blue Ridge, including the counties of Wilks and Iredell, on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham, thence by Cape Fear River, except those appointments then included in the Wilmington and Lincolnton districts. It adhered to the M. E. Church South at the separation in 1845. Its history from this point forward is to be found in that church. In 1867, Bishop Scott held the Virginia and North Carolina Mission Conference at Portsmouth, Va. At the General Conference of 1868 it was organized into a separate Conference, which included the State of North Carolina, except towns or counties west of Watauga County and the Blue Ridge. In 1876 it included the State of North Carolina, except the counties west of Watauga County and the Blue Ridge, which are included in the Holston Conference. Before the division of the church the territory of North Carolina was included in the Virginia Conference until, in 1837, it was set apart. In 1838 it held its first separate session, and reported 15,312 white and 3896 colored members, with 76 traveling and 175 local preachers. In 1844 it reported 19,499 white and 6390 colored members, with 85 traveling and 140 local preachers.

After the war, this Conference being re-organized, held its first session separate from the Virginia Mission Conference, in 1869, in Union chapel, Alexander County, Bishop Ames presiding. It reported 18 traveling and 25 local preachers, 3331 members, 2340 Sunday-school scholars, and 10 churches, valued at $3450. The latest report from this Conference (1876) gives 55 traveling and 79 local preachers, 9719 members, 4488 Sunday-school scholars, 104 churches, valued at $4605, and 2 parsonages, valued at $400.

North Carolina Conference, M. E. Church South, was one of the original Conferences that adhered to the Church South at the division of the M. E. Church, in 1845. In 1846 it reported 86 traveling and 133 local preachers, 19,943 white members, and 6705 colored. The General Conference of 1874 fixed the boundaries as follows: "On the east by the Atlantic Ocean, on the north by Albermarle Sound and Roanoke River to its intersection with the Virginia State line, and by said State line (including Union Church, in Mecklenburg Co., Va.) to the Blue Ridge, on the west by the western boundary of Surry, Wilkes, Caldwell, Burke, McDowell, Rutherford, and Polk Counties to the South Carolina line, and on the south by the State line of South Carolina to the ocean." The latest (1875) report from this Conference is 159 traveling and 221 local preachers, 53,750 white and 421 colored members, and 27,737 Sunday-school scholars.

North Carolina Conference, M. P. Church, "embraces the entire State of North Carolina, and Greensville circuit, Virginia." The statistics for 1877 report 78 ministers, 10,849 members, and $76,500 church property.

North Georgia Conference, M. E. Church South.—The Southern General Conference of 1866 divided the State of Georgia into two Conferences, the North and South Georgia. The former embraces "all that part of the State of Georgia (except a part in the Holston Conference) which lies north of the following line: beginning at the Chattahoochee River, at Pine Mountain, and running along Pine Mountain to Flint River; thence down said river to the southern line of Upson County; thence along the south line of Jones, Baldwin, Hancock, Warren, and Richmond Counties to the Savannah River." The latest (1875) statistics are: 192 traveling and 425 local preachers, 53,520 white and 68 colored members, and 27,171 Sunday-school scholars.

North Illinois Conference, M. P. Church, "embraces all that part of the State of Illinois lying north of the Great Western Railroad." It reports for 1877, 44 itinerant ministers, 3140 members, and church property valued at $152,000.

North India Conference was organized by that name in 1876, and includes "the province of Oudh and the districts of Rohilcund, Cawnpore, Kumaon, and Gurhwal, in the northwest province." It had been organized as early as 1868 as the India Conference, including the northwest provinces of India, and embracing about the same territory; but in 1876 it was named North India, to distinguish it from the South India Conference then established. The first session of the India Mission Conference was held in Bareilly, in January, 1869, C. W. Judd presiding; at that time it embraced 23 ministers and 25 local preachers, 665 members, 16 churches, valued at $18,400, and 21 parsonages, valued at $36,450. The statistics for 1876 are: 53 traveling and 53 local preachers, 2148 members, 7149 Sunday-school scholars, 16 churches, valued at $42,325, and 27 parsonages, valued at $60,511.

North Indiana Conference, M. E. Church, was organized by the General Conference of 1844, and included chiefly that part of the State north of the National Road. In 1852 the Northwestern Indiana Conference was organized, embracing the northwestern part of the State. Since 1868 its boundaries have been as follows: "On the north by Michigan, on the east by Ohio, including Union City, on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of Augusta County; thence west to the Michigan Road, on the west of said Michigan Road to South Bend and by the Sandusky River; thence to the Michigan State line, including Logansport, and two towns on the National Road east of Indianapolis." This Conference held its first session Oct. 16, 1844, and reported 27,296 white and 47 colored members, with 105 traveling and 220 local preachers. The entire State was then divided between two Conferences. After the organization of the Southeastern and

Northwestern Indiana Conferences, in 1852, there still remained in the North Indiana Conference 16,590 members, with 86 traveling and 157 local preachers. The latest report from this Conference (1876) is 184 traveling and 272 local preachers, 32,117 members, 31,165 Sunday-school scholars, 390 churches, valued at $968,175, and 104 parsonages, valued at $198,956.

North Mississippi Conference, M. E. Church South, was organized in 1870, and includes "all of the State of Mississippi not included in the Mississippi Conference, and so much of Sumter Co., Ala., as lies north of Noxubee and west of Tombigbee Rivers." Its first session was held at Waterville, Miss., Nov. 30, 1870, Bishop Doggett presiding; and it reported 110 traveling and 190 local preachers, 22,125 members, and 8072 Sunday-school scholars. Its reports for 1875 show 124 traveling and 204 local preachers, 28,165 members, and 9340 Sunday-school scholars.

North Mississippi Conference, M. P. Church, embraces the north part of that State. The statistics for 1877 are: 18 traveling ministers, 1300 members, and church property valued at $3000.

North Missouri Conference, M. P. Church, "embraces that part of the State of Missouri lying north of the Missouri River." It reports for 1877, 35 itinerant preachers, 1351 members, and church property valued at $7000.

North Ohio Conference, M. E. Church, was organized by the General Conference of 1840, and included all that part of the State of Ohio not included in the Ohio, Pittsburgh, and Erie Conferences. In 1856 the Delaware or Central Ohio Conference was organized, embracing its western part. Since 1868 its boundaries have been: "On the north by the Ohio State line, on the east by Erie Conference and Tuscarawas and Muskingum Rivers to Dresden, on the south by Ohio Conference, including Utica, Homer, and Galena circuits, and excluding Stratsford, on the west by the main road passing from Delaware and Marion to Upper Sandusky and the Sandusky River, excluding so much of the town of Delaware as lay west of Olentangy River, and also excluding the towns of Marion, Vermont, and Upper Sandusky, and including Tiffin." In 1876 East Ohio is substituted for Erie as a part of its eastern boundary. It held its first session Sept. 9, 1840, and reported 23,594 white, 91 colored, and 213 Indian members, with 98 traveling and 150 local preachers. The statistics for this Conference in 1876 were: 168 traveling and 138 local preachers, 24,373 members, 24,511 Sunday-school scholars, 307 churches, valued at $1,058,225, and 70 parsonages, valued at $112,518.

North Texas Conference, M. E. Church South, was organized by the General Conference of 1874, and its boundaries are as follows: "On the north by Red River, on the east by the western State lines of Arkansas and Louisiana, on the south by a line commencing at the Louisiana State line in Caddo Lake; thence up said lake to the mouth of Little Cypress River; up said river to Taylor's bridge; thence in a direct line to Fort Crawford; thence in a direct line to Fredonia, on Sabine River; thence following said river to Belzora; thence by a direct line to the southeast corner of Van Zant County, including the Canton and Garden Valley circuits; thence along the southern boundaries of Van Zant and Kaufman Counties to Trinity River; and on the west by Trinity River and West Fork to its source, and by a direct line from that source to Red River."

It held its first session Nov. 4, 1874, at Denton, Texas, Bishop McTyeire presiding. In 1875 it reported 91 traveling and 219 local preachers, 18,991 white members, and 5938 Sunday-school scholars. The Church South has the following other Conferences, chiefly in this State: Texas, Northwest Texas, West Texas, East Texas, and part of the German mission.

North Texas Female College is located at Sherman, Texas; was chartered in 1877, and is owned by the North Texas Annual Conference of the M. E. Church South. The building is situated on a campus of rolling ground containing four acres, and the property is worth about $70,000. It is under the presidency of Colonel James R. Cole, a graduate of Trinity College, N. C., who rose from the ranks in the Southern army to the command of a regiment, and who had been Professor of Languages in Mackenzie College, Texas, and principal of Benham Female Seminary, and is an ex-member of the Texas legislature. He is assisted by a faculty of six teachers.

North Wales District Chapel Fund.—A scheme for the relief of Chapel Trusts in North Wales, by means of loans, was commenced in 1857 with satisfactory success. In 1861 a similar scheme for South Wales was introduced with excellent results. Many thousand pounds' worth of debts have been discharged; and in 1867 it was resolved, "That all matters relating to this fund, and the proceedings of the district committees with regard to trust property, shall be annually reported to the Conference; and a statement of the accounts shall be printed in the annual report of the chapel committee.

Northern Christian Advocate, a weekly periodical, under the control of the Methodist Episcopal Church, is published at Syracuse, N. Y. It was founded in 1841. The first editor, however, elected by the General Conference was in 1844. It was afterwards placed under the control of a local publishing committee, since which time it has passed into the hands of the New York Book Concern, and is published by the book agents. It reported in 1876 a circulation of 12,960, and Rev. O. H. Warren, D.D., was elected editor. It circulates chiefly in Western, Central, and Northern New York.

Northern New York Conference, M. E. Church, was organized in 1872, and includes "so much of the county of Franklin as is not within the Troy Conference, and all of the counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phœnix, and so much of the county of Madison as lies on the east of the New York and Midland Railroad, together with Cherry Valley, Springfield, and Richfield Springs, in Otsego County, Sharon Springs, in Schoharie County, and Frey's Bush, Ames, and St. Johnsville, in Montgomery County." Prior to 1872 the chief part of its territory had been embraced in the Black River Conference, which was organized in 1836. The first session of the Northern New York Conference was held in 1873, Bishop Peck presiding; and it reported 24 traveling and 142 local preachers, 24,421 members, 20,617 Sunday-school scholars, 248 churches, valued at $1,279,650, and 143 parsonages, valued at $214,875. Its reports for 1876 show 237 traveling and 143 local preachers, 28,335 members, 22,829 Sunday-school scholars, 245 churches, valued at $1,362,500, and 149 parsonages, valued at $227,780.

Northwest German Conference was organized in 1864, and comprised the German work within the territorial bounds of the Rock River and Minnesota Conferences, and in the Galena district of the Upper Iowa. In 1872 the Chicago German Conference was separated from it, and it now includes "the State of Minnesota and that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the State of Illinois lying west of the bounds of the Chicago German Conference." It reported, in 1876, 67 traveling and 50 local preachers, 5795 members, 4275 Sunday-school scholars, 82 churches, valued at $150,900, and 45 parsonages, valued at $40,375.

Northwest Indiana Conference, M. E. Church, was organized by the General Conference of 1852 from the western portion of the North Indiana Conference. Its boundaries, in 1876, are: "On the north by Lake Michigan and the State line, on the east by the St. Joseph River and the Michigan Road, on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road, except Logansport and Plainfield, and all the towns on the southern boundary." It held its first session in Terre Haute, Ind., Sept. 8, 1852, Bishop Baker presiding, and reported 12,934 members, with 78 traveling and 123 local preachers. The latest report, in 1876, is: 153 traveling and 160 local preachers, 25,946 members, 22,888 Sunday-school scholars, 284 churches, valued at $802,900, and 77 parsonages, valued at $108,150.

Northwest Iowa Conference, M. E. Church, was organized by the General Conference of 1872, and its boundaries include that part of the State of Iowa which was west of the Upper Iowa and north of the Des Moines Conferences, and also Dakota Territory. It held its first session at Fort Dodge, Iowa, Sept. 18, 1872, Bishop Andrews presiding. It reported 46 traveling and 40 local preachers, 4003 members, 3378 Sunday-school scholars, 9 churches, valued at $19,400, and 15 parsonages, valued at $8025. The latest statistics (1876) are: 64 traveling and 55 local preachers, 5933 members, 5225 Sunday-school scholars, 32 churches, valued at $86,300, and 34 parsonages, valued at $18,475.

Northwest Texas Conference, M. E. Church South, was organized by the General Conference of 1866, and held its first session at Waxahachie, Texas, Sept. 26, 1866, Bishop Marvin presiding. It reported 39 traveling and 85 local preachers, 3870 white and 525 colored members, and 463 Sunday-school scholars. The General Conference of 1874 fixed its boundaries as follows: "Beginning on the Trinity River, at the southeast corner of Leon County, and running thence with the south line of Leon, Robertson, Milam, and Williamson Counties to the northwest corner of Travis County; thence due west to San Antonio and Fort Mason Road; thence with said road to Fort Mason; thence due north to the Colorado River; thence up said river to Big Spring; thence due north to the State line; thence east with State line to Red River; thence down said river to a point due north of and opposite to the head of west fork of Trinity River; thence south to the head of said fork of Trinity River; thence down said river to the place of beginning." The latest report (1875) is: 111 traveling and 233 local preachers, 17,482 white members, and 5892 Sunday-school scholars.

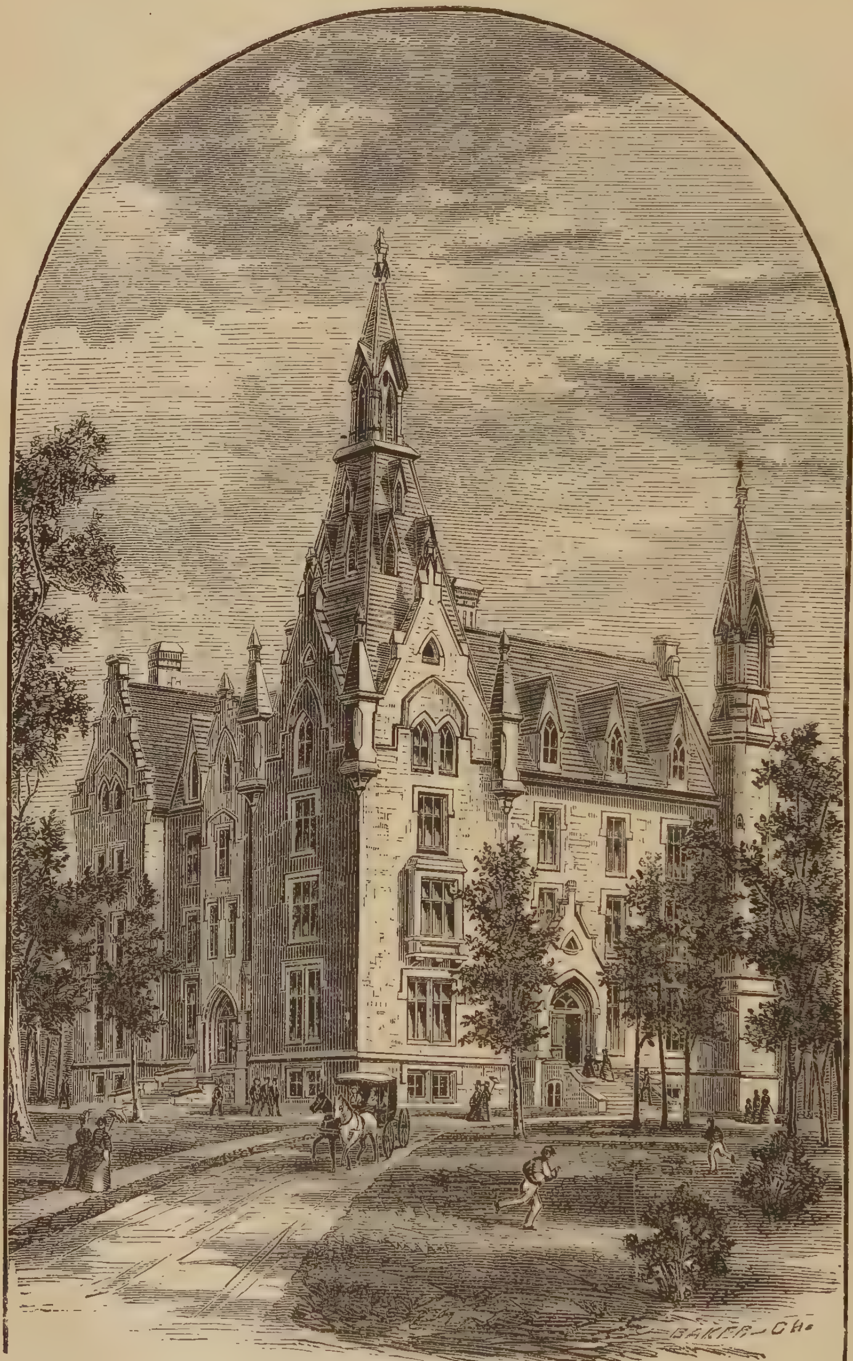
Northwestern German-English Normal School at Galena, Ill., was opened Nov. 23, 1868, and was transferred to the Northwestern German Conference in 1869. The objects of the school are to educate young gentlemen and ladies to become teachers in German-English or English-German schools, and to prepare those who wish a higher education for college. Eleven acres of ground surround the building as school property. The faculty consists of 5 teachers, and the catalogue shows 100 students.

Northwestern University is an institution of learning, situated in Evanston, Cook Co., Ill. The grounds of the university comprise thirty acres of an oak-grove on the shore of Lake Michigan, 11 miles north of Chicago. On these grounds are University Hall, a beautiful stone building, used exclusively for purposes of instruction, erected in 1869, at a cost of $110,000; the Garrett Biblical Institute (Heck Hall), the Preparatory School, the Gymnasium, and the Government Life-Saving Station. A short distance to the west, on an area of about five acres, is the Woman's College, a large brick building of fine proportions. The Medical College is situated in Chicago. The College of Law occupies a hall in Chicago leased for its use. The university embraces the following faculties: 1, College of Literature and Science; 2, College of Literature and Art (Woman's College); 3, Conservatory of Music; 4, College of Law; 5, College of Medicine; 6, Preparatory School. The Garrett Biblical Institute is a distinct corporation, but is located on the university grounds, and practically supplies the place of a college of theology. The library of the university contains 30,000 volumes, 20,000 of which formerly constituted the private library of Dr. John Schultze, of the Prussian ministry of public instruction. This library was purchased and presented to the university by Luther L. Greenleaf, of Evanston. A library fund is provided for in the donation of real estate by Mr. Orrington Lunt, valued at $60,000. The university has a valuable and well-arranged Museum of Natural History, good chemical laboratories in the College of Literature and Science and in the Medical College, a department of physics, with excellent apparatus from the best makers, and a Hall of Art at the Woman's College, but used for the instruction of both sexes.

MEDICAL COLLEGE.

The history of the institution commences with "a meeting of persons favorable to the establishment of a university at Chicago, under the patronage and government of the Methodist Episcopal Church," convened at the law-office of Grant Goodrich, Esq., in Chicago, May 31, 1850. At this meeting a committee was appointed to secure a charter from the legislature of the State, and another committee to invite the Rock River, the Wisconsin, and the Northwest Indiana Conferences to "take part in the government and patronage of the proposed university." The charter was obtained and approved by the governor of Illinois Jan. 28, 1851. In 1853, Rev. Clark T. Hinman, D.D., was elected president, and the same year were purchased 380 acres of land, now the site of the university and of the village of Evanston. In 1854 a faculty was elected. Nov. 1, 1855, a temporary college building having been erected, the school was formally opened. Dr. Hinman having died in 1854, Rev. R. S. Foster, D.D., was elected president in 1856, and resigned in 1860. Henry S. Noyes, A.M., was acting president from 1860 to 1869. In 1869 University Hall having been erected,—the first permanent building,—Rev. E. O. Haven, D.D., LL.D., was elected president. This year the Chicago Medical College became a department of the University. In 1870 the present Preparatory School building was erected. Dr. Haven resigned in 1872, and Rev. C. H. Fowler, D.D., was elected president. In 1873 the Ladies' College was purchased and became a department of the university, under the name of the "Woman's College of the Northwestern University." The same year the university united with the University of Chicago in organizing and maintaining the "Union College of Law" in Chicago. Dr. Fowler resigned the presidency in 1876. The last year, 1876–77, there were in all departments 49 professors and instructors and 734 students. The endowment of the university is almost entirely in real estate,—some of it productive and much of it unproductive. The report of the treasurer, T. C. Hoag, Esq., for 1876–77, estimates the net value of its property over liabilities to be $1,069,000. The inception, the guidance, and the success of the institution are largely due to Hon. John Evans, M.D., Hon. Grant Goodrich, Orring-

WOMAN'S COLLEGE.



NORTHWESTERN UNIVERSITY.

ton Lunt, Jabez Botsford, and Rev. Richard Haney, D.D., who have been trustees from the beginning to the present.

Norway Conference was established by the General Conference in 1876, embracing "Norway in Europe." Its first session was held by Bishop Andrews, in Christiania, Norway, Aug. 17, 1876. It reported 25 traveling and 7 local preachers, 2798 members, 1859 Sunday-school scholars, and 17 churches, valued at $72,707. Annual meetings of the mission had been held prior to that time. (See NORWAY.)

Norway, Methodist Missions in.—The kingdom of Norway occupies the western part of the northern Scandinavian peninsula, and has an area of 122,280 square miles, and a population of 1,802,882. It has the same king with Sweden, but is in other respects a separate, independent state, with its own constitution and Parliament. The people are highly civilized and intelligent, and enjoy good educational facilities. The Lutheran is the established church, but the public profession of all other creeds is allowed. Attachment to the Lutheran Church is, however, requisite to the enjoyment of many political and civil privileges. The establishment of the mission of the Methodist Episcopal Church in Norway was the direct result of the ministrations of the Rev. O. G. Hedstrom at the Bethel ship in the city of New York. Two young Norwegians who had been converted at the Bethel ship returning to their homes, perceived an opening for missionary work in their own country, and asked that a missionary be sent over. The Rev. O. P. Petersen, also a convert at the Bethel ship, who had been sent to preach to the Scandinavians in the West, was appointed missionary to Norway. He was ordained at the Wyoming Conference, and reached his field of labor in December, 1853. He began his work with two assistants, and at the end of the first year reported that fifty persons were "with us," and that a class of twenty serious persons had been formed. In 1856 the mission was prosecuted at the two stations of Sarpsburg and Fredrickshald. Its progress was slow for the first few years on account of the necessity of complying with the conditions and going through the legal process required to get the church formally recognized by the state as regular. The first church was built at Sarpsburg, in 1858, by the poor people of the society, without any help from abroad. The missions in Norway, Sweden (established in 1854), and Denmark (established in 1856) were all regarded as one, and so reported upon as the "Scandinavian mission" till 1868, when they were divided into three superintendencies, one for each country. The Norwegian mission was assigned to the charge of the Rev. O. P. Petersen. The mission was first visited, in 1857, by Bishop Simpson. It was again visited, in 1866, by the corresponding secretary of the Missionary Society, who, in his report, gave account of the churches at Sarpsburg, Frederickstadt, Frederickshald, Porsgrund, Odalen, Hóland, and Christiania (the capital), which together had 660 members and probationers, with 124 Sunday-school scholars. The following is a summary of the statistics of the mission, as they were reported in 1869, at the time of the division of the Scandinavian churches: stations at Fredrickshald, Frederickstadt, Sarpsburg, Christiania, Horten, Porsgrund, Arendal, Odalen, Hóland, Hammer, 10; number of missionaries, 8; of members, 656; of probationers, 85; of churches, 7; of Sunday-schools, 9; of teachers in the same, 32; of Sunday-school scholars, 241; of children baptized during the year, 35; probable value of the churches, $15,428; amount of debt upon the same, $4345.69. The reports of this year mention the difficulties which the mission experienced from the troublesome formalities which persons intending to join the Methodist Church were obliged to fulfill in order to get released from the state church, and from the fact that the children were educated in the Lutheran schools, and thereby made disposed to leave the mission and be confirmed in the Lutheran Church. On the other hand, it was claimed that the mission had served as a stimulus to the Lutherans to inspire them to greater activity in instructing their people. Mr. Petersen, superintendent of the mission, returned to the United States in 1871, and was succeeded by the Rev. M. Hansen as acting superintendent, who was appointed regular superintendent in 1873. A weekly paper for Sunday-schools was started in 1871, which had gained 2400 subscribers in 1873, and a church periodical was started in 1872, which had at the close of the next year a subscription list of nearly 1300 names. A school for the training of young men was begun in 1874, with seven students. The church at Christiania, the capital of the kingdom, which was built at a cost of $16,800, was dedicated in the same year by Bishop Harris. In 1875 the superintendent, making a comparison of the condition of the mission at that time with its condition in 1870, said of its financial progress: "The collections for all purposes in the year 1870 were $3066.96, but this year we have raised $13,124.97. In 1870 we had no missionary collections, and nothing received for self-support. This year it was allotted to the missions in Norway to collect $725 in currency for the Missionary Society, but we have been able to raise $843.65 in gold, and besides that, we have collected $823.11 for self-support." The General Conference of 1876 ordered the Norwegian mission to be organized into an Annual Conference. The organization was effected, under the superintendency of Bishop Andrews, on the 17th of August of the same year.

The following is a summary of the statistical reports of the missions in Norway, as given in the report of the Missionary Society for 1876:

Stations.	Missionaries.	Members on Trial.	Members in full Connection.	Total.
Sarpsburg	1	63	161	224
Frederickshald	1	27	188	215
Porsgrund	1	36	173	209
Frederickstadt	1	65	251	316
Hóland	1	19	17	36
Odalen	1	11	39	50
Christiania	2	89	419	508
Fumos	1	...	13	13
Arendal	1	51	224	275
Horten	1	23	148	171
Honefos	1	42	65	107
Krageroe	1	15	58	73
Laurvig	1	30	103	133
Kengsberg	1	32	79	111
Skien	1	31	105	136
Bevig	1	20	33	53
Stavanger	1	19	90	109
Moss	1	24	14	38
Drammen	1	16	5	21
Total	20	613	2185	2798

Total number of local preachers, 7; of exhorters, 83; of additions during the year, 483; net increase of members and probationers during the year, 291; number of Sunday-schools, 36; of teachers in the same, 212; of Sunday-school scholars, 1859; of churches, 17; probable value of church property, $65,590; indebtedness on the same, $24,140; collections for the Missionary Society, $960.68; for self-support, $1386; for Sunday-schools, $681.60; total collections for all purposes, $14,709.11.

Norwich, Conn. (pop. 16,653), one of the capitals of New London County, was settled as early as 1659. While Jesse Lee was traveling through the eastern part of the State he preached at Tolland to a large congregation. Mrs. Thankful Pierce, of Norwich, was present, and was so much interested in the doctrines and spirit of this "new sect" that she invited Mr. Lee to her town, where he preached the first Methodist sermon in her house, June 25, 1790. She was the first Methodist convert. The next day he preached in the old academy. In 1796 a small class was formed, which was the germ of the North M. E. church, the parent of all the M. E. churches of the city. The society at first worshiped in the academy, and in 1831 succeeded in building a house of worship. Prominent in this movement was Erastus Wentworth, Esq., father of Rev. Dr. Wentworth, formerly editor of *The Ladies' Repository.* Lee had preached his first sermon at the landing, but no class was formed in that part of the city until 1798, when services were commenced first in the house of Mr. Beatty, then in the old Masonic Hall, and were conducted by local preachers. By various causes the society was diminished, until there was preaching only once in four weeks, until 1811, when a separate society was formed at the landing. In 1816, Mr. Bently on his own responsibility contracted for the erection of a church, and to build it mortgaged his property. It was known as the Wharf Bridge church, and was swept away by a great flood in 1824. In 1825 the Sachem Street church was dedicated. In 1835 the Main Street church, an offshoot from the Sachem Street church, was dedicated, and it became a separate station the following year. About 1834 a class of six persons was formed at Greenville, and a church was built and dedicated in 1840. This church was subsequently sold, but another church, erected by some of the remaining members, was dedicated in 1864. Some of the members from the East Main Street church established the Bethel or Central Wharf, which was fitted up and opened for worship in 1854. A new church was subsequently built, which was much embarrassed until 1866. This city is in the Providence Conference, and the statistics for 1876 are reported as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
East Main Street	236	180	$15,550
Central Church	300	175	31,000
Sachem Street	147	190	8.000
Town	81	100	5,000
Greenville	76	84	4,500

Norwich, N. Y. (pop. 4279), the capital of Chenango County, is a flourishing town. It first appears on the annals of the M. E. Church for 1827, with Josiah Keys as pastor, who reported on the circuit 236 members. It was then in the Genesee Conference. In 1829 it was in the Oneida Conference, and had 134 members. Methodism has prospered in this city. The Free Methodists and the African M. E. Church have small congregations. It is in the Wyoming Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	425	300	$63,000
African M. E. Church	32	60	3,000
Free Methodist	30	...	....

Nova Scotia is one of the six Conferences into which the Methodist Church of Canada is divided. The first Methodists emigrated from Yorkshire, England, in 1771, and were followed for several years by others from the same section. These generally settled in the county of Cumberland, though a few passed over into New Brunswick, near Nova Scotia. Others settled in Halifax, and became the centres of early Methodist societies. During a revival which took place in Cumberland, in 1779, William Black was converted, and in 1781 became the first provincial itinerant. In 1784 he attended the Christmas Conference at Baltimore, was afterwards ordained by Bishop Coke, and was the superintendent of the work in Nova Scotia, New Brunswick, and New Foundland. He was familiarly called Bishop Black. In 1783 a few of the Methodists from New York found their way to Nova Scotia with the Royalists of that period. These principally settled in Shelbourne, on the south coast of the province. Among them were Robert Berry, a correspondent of Mr. Wesley, and a faithful member of the church; John Mann, a local preacher and trustee of the John Street church, who became one of the early provincial itinerants, and his brother, James Mann, who became a successful preacher, both of whom were ordained by Dr. Coke, at Philadelphia, in May, 1789. As early as 1783 W. Black corresponded with Mr. Wesley, earnestly asking him to send out preachers; but Mr. Wesley seemed to think that these could be more easily obtained from the United States. Attending the Conference of 1784, through his earnest appeals, Freeborn Garrettson and James O. Cromwell were sent to Nova Scotia. They remained about two years, and were succeeded by others. All the ministers arriving in the province between 1785 and 1800 were from the United States, with the exception of two, Messrs. Ray and Bishop, who were subsequently sent to the West Indies. It seems to have been the purpose of both Mr. Wesley and Dr. Coke to place the work in the British provinces under the superintendence of the American Conference. In the published list of appointments, Black's name appears as presiding elder, and the distinction of elders and deacons was observed as in the American minutes. After 1800 the ministers were generally supplied from England; especially was this the case after 1817, when the Wesleyan Missionary Society was formed. In 1815 districts were formed, and in 1855 the eastern part of Nova Scotia was associated with the Conference of Eastern British America. The value of the connectional property in the city of Halifax in 1876 was estimated at $110,000; in the town of Yarmouth, about $41.000.

Noyes, Henry Sanborn, was born Dec. 24, 1822, in Landaff, N. H., and was a teacher in Newbury Seminary, and in Springfield, Vt. In 1848 he graduated from the Wesleyan University, and subsequently became teacher of Mathematics and Greek, and then principal in the Newbury Seminary, Vt. In 1855 he was elected Professor of Mathematics and Astronomy in the Northwestern University, Evanston, Ill., and in 1860 to 1867 was acting president. In 1870 he traveled in Europe for his health. He died on May 24, 1872. He united with the M. E. Church in his youth, and was not only eminent in scholarship, but was a devoted Christian. In addition to the duties of his professorship, he acted as agent for the university for a number of years.

Nutt, Cyrus, D.D., formerly president of Indiana State University, entered as a student in Alleghany College, and graduated in 1837. He was elected principal of the preparatory department of the Indiana Asbury University in 1838. Subsequently he became Professor of Mathematics, and was for a time acting president. He united with the Indiana Conference in 1838, and filled successfully several stations. He was, in 1861, elected president of the State University, where he remained until shortly before his death, which took place in 1875. He was a man of fine culture, exceedingly studious, careful, and systematic in all his movements, and was a superior teacher.

Nyack, N. Y. (pop. 3438), is situated in Rockland County, on the west bank of the Hudson River. Methodism was introduced about 1800. The first church was built in 1803. The second edifice was erected in 1842. A new church was begun in 1873, but in litigation both it and all the church property were lost. This town first appears on the annals of the M. E. Church for 1840, with Richard Lanning and George Winson as pastors. It remained a circuit for some years. In 1857 there were two appointments in the charge, and the two remained until 1864. In 1865 it reported 217 members, 215 Sunday-school scholars, and $7500 church property. It is now in the Newark Conference, and has 319 members and 370 Sunday-school scholars. There is also an African M. E. Zion church.

Nynee Tal is a village in the mountainous region of India, which is visited in the hot season as a sanitarium. It lies on the edge of a lake which is a mile long, and is 6409 feet above the level of the sea. The mountains rise in the vicinity 2323 feet higher than the lake, or 8732 feet above the sea-level. From the top of these lower mountains there is a view of the snowy range towering up more than 20,000 feet, and there is also from the same summits a view of the great plains of India, stretching onward towards the ocean, which is said to be one of the grandest views in the world. The native population is about 2500. and there are probably as many transient residents; a part of whom are English soldiers, in a military sanitarium. The mission of the Methodist Episcopal Church has a sanitarium for its enfeebled or disabled missionaries, which has been of great service to those in impaired health. There is also a chapel and school building, where services or school are regularly held. It was to this place that Dr. Butler and his family escaped when the Sepoy Rebellion broke out in India.

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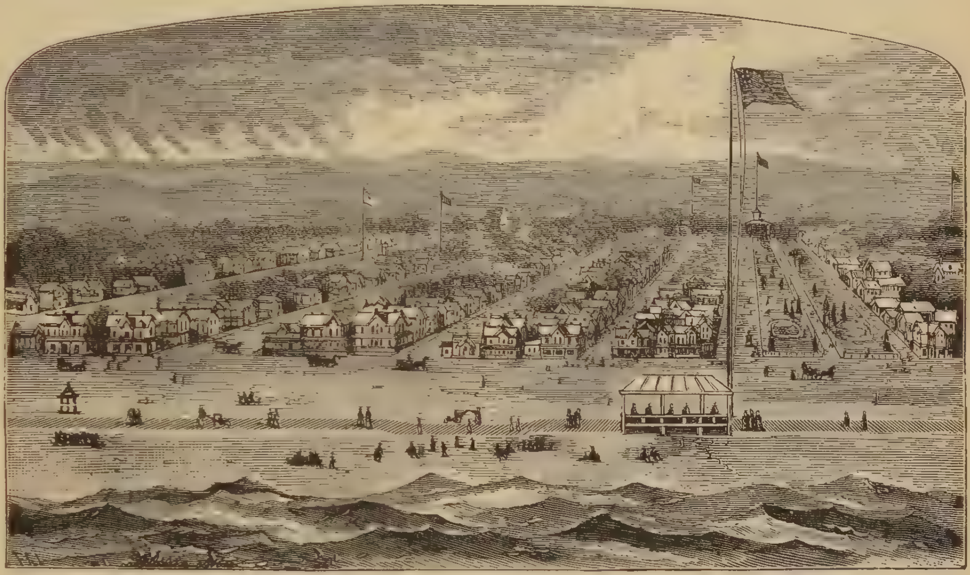
Oakland, Cal. (pop. 10,500), is situated on the eastern shore of the San Francisco Bay. Methodist services were introduced in 1856. The first M. E. church was erected in 1862. This congregation built another edifice in 1863, and another in 1875–76. In East Oakland services were begun in 1870, and a church was built the same year. The Centennial church was built in 1874, and rebuilt in 1877. The German Methodists have a small membership and a church edifice. The African M. E. Zion church purchased the First M. E. church building in 1862, which they still occupy. It is in the California Conference, and the following are the statistics for 1876 :

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1862	First Church.................	314	250	$50,000
1870	East Oakland...............	44	80	6,500
1874	Centennial Church......	42	82	4,500
	German M. E. Church...	25	60	8,000
	African M. E. Zion Ch..	40	......	6,500

Obituary Notices of itinerant ministers are contained in the Annual Minutes. The first references to the death of ministers was made by Mr. Wesley, in 1777, and are remarkable for their brevity. They are as follows : "John Slocomb, at Clones, an old laborer, worn out in the service. John Harrison, near Lisburn, a promising youth, serious, modest, and much devoted to God. William Lumley, in Huxham, a blessed young man, a happy witness of the full liberty of the children of God. William Minethorp, near Dunbar, an Israelite indeed, 'in whom there is no guile.' " In succeeding years these notices were somewhat longer. But when the sainted Fletcher deceased, who was so remarkable for his personal piety, his intellectual power, and his force as a writer, the only notice is, "John Fletcher, a pattern of all holiness, scarce to be paralleled in the century." So fully had the example of Mr. Wesley influenced the preachers, that at the time of his death, in 1791, the only minute was the following : "It may be expected that the Conference make some observation on the death of Mr. Wesley, but they find themselves utterly inadequate to express their ideas on this awful and affecting event. Our souls do truly mourn for their great loss, and they trust they shall give the most substantial proofs of their veneration for the memory of their most esteemed father and friend by endeavoring with great humility and diffidence to follow and imitate him in doctrine, discipline, and life." After that time these notes were considerably enlarged, but there is no reference to the date of either the birth, admission into Conference, or death of the ministers until 1798, when a few dates were given. After 1800 a marked change as to the length and character of the notices appears. In England, the manuscript is generally prepared by a colleague or personal friend of the deceased ; the account is submitted to the district meeting, and is forwarded to be read in the Conference, being finally revised and passed before it appears in the minutes. The reading of these obituaries is always preceded by singing and prayer. In the American minutes, the first obituary notices appear in 1785, and are patterned after the earlier notices of Mr. Wesley. The date of decease is first given in 1790, but only in a few cases, and after 1794 the notices increase in minuteness and length. More recently obituary notices of the wives of Methodist preachers are given in the Annual, but not in the General Minutes.

Ocean Grove, a Christian seaside summer resort and camp-meeting ground, is located on the Atlantic coast, six miles south of Long Branch, in Monmouth Co., N. J. The association, which consists of thirteen ministers and thirteen laymen, all of whom are members of the Methodist Episcopal Church, was organized Dec. 22, 1869. The ground comprises 350 acres, three-fourths of which are covered by a thrifty grove of oak and pine. It is laid out in broad avenues, some of which, as they approach the sea, widen to 300 feet. These avenues are graded and graveled, so that many of them are solid walks or drives. An inexhaustible supply of pure water is obtained by means of tube pumps, driven through the clay and gravel to an average depth of 25 feet. There are over 600 cottages, some of which are small and have cost but a few hundred dollars, while others are large and imposing structures, involving an expenditure of several thousands. In addition to these there are numerous hotels or boarding-houses, besides the annual occupancy of more than 600 temporary tents. The auditorium and tabernacle for religious worship are located in the edge of the grove, 500 yards from the sea, and persons seated in either place may behold vessels of different kinds passing up and down the coast. Services, varying in character, including an annual camp-meeting of high order, are held through the summer months. These, while entirely under the direction of the Methodist Episcopal Church, through the association, are, nevertheless, of the broadest catholicity ; and all the evangelical denominations enter into their spirit, and cheerfully take part. The development of the higher forms of religious experience is the constant aim of these meetings, while the social element has the largest opportunity for its purest exercise. The gates are always closed on the holy Sabbath, and as neither horses nor vehicles of any kind appear, a stillness prevails, which is broken only by the voice of prayer and praise.

The bathing is superior, and boating on the lake is a source of unmingled enjoyment to all. There are no swamps or marshes in the vicinity, and the neighborhood is remarkably free from miasma and mosquitoes. Neither ardent spirits nor tobacco are allowed to be sold upon the grounds, and, by a special law of the State, the liquor traffic is prohibited for a distance of one mile in all directions from the turnpike bridge over Wesley Lake. The railroad, postal, telegraph, and boarding facilities are abundant, and persons desiring to spend a short time at the seaside can do so at moderate cost. This enterprise is in no sense a speculation. All the income, from whatever source, is applied to the improvement of the place, or if at any time there should be a surplus, it is to be applied to benevolent objects. The members of the association, while they devote both time and labor to promote its interests, have prohibited themselves by charter regulations from making it a source of personal gain.



OCEAN GROVE.

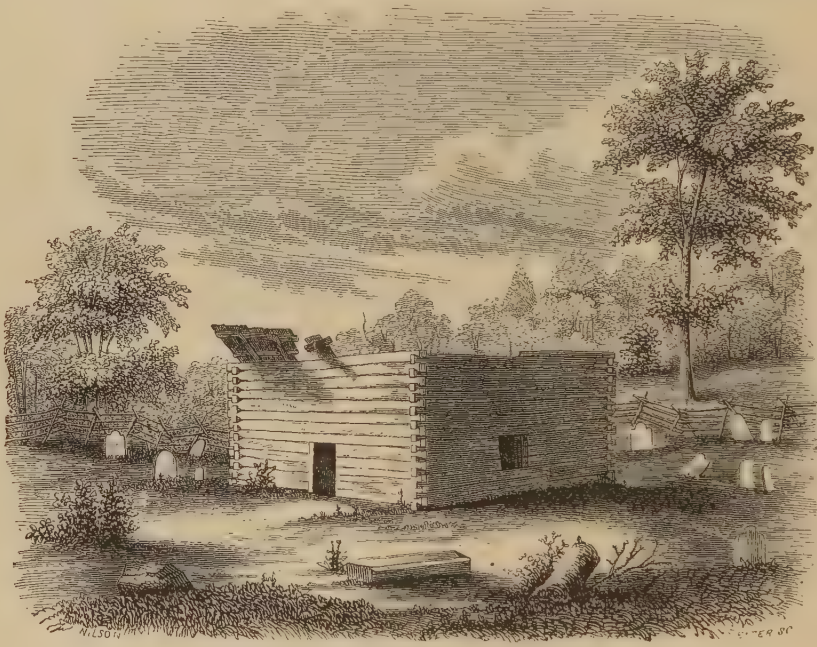
Ocumpaugh, Edmund, a lay delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Greene Co., N. Y., about 1830; removed to Rochester in early life, and there joined the Methodist Episcopal Church. He is engaged in mercantile business, and is an active worker in the church and a liberal contributor to its institutions and benevolent enterprises.

Ogden, Benjamin, an early pioneer preacher of the M. E. Church, was born in 1764, in New Jersey. Though young, he served in the Revolutionary War, and afterwards removed to Kentucky. He engaged in missionary labors, and endured great hardship in preaching the gospel throughout the Mississippi valley, and to some of the Indian tribes. He was greatly encouraged by assistance given by Thomas Stevenson and his wife, of the Southern Methodist field, who organized the first Methodist church in Kentucky. He located in 1788, and died in 1834.

Ogden, Utah (pop. 3127), is situated on the Union and Central Pacific Railroad. The inhabitants are chiefly Mormons. The first Methodist services were held June 28, 1870. In 1872 the Rocky Mountain Conference was organized, and D. G. Strong was appointed to Ogden circuit. The following year it was united with Morgan City. In 1874 the church edifice was erected. The parsonage was built in 1876, and a church of 19 members was organized. A day-school was commenced with some 60 pupils. The church property is estimated at $8000.

Ogdensburg, N. Y. (pop. 10,076), is in St. Lawrence County, on the St. Lawrence River. Methodism was introduced after the War of 1812, and the first church was erected in 1825. It was rebuilt in 1850, and again rebuilt in 1867. The place is first mentioned in the minutes in 1826, in connection with the Black River district of the Genesee Conference. It was the head of a circuit which reported, in 1827, 225 members. In 1829 it fell within the bounds of the Oneida Conference, then recently organized, and subsequently it became a station. It is in the Northern New York Conference, and has 312 members, 275 Sunday-school scholars, and $15,000 of church property.

Oglesby, Joseph, a Western Methodist minister, was appointed missionary to Illinois in 1804; was the first preacher who ever visited that part of the country. He traveled extensively through Illinois, Missouri, and Indiana, and was very popular among the early inhabitants.



FIRST METHODIST MEETING-HOUSE IN OHIO.

Ohio (pop. 2,665,260) now ranks as the third State in the Union. It was the first State formed out of the territory northwest of the Ohio River, and was admitted into the Union in 1803. Methodism was introduced between 1788 and 1792, in the vicinity of Cincinnati, in Jefferson County, opposite Wellsburg, Va., and in the eastern side of the State near the Chenango region of Pennsylvania. Francis McCormick crossed the river from Kentucky, and located at Millville, Clairmont Co., O., between 1792 and 1796, and probably organized the first Methodist society in the Northwest Territory. In 1789, John Cobler was sent by Bishop Asbury as a missionary to the Northwest Territory to plant "the first principles of the gospel." Henry Smith, a Western pioneer, writes: "On the 6th of August, 1800, we proposed building a meeting-house (at Scioto, Brush Creek), for no private house would hold our week-day congregations. But we met with some who opposed it. We, however, succeeded in building a small log house large enough for the neighborhood; the first Methodist meeting-house on the circuit, and was perhaps the first in the Northwestern Territory." There has been some discussion whether the first Methodist meeting-house in Ohio was in the Scioto Valley or near Short Creek, in the eastern part of the State. There are the ruins of an old church about 14 miles from Portsmouth, which was in the original Scioto circuit. "The building was 24 feet square, with a very small door or window on each side, and was built of 'scored' logs. It was surrounded by a burying-ground, where a number of the early settlers sleep." Rev. Henry Smith, of the Baltimore Conference, informs us in his reminiscences that he crossed from Kentucky to Ohio in September, 1799, and formed the Scioto circuit. An effort was made to build a house in 1800, but it was not commenced until the following year. The first services were those of a quarterly meeting, Aug. 29, 1801. It was used for worship for about twenty years, and many of the fathers of the church had preached to its congregations. Its ruins are given in the accompanying cut. In 1798, Robert R. Roberts, since bishop, settled in Chenango, Pa., and the work was extended into the adjacent part of Ohio. The name Ohio is found in the minutes as early as 1787, but refers to the district of Pennsylvania and Virginia bordering on the Ohio River, from which, however, the ministers crossed over shortly after and organized societies on Short Creek. The Miami circuit was the first formed, in 1799, and Henry

Smith was pastor. In 1800 it was recorded in the minutes as the Northwestern Territory; Miami, and Scioto circuits, with 257 members. As the population increased the church was rapidly built up. Its eastern part was included within the Baltimore Conference, while the western part was included in the Western Conference, from which the Ohio Conference was subsequently formed. In 1824 the part of Ohio east of the Muskingum River, and of a line extending to the Cuyahoga River, at Cleveland, was embraced in the Pittsburgh Conference, then formed. The Ohio Conference has since been divided into the Cincinnati, Ohio, Northern Ohio, and Central Ohio, and the part formerly embraced in the Pittsburgh Conference, a part of which was subsequently included in the Erie Conference, is now known as the East Ohio. The State also embraces a large part of the Central German Conference. The Methodist Protestant Church has the Ohio and Muskingum Conferences, and a portion of the Pittsburgh. The African M. E. Church has also an Ohio Conference. The first Indian mission work was commenced by the Methodist Episcopal Church within the bounds of this State, at Upper Sandusky, among the Wyandot Indians, about 1815, though the mission was not supplied from the Conference until 1819. The Western Book Concern was established in Cincinnati about 1820, and *The Western Advocate* was issued in 1834. *The Pittsburgh Christian Advocate* also circulates as the chief church paper through East Ohio Conference. The movement which gave rise to the German work in the United States commenced in Ohio, where Dr. Nast was converted, and Cincinnati has been the great centre of German Methodist publications. The first seminary in the State under the patronage of the church was at Norwalk, O., which was abandoned when the Ohio Wesleyan University was erected at Delaware. Baldwin College or University was founded at Berea, in 1846, as also Mount Union College; the Ohio Wesleyan University and the Cincinnati Wesleyan Female College in 1842. There are also institutions at Xenia, Hillsborough, Scioto, and Springfield. The denominational statistics, as given in the U. S. census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations......	6488	6284	2,085,586	$25,554,725
Baptist........................	555	545	164,020	2,533,000
Christian.....................	681	610	167,625	1,366,990
Congregational...........	198	195	87,150	1,385,585
Episcopal.....................	114	112	51,150	1,343,280
Evangelical Assoc'n.....	157	140	33,500	338,500
Friends........................	91	91	26,050	281,770
Jewish	7	7	4,000	360,584
Lutheran......................	477	476	131,050	1,392,975
Moravian.....................	4	4	1,200	14,000
New Jerusalem...........	8	6	1,350	55,000
Presbyterian...............	628	625	233,945	3,580,756
Ref. Church in Am......	2	2	700	9,500
Ref. Church in U. S....	288	266	88,900	887,700
Roman Catholic.........	295	295	160,700	3,959,970
Shakers.......................	4	4	2,100	16,000
Unitarian.....................	8	8	3,100	60,000
United Brethren.........	370	344	83,350	484,310
Universalist...............	78	78	20,750	175,950
Methodist...................	2161	2115	714,146	6,540,910

Ohio Conference, African M. E. Church, includes all the State of Ohio, except Salem, Youngstown, and Warren, which are attached to the Pittsburgh Conference. At its session in 1876 it stationed 48 preachers and reported 108 local preachers, 6607 members, 4201 Sunday-school scholars, 74 churches, valued at $307,000, and 10 parsonages, valued at $15,400.

Ohio Conference, M. E. Church, was organized by the General Conference in 1812, chiefly out of the former Western Conference. It then included the Ohio, Muskingum, Miami, Kentucky, and Salt River districts. The Ohio district was taken from the Baltimore Conference, and Kentucky and Salt River districts were in the State of Kentucky. In 1816 the Salt River district was transferred to the Tennessee Conference. In 1820 the bounds were changed so as to embrace that part of Pennsylvania lying west of the Alleghany River and a line extending from Franklin to the city of Erie, with Ohio, Indiana, and Michigan. In 1824 the Pittsburgh Conference was organized, and that part of Ohio now embraced in the East Ohio Conference was attached to it. The Ohio Conference included the Kanawha region, or what is now Western Virginia. Subsequently the Michigan Conference was organized, and in 1840 the North Ohio Conference. The territory originally included in it has developed into the five Conferences of Ohio, a portion of Pittsburgh and Erie, the Detroit and Michigan Conferences, the four Indiana Conferences, and Western Virginia. Its boundaries, as defined by the General Conference of 1876, are: "Commencing on the Muskingum River south of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Bush Creek; thence north to the southwest corner of Fayette County; thence northwest to the west line of Fayette County; thence north on the west line of the Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus and Cincinnati Railroad, leaving Vienna, Dunbarton, and Sinking Springs circuit west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford, Stratford, and St. Paul's church, in Delaware." The first session of the Ohio Conference was held at Chillicothe, Oct. 12, 1812, Bishops Asbury and McKendree presiding. Jacob Young says Chillicothe had become much larger, but he believed the Methodist church was rather declining. The record which Asbury makes is: "The Ohio Conference sat from Thursday, October 1, to Wednesday, the 7th. We had great order. The writer of this journal labored diligently, and was much assisted by the eldership in the business of the session; he preached three times, was called upon to ordain twelve deacons, and also to ordain elders. Upon the last day his strength failed. I want sleep, sleep, sleep; for three hours I lay undisturbed in bed, to which I had stolen on Wednesday, but they called me up to read off the stations. I have a terrible fever, but we must move." There were reported at this session 22,723 white and 561 colored members. Notwithstanding the continued diminution of its territory it has regularly increased in numbers. The statistics for 1876 are: 183 traveling and 213 local preachers, 41,515 members, 40,900 Sunday-school scholars, 496 churches, valued at $1,200,325, and 105 parsonages, valued at $193,520.

Ohio Conference, M. P. Church, "embraces that part of the State of Ohio lying west of the Scioto and Sandusky Rivers, except the counties of Crawford, Seneca, Sandusky, and Wyandot, which counties are embraced in Muskingum Conference." It reported, in 1877, 47 itinerant preachers, 5859 members, and church property valued at $166,275.

Ohio Wesleyan Female College, Delaware, O.—The date of the incorporation of this institution is 1853. The articles of association provide that "it shall be conducted on the most liberal principles, accessible to all religious denominations, and open for the education of young women in general, but shall ever be under the supervision of the Methodist Episcopal Church of Ohio."

Its affairs are controlled by a board of trustees representing the North Ohio Conference, the Central Ohio Conference, and the Ohio Conference.

The curriculum embraces three courses of study, the scientific, including the English branches usually pursued in such a course; the classical, including the scientific, with Latin and *either* German or French; and the baccalaureate, including the classical, with *both* the modern languages and Greek.

The course in music, both vocal and instrumental, is complete. It aims at the highest standard of classical culture, and pursues the methods sanctioned by the best musical authorities of Europe and America.

The course in painting and drawing is superior. The studio is furnished with skylight, casts and models, and other proper appliances, and is under the charge of an accomplished artist.

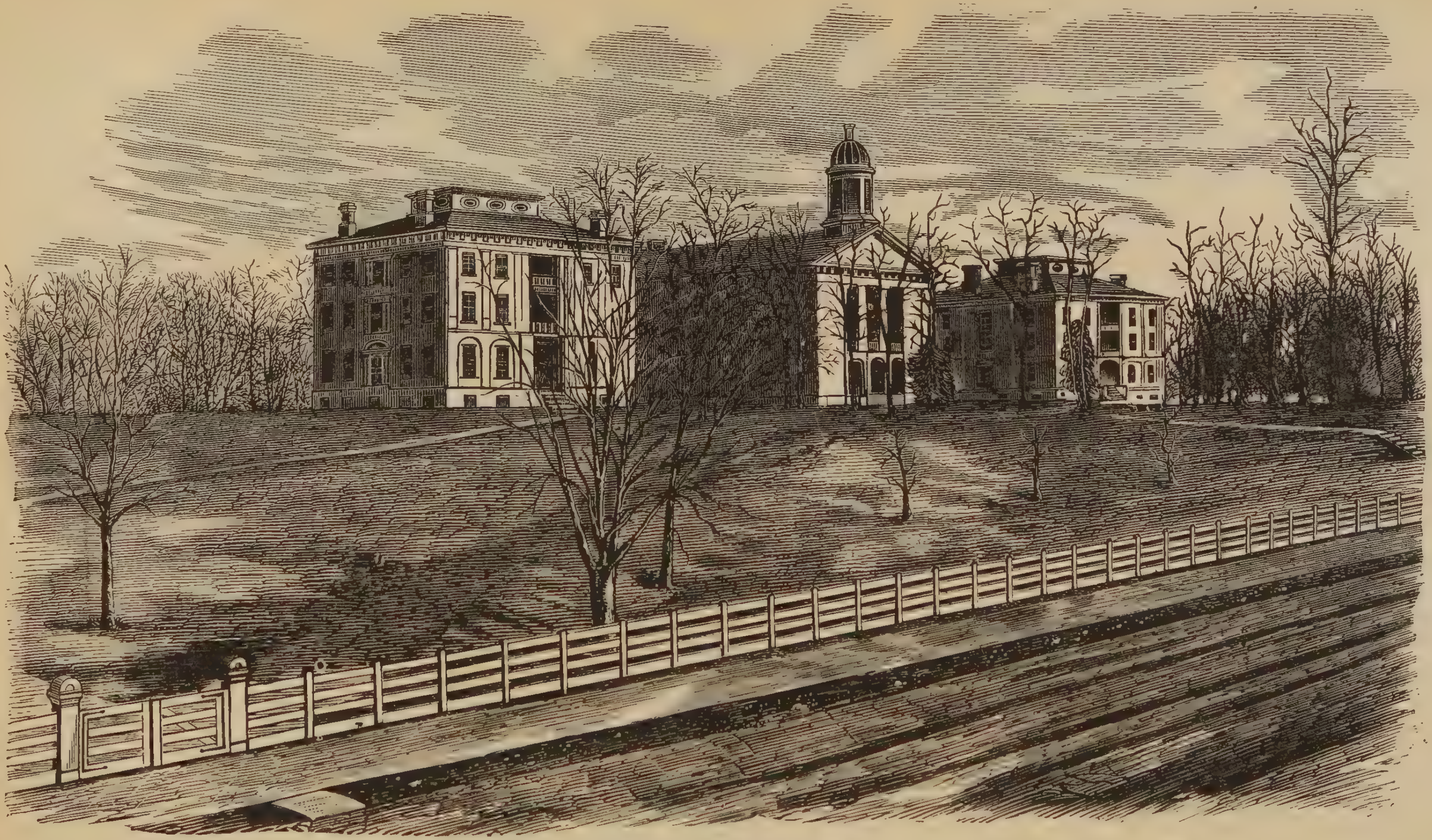
Two flourishing literary societies are connected with the institution, the Athenæum and the Clionian, the halls of which have been elegantly furnished by the ladies connected with them.

The philosophical apparatus is extensive, a cabinet of choice minerals has been collected, a reading-room supplied with newspapers and periodicals, both secular and religious, and a well-selected library is accessible to all.

William Richardson, A.M., is president, and Professor of Philosophy and Ancient Languages, and is assisted by an able staff of eight professors.

Ohio Wesleyan University is located at Delaware, O. In 1842 the citizens of Delaware purchased the property known as the "White Sulphur Springs," a watering-place of considerable note, and offered it, together with $10,000 in money, to the Ohio and North Ohio Conferences of the Methodist Episcopal Church, as a site for a college. An organization was at once effected, and a charter with full university powers secured during the following year. On November 13, 1844, the doors were opened to students. Rev. Edward Thomson, D.D., LL.D., afterwards bishop, was the first president. He served the institution with remarkable success for sixteen years, and until called to other labors by the church. He was succeeded, in 1860, by Rev. F. Merrick, D.D., LL.D., who had been connected with the university from its organization, first as agent, then as Professor of Natural Science. Dr. Merrick resigned the presidency in 1873, and has since held the relation of Lecturer on Natural and Revealed Religion. To him more than to any other one person is the Ohio Wesleyan indebted for its present financial prosperity. During the years 1873–76, Rev. L. D. McCabe, D.D., LL.D., who had also been connected with the university from the first, was acting president. In 1876 the trustees elected Rev. C. H. Payne, D.D., LL.D. Besides the president the faculty consists of 8 resident professors, 3 tutors, and assistants.

The curriculum embraces the following courses of study: classical, scientific, biblical, normal, and preparatory. The laboratories furnish special instruction in chemistry, physics, zoology and physiology. A special course in comparative anatomy, physiology, botany, and chemistry has been arranged for those students who expect to enter the profession of medicine or prepare themselves as druggists. It is expected that a full course in pharmacy will be added during the coming year. The facilities offered the students are ample. The library now contains over 10,000 volumes, in addition to the society libraries of 3000 volumes. The museum occupies the second and third floors of Merrick Hall, and is one of the largest and most complete in the West. It is estimated to contain 100,000 specimens. The total number of graduates (1877) is 683, of whom nearly 200 have become ministers; 10 are missionaries in other lands. The average number of students is about 350. Value of grounds, buildings, library, and museum, $200,000. Endowment bearing interest, $225,000. Endowment subject to annuity or otherwise unproductive, $150,000. Total value of property and endowments, $575,000. The campus of the university embraces 20 acres of rolling ground, upon which are now growing more than 800 varieties of trees and shrubs. The mansion house connected



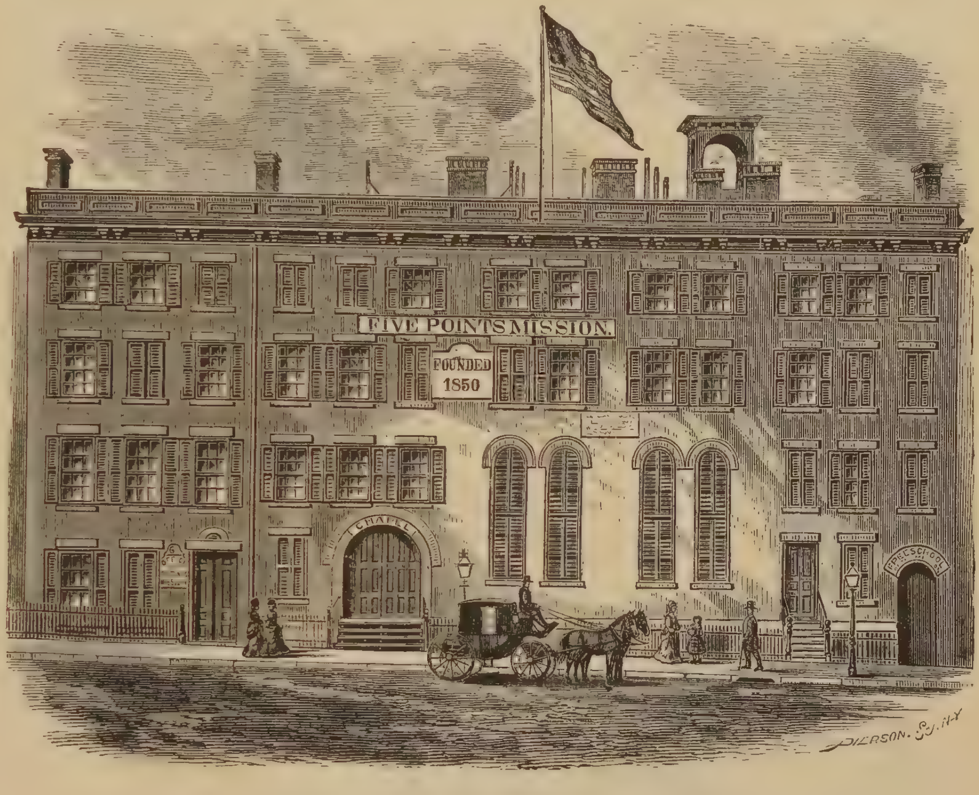
OHIO WESLEYAN UNIVERSITY.

with the original purchase is still used for recitation-rooms. Thomson Chapel was erected in 1852, Sturgis Library in 1855, Merrick Hall in 1874. The institution is under the joint control of the Ohio, North Ohio, Cincinnati, and Central Ohio Conferences, and the Association of Alumni, each body having equal representation on the board of trustees. College year opens on the 3d Thursday of September. Commencement occurs on the last Thursday of June.

OHIO WESLEYAN UNIVERSITY, "MERRICK HALL."

O'Kelley, James, was born about 1757. He commenced his ministerial work in the middle of the Revolutionary War, and in 1778 was admitted into the traveling connection. He was one of those ordained elders at the organization of the M. E. Church in 1784. He was for several years presiding elder of the South Virginia district, and was a member of the first council that met in 1789. Becoming offended with Bishop Asbury, he labored to change the general economy of the church. In the General Conference of 1792 he offered a resolution, "that if any preacher felt himself aggrieved or oppressed by the appointment made by the bishop, he should have the privilege of appealing to the Conference, which should consider and finally determine the matter." After full and thorough debate the resolution was lost, whereupon he withdrew from the Conference, and was joined by a few of the brethren. Bishop Asbury endeavored to treat him kindly; proposed that he and his associates should be retained in the ministry, and, as he was advancing in years, he should receive £40; but as Mr. O'Kelley found himself in a decided minority he organized a church, giving it the name of the *Republican Methodist*. In this organization he was joined by three traveling and a number of local preachers. The name was suggested by the prevalence of Republican principles in Virginia at that time, and they endeavored to give the church a political cast. All of the preachers according to their order were to stand on an equal footing; no degrees were allowed in the ministry, and a greater liberty was promised to the people than they enjoyed in the old church. The result was, "a few of the preaching-houses were seized by them and the rightful owners turned out-of-doors; from others the Methodists retired in order to avoid strife. . . . Asbury was the object of their peculiar displeasure; they took special pains to impeach his character in every possible way before the public; the name of bishop they professed to regard with holy horror." Bennet in his history says, speaking of the border counties of Virginia and North Carolina, "In all this region the influence of O'Kelley was very great, and he scrupled not to use it to the utmost of his ability to build up his own cause; . . . families were rent asunder, brother was opposed to brother, parents and children were moved against each other, warm friends became open enemies, and the claims of

Christian love were forgotten in the disputes about church government." Jesse Lee says, "It was enough to make the saints of God weep, between the porch and the altar, and that both day and night, to see how the Lord's people was carried away captive by the division." The minutes show from 1792 to 1798 a declension of about 8000. Mr. O'Kelley issued a pamphlet giving his reasons for protesting against the Methodist Episcopal Church. This was replied to by Nicholas Snethen, and it was followed by an additional pamphlet on each side. Mr. O'Kelley ordained such preachers as came to him, but was disappointed in the number of proselytes, being far below his expectations. In 1801 he changed the name of the church to the Christian Church, and divisions and subdivisions followed, until in twenty years from its commencement there remained but little of the organization. He died Oct. 16, 1826.



OLD BREWERY.

Old Brewery, The, was a large building, formerly used as a brewery, which stood in the Five Points, New York. It was purchased by the Ladies' Home Missionary Society for a mission house in that depraved locality. The building was torn down and a mission house was erected in its place in 1853. The first officers of the Missionary Society were Mrs. Bishop E. L. Janes, First Directress; Mrs. C. R. Duel (now Mrs. J. A. Wright), Second Directress; Mrs. Dr. Palmer, Third Directress; Mrs. R. A. Redding, Treasurer; Mrs. William B. Skidmore, Recording Secretary. The ladies issued a monthly periodical in behalf of their society, with the title of "Voice from the Old Brewery." To the enterprise of Mrs. Wright, Mrs. Skidmore, Mrs. Olin, and other ladies the success of this enterprise has been largely due. (See Five Points Mission.)

Olin, Mrs. Julia M., was the daughter of Judge James Lynch, a man of noble character, descended from an ancient Galway family, whose ancestor, Sir Hugo de Lynch, was general under William the Conqueror. She married the Rev. Dr. Olin, president of the Wesleyan University, in 1843, and accompanied him to Europe in 1846, where he went as delegate to the Evangelical Alliance. After his death, in 1851, she returned with her only surviving son, Henry, to Glenburn, her summer home in Rhinebeck; spending the winters in New York, and part of the years 1867 and 1868 in Europe with her son. Aided by some literary friends, she edited Dr. Olin's Works, 1852, his "Life and Letters," 1853, "Greece and the Golden Horn," 1854; the proceeds of which latter work were given to establish a prize in the Wesleyan University. In 1855 she compiled a volume of poems, entitled "Hillside Flowers," in aid of a pretty stone chapel which had grown out of a Sunday-school in the woods of Glenburn. Compiled "Words of the Wise" and "String of Pearls," with a daily text and illustrative passage from eminent authors. Contributed to *The Ladies' Repository*, *Western Christian Advocate*, and *Methodist Quarterly Review.* Wrote the following Sunday-school books: "Four Days in July," "Winter in Woodlawn," "What Norman saw in the West," "Hawk-Hollow Stories," "Curious and Useful Questions on the Bible," four series, "Questions on the Natural History of the Bible," "Questions on Lessons for Every Sunday in the Year," four volumes; also, "The Perfect Sight, or Seven Hues of Christian Character." A Sunday-school teacher all her life, from the age of seventeen, she was also connected with the Five Points mission as treasurer, directress, or corresponding secretary twenty-six years, corresponding secretary of the New York Female Auxiliary Bible Society twenty-five years; she was corresponding secretary of the Ladies' Centenary Association of New York. She was also active in the Woman's Missionary Society, and was one of the editors of its paper. She died in New York in 1879.

Olin, Stephen, D.D., LL.D., formerly president of Wesleyan University, was born in Leicester, Vt., March 2, 1797. He graduated at Middlebury College, taking the honors of his class, and was pronounced by one of the professors "the ripest scholar who had ever come before him to be examined for a degree." His health being impaired, he accepted the position of principal of Tabernacle Academy, in South Carolina, where he was converted; and in 1824 entered the South Carolina Conference of the M. E. Church. In 1826 he was appointed Professor of English Literature in the University of Georgia, and filled the chair for seven years. In 1834 he accepted the presidency of Randolph Macon College, Va., to which he had been elected two years previously, but had declined. From 1837 to 1841 he traveled in Europe and the East, and the result of his visit appeared in two volumes, entitled "Travels in Egypt, Petra, and the Holy Land." He made some interesting discoveries in Petra. In 1842 he was elected president of the Wesleyan University, which office he continued to fill until his death. He was a delegate to the first meeting of the Evangelical Alliance in London, in 1846; and was also a delegate to the General Conferences of 1844 and 1852. Several volumes have been published since his death, edited by Mrs. Olin. Dr. Olin was a man of rare intellectual powers, of wonderful vigor and richness of thought, and his moral character was yet grander; in the pulpit he was instructive and oftentimes overwhelming. Dr. McClintock said of him, "In beautiful blending of logical argument with fiery feeling, he was more like what we know Demosthenes to have been than any speaker we have ever listened to; and his power (as was the case with the great Athenian orator) did not consist in any single quality, in force of reasoning, or fire of imagination, or heat of declamation, but in all combined." For many years of his life his health was exceedingly feeble; his soul seemed too large for the body which encased it. His nervous power gradually gave way, and he died in Middletown, Conn., Aug. 15, 1851.

REV. STEPHEN OLIN, D.D., LL.D.

Olin, William H., D.D., a member of the General Conference of the Methodist Episcopal Church in 1860, 1864, 1868, 1872, and 1876, was born in Lawrence, Otsego Co., N. Y., about 1822, and was admitted to practice in the Supreme Court of the State of New York in 1844. He joined the church in 1849; was admitted to the Oneida Conference in 1851, and was transferred to the Wyoming Conference in 1869. He represented the Oneida Conference in the General Conference in 1860, 1864, and 1868, and the Wyoming Conference in 1872.

Olivers, Thomas, an English Wesleyan, commenced his ministry in 1753; was associated with the Conference printing-office; was an eminently useful minister; also a poet and musician of no common order. The well-known hymn, "The God of Abraham praise," in three parts, is a proof of the former, while some of the tunes he composed are still sung. He died in 1799.

Olmstead, De Witt C., a delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Tioga Co., N. Y.; was under Universalist influences in his youth, but became a Methodist when sixteen years old, and joined the Oneida Conference in 1850.

Omaha, Neb. (pop. 16,083), the capital of Douglas County, is the most populous and important city in the State. Methodism was introduced into this region about 1851, when William Simpson was sent to Council Bluffs mission from Iowa Conference. Omaha first appears on the records of the M. E. Church for 1854. It reported, in 1855, in connection with the Missouri Conference, 26 members. In 1856 the General Conference organized the Kansas and Nebraska Conference, and Omaha fell into its bounds. In 1860 the Nebraska Conference was organized, and in 1861 Omaha reported 81 members, 117 Sunday-school scholars, and $6000 church property. It is in the Nebraska Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	232	400	....
Eighteenth Street	95	325	$10,000
Mission	32	80	2,500
African M. E. Church	37	56	5,000

Oneida, N. Y. (pop. 3262), situated in Madison County, on the New York Central Railroad, was originally connected with one of the first circuits in this part of the State. Cayuga and Oneida are mentioned as one charge, though embracing other appointments, as early as 1799, when Ephraim Chambers and Barzillai Willy were in charge. Oneida reported separately 92 members in 1802. In 1857 it had become a well-established station, having 145 members, 112 Sunday-school scholars, and $3000 church property. This town is now in the Central New York Conference, and has 208 members, 137 Sunday-school scholars, and $8000 church property.

Onondaga Conference, M. P. Church, is bounded as follows: "Beginning where the west line of Wayne County intersects Lake Ontario, running south to its intersection with the State line dividing the States of Pennsylvania and New York; thence east on said line to the east line of Delaware County; thence north, following the line dividing the New York and Onondaga districts, to the northeast corner of Hamilton County; thence east to Lake Champlain; thence down said lake to the Canada line; thence west to the St. Lawrence River; thence up said river and Lake Ontario to the place of beginning." It reported, in 1877, 54 itinerant ministers, 1516 members, and church property valued at $71,150.

Ontario Ladies' College, Canada, was founded in 1874, and is located in Whitby, a pleasant and healthful town, 30 miles east of Toronto. The buildings are of Gothic architecture, and cost about $70,000. The grounds embrace 10 acres. The college is controlled by a board of 21 directors, and is under the patronage of the Toronto Conference of the Methodist Church of Canada. Its officers are Rev. J. E. Sanderson, M.A., governor, appointed by the Conference, and Rev. J. J. Hare, B.A., principal, appointed by the directors, with an able corps of teachers. The course of instruction is thorough. The expenses of pupils vary from $150 to $250 per annum. About 150 pupils are in attendance.

Orange, N. J. (pop. 9348), is situated in Essex County, northwest from Newark. It was for some time included in the Essex circuit, one of the first organized in this region. It appears by name on the annals of the M. E. Church for 1832, when Edmund S. Janes, afterwards bishop, was pastor. In 1857 it had become a well-established station, having 175 members, 205 Sunday-school scholars, and $9000 church property. It is in the New York Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	402	361	$43,000
Calvary	156	115	30,000

Ordination is the form or ceremony of setting apart persons properly chosen for the various offices of the ministry. The Methodist Churches, in common with Protestants, wholly reject the Romish idea of ordination being a sacrament. They regard it as simply a solemn and appropriate form of indicating the selection of the church, and its authorization of the persons selected to perform the various functions of the ministry. Mr. Wesley, who had been regularly ordained a deacon and a presbyter in the Church of England, was raised up in a peculiar manner to be the head of a great religious movement. He sought in various ways to obtain ordination for his preachers. Becoming satisfied by careful study that presbyters and bishops were of the same order, and that according to the order of the ancient church presbyters might ordain to the office of bishop when circumstances required it, he finally resolved to exercise the authority which he believed that God had vested in him. The members of the Methodist societies in America had earnestly requested their preachers to administer the sacraments, but out of regard for church order they declined. A few of them, in 1779, resolved to ordain some of their number for this work, but were finally prevailed upon by Mr. Asbury to desist until the advice of Mr. Wesley could be obtained. As the ministers of the Church of England had fled from the colonies, abandoning their churches, and as societies could not obtain the sacraments, he ordained Dr. Thomas Coke, a presbyter of the Church of England, as superintendent or bishop, and also ordained Richard Whatcoat and Thomas Vasey as elders, to administer the sacraments to the American Methodist societies. A Conference or Convention of ministers was called at Baltimore, who, according to Mr. Wesley's judgment, formed the Methodist Episcopal Church. Dr. Coke and Francis Asbury were elected as bishops, and Dr. Coke ordained Mr. Asbury on three separate days, first as deacon, then as elder, and then as superintendent or bishop. At the same Conference about twenty preachers were elected deacons, and seventeen of them were elected elders, four of whom were absent. According to the order of the Methodist Episcopal Church, its ministers, after having traveled two years are eligible to the office of deacon, and in two years more to the office of elder. Its superintendents or bishops are elected by the General Conference. The deacons are ordained by the laying on of the hands of a bishop; the elders by the laying on of the hands of a bishop and of elders who are present, and a bishop is ordained by the laying on of the hands of a bishop or bishops and of elders who may be present. In England and in the churches derived from them, as in India and Australia, local preachers are not ordained, and there is only the ordination of elders. In the Methodist Episcopal Churches local preachers are eligible to ordination after proper authorization and examination. This step was taken because in the large circuits and sparse populations many of the congregations were gathered by local preachers, and their services were deemed necessary in the ordinances of baptism and the Lord's Supper.

Ordination of Ministers (English Wesleyan).—The question of the administration of the Lord's Supper in Wesleyan chapels and by Wesleyan ministers occupied a very large share of attention in the connection after Mr. Wesley's death. That he expected this is evident from the agitation that ever and anon arose in the latter days of his life, but which his own venerable presence and counsel seldom failed to quell. The events which led to the administration are easily traced and understood. In 1743, Mr. Wesley was refused the sacrament by the curate at Epworth. In Bristol many were driven from the communion simply because they were followers of Mr. Wesley; and such persecutions arose as made it necessary for the sufferers to seek the ordinance elsewhere, and from other hands. Deep sympathy for his people, and an anxiety for them to receive the sacrament, prompted Mr. Wesley to invite a Greek bishop to ordain Dr. Jones; this was done in 1763. By journal of Sept. 1, 1784, we find that Mr. Wesley ordained two ministers for America, as presbyters, to baptize and administer the Lord's Supper; and about the same time he ordained Dr. Coke as a bishop or superintendent, also for America. The needs of his people in Scotland led him, in 1785, to ordain three ministers for them; and two years later, three for England were ordained. Thus much prior to his death. After this event, Dr. Coke, being anxious to avoid the alienation of members, took steps for the ordination of preachers as chosen by the Conference. The plan of the doctor was not carried out. In 1792 it was ruled that no ordinations should take place without the consent of the Conference, and any minister acting thus would exclude himself. Ordination by imposition of hands was mooted at the Conference of 1791, but was overruled as being merely circumstantial. This was confirmed by a decision in 1794. At the Conference of 1822 the plan was again brought forward and withdrawn; but in 1836 the proposition, that all candidates for ordination should, if approved, be admitted into full connection by the laying on of hands, was passed with only two dissentients. This service, though held in the midst of the proceedings of Conference, is a separate service, publicly advertised, and held in the midst of the congregation. The service opens with singing and prayer, after which the president reads the Collect, Epistle, and Gospel, with the address found (with a few verbal alterations) in the Book of Common Prayer, under the title of the "Form and Manner of Ordaining Elders." The usual questions are asked,—these must be answered by every candidate in a distinct and audible voice. The president reads a short collect, calls on the congregation to unite in silent prayer, then three appropriate prayers are offered, after which, the candidates kneeling, the president and other ministers put their hands, severally, on each candidate, using the accustomed formula. Each receives a Bible inscribed by the president and secretary. The Lord's Supper is then administered to the newly ordained, and the ex-president delivers to them a solemn charge respecting the important office to which they have been set apart. The service is closed by extemporary prayer from one or two senior ministers. It is a standing rule that the ministers taking part in the ordination should be the president, secretary, ex-president, and a few others chosen by the president.

Oregon (pop. 90,923).—The western coast of North America was explored by Sir Francis Drake from 1578 to 1583, and was called New Albion by the British. Vancouver afterwards named the coast, from 45° to 50°, New Georgia. In 1792, Captain Gray, from Boston, discovered and entered the Columbia River. In 1804, Captains Lewis and Clark explored the territory across the continent from the mouth of the Missouri River to the mouth of the Columbia; and in 1808–11 trading-posts were formed by the American Fur Company in that territory. In 1846, by treaty, the United States abandoned all claims north of 49°, and in 1853 Washington Territory was erected, embracing the country north of 46°. Emigration commenced overland in 1839. Oregon was formally organized as a Territory in 1848, and admitted as a State into the Union in 1859. In 1832 four Indians, belonging to the Flathead tribe, living west of the Rocky Mountains, came to St. Louis, inquiring for a knowledge of the Bible. Notice of this being published in 1833, Christian sympathy was excited, and, under the auspices of the Missionary Board, Jason Lee and Daniel Lee became missionaries, and with several others, in 1834, crossed the continent, arriving, in September, at Wallawalla. A school was soon opened and preaching was established. In 1836 the mission was largely reinforced, and again in 1839. The work among the Indians accomplished but little. The station formed at the Dalles was broken up by the vicissitudes of war. As population, however, increased by emigration from the Eastern States, mission stations were built up, churches were erected, and the General Conference of 1848 authorized the formation of the Oregon and California Mission Conference. This met in Salem, Oregon, William Roberts being superintendent of the mission. There were in the Territory, in 1851, 486 members, including 17 local preachers, and 15 ministers were appointed to different charges. There are now two Conferences, the Oregon, and the Columbia River, which embrace also Washington Territory. The M. E. Church South has a Conference called Columbia. A school was established at Salem, which has now become the Willamette University, under the care of the M. E. Church. The M. E. Church South has also a literary institution at Corvallis. The *Pacific Christian Advocate* is published at Portland, Oregon, where there is also an academy, under the patronage of the M. E. Church. The denominational statistics, as given in the United States census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	220	135	39,425	$471,100
Baptist	26	14	4,350	28,200
Christian	26	16	4,400	25,000
Congregational	8	7	2,300	49,500
Episcopal	9	8	1,800	53,200
Evangelical Association	2	2	550	9,300
Lutheran	1	1	300	15,000
Presbyterian	8	7	2,425	33,000
Roman Catholic	13	14	2,750	94,500
Methodist	97	49	15,100	113,400

Oregon Conference was organized by the General Conference of 1852, and then "included the Territory of Oregon." Prior to that time it had been embraced in the Oregon and California Conference, which had been established by the General Conference of 1848. Its boundaries as defined in 1876 are: "That part of the State of Oregon and Washington Territory lying west of the Cascade Mountains, and so much of what is known as Goose Lake Valley as lies within the State of Oregon." It was visited by Bishop Ames in 1853, and then reported 27 traveling and 35 local preachers, and 921 members. The reports for 1876 are as follows: 62 traveling and 66 local preachers, 4364 members, 4718 Sunday-school scholars, 576 churches, valued at $143,600, and 33 parsonages, valued at $25,200.

Oregon Conference, M. P. Church, embraces the State of Oregon and Washington Territory. It reported, in 1877, 7 itinerant preachers, 100 members, and church property valued at $166,275.

Original Sin.—The seventh Article of Religion as held by the Methodist Churches reads: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and of his own nature inclined to evil, and that continually." This doctrine stands directly opposed to that of the Socinians, who deny that man is naturally corrupt. It also differs from the doctrine of the Pelagians, that, notwithstanding the results of the fall, man still retains the power independently of divine grace to inaugurate and prosecute good works. Methodists believe and teach that man was created originally pure and upright; that by the disobedience of Adam he became sinful; and that all of Adam's posterity is involved in the consequences of his fall, both as to suffering and as to corruption. They do not believe that Adam's sin is imputed to any man in the sense of making that man a partaker of Adam's transgression; but they do believe that Adam's sin so affects his offspring that they are impure and need the cleansing blood of Christ; and that the nature tends so to evil, that with the early workings of intellect and volition, that evil tendency develops into actual sin, and hence needs the atoning merits of Christ's death. They believe that all men are involved in this condition, and of themselves are unable to do anything which will tend to their salvation. But they believe that a measure of grace is given to every man to profit withal; that Christ is the light of the world, and that his light shines upon every heart to such an extent that the individual is led to see his impure and helpless condition; and that such strength is imparted by the Holy Spirit to every individual as will enable him, believing and trusting in Christ, to become a child of God. While their doctrine is in great measure identical with that of the Calvinistic Churches, as to the extent and degradation of the fall, it totally differs in the belief that the remedy is as universal as the fall; that no one is left, under the dispensation of grace, without power to turn to God; and they believe that no man will ever be condemned for Adam's transgression, or for the contamination and impurity attaching to him through that transgression, but the condemnation will be for the rejection of the remedy which would have removed all that impurity and sin. The doctrine of original sin is taught in the Scripture in all those passages that speak of the corruption of the race, such as, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "The imagination of man's heart is evil from his youth;" and, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." It is also taught in all those passages which require regeneration, such as, "Except a man be born again he cannot see the kingdom of heaven;" and, "The son of man is come to seek and to save that which is lost." If there is no practical corruption there is no need of a new birth. If there is no impurity there is no need of the washing of regeneration. If mankind is not lost there is no need for a Saviour. It is taught in all those passages that speak of Christ having died for all. Children dying in infancy are the objects of Christ's death, as well as sinners dying in mature age, but if no corruption attaches to childhood, then it has no need of a Saviour. Romanists believe that original sin is washed away by baptism; such also is the faith of that portion of the Church of England which believes in baptismal regeneration. This doctrine is wholly rejected by Methodists of every branch. They believe that in the case of infants, as they have inherited impurity without their personal volition, so they are saved by the merits of Christ without a personal faith; but that just so soon as capable of exercising faith, having committed actual transgression, as all have, there is no salvation but through faith in the atonement of Jesus Christ. (See DEPRAVITY.)

Orman, Samuel L., of the Methodist Episcopal Church South, was born in Williamson Co., Tenn., March 22, 1838, and died in Springfield, Dec. 25, 1871. He was converted in 1858, but did not enter the Conference until October, 1866. He was an earnest, amiable, intelligent, and successful preacher.

Orphan House, Newcastle.—In 1742, Mr. Wesley purchased land outside of Pilgrim St. Gate, Newcastle, England, and commenced the erection of an orphan house and chapel. It was the second chapel which he built, and the third place especially prepared for Methodistic worship. The lower part of the house was the chapel. Galleries were subsequently erected. Above the chapel was the band-room and several class-rooms, and also apartments for the residence of preachers and their families; while on the top was a room about 11 feet square, known as "Mr. Wesley's Study." In this room was written the correspondence with Dr. Secker, then bishop of Oxford, and afterwards archbishop of Canterbury. Here Mr. Wesley formed the plan for publishing his "Christian Library." A remarkable incident touching the erection of this house has been recorded. As it would cost £700, and as the people were poor and Mr. Wesley had little means, it was feared it would never be completed; but after having collected £50 by a charity sermon at the Foundry, a pious Quaker sent him the following note:

"Friend Wesley, I have had a dream concerning thee: I thought I saw thee surrounded by a large flock of sheep, which thou didst not know what to do with. The first thought after I awoke was that it was thy flock at Newcastle, and that thou hadst no house for them. I have enclosed a note for £100, which may help thee to build thee a house." This gift was very opportune, and secured the erection of the building, an engraving of which is given on the next page. Rev. Mr. Turner, then vicar of Newcastle, had also a singular dream touching the place. A writer says, "Passing by the site soon after the commencement of the building, and learning that a preaching-house for Mr. Wesley was there in course of erection, the vicar expressed his pleasure and surprise, stating that 'a few nights before, when deep sleep was on him, he had seen in a vision angels ascending and descending on a ladder on that very spot.'"

In the deed which Mr. Wesley made for the property to the trustees, direction was given that a school was to be kept up, to "consist of one master and one mistress, and such forty poor children as the Wesleys, and after their death, the trustees, might appoint." When the building was opened, Mrs. Grace Murray, so well known in Methodist history, was appointed matron. Her neatness and tact made it a welcome resting-place for the weary and sick itinerants, and it was a favorite home for Mr. Wesley himself. A severe persecution, however, arose, and the house was frequently besieged by violent mobs. Mr. Wesley says, "March 4, 1744, the people of Newcastle were in an uproar through the expectation of victory. They got their candles ready and gave thanks, that is, got drunk beforehand, and then came down to make a riot amongst us. Some of the brethren they struck, and threatened to pull down the desk. We were sensible that the powers of darkness were abroad, and prayed in faith against them. God heard, and scattered the armies of the alien." Several who officiated as ministers were seized and sent by magistrates into the army, and for a time every possible indignity was offered to the humble Christians who assembled. Notwithstanding this persecution, the work continued to prosper. After the capture of Edinburgh by the Pretender, in 1745, and the advance of the army on Newcastle, the Orphan House was in great danger, and Mr. Wesley was advised to leave, but he preferred to remain, and escaped without injury. This building remained until 1856, when arrangements were made for the erection of a new building for schools, which was opened Jan. 11, 1858, and is of handsome architecture, as shown in the annexed cut. In 1862 the number of chil-

OLD NEWCASTLE ORPHAN HOUSE.

NEWCASTLE ORPHAN HOUSE.

dren in attendance was 400. Connected with the old Orphan House worshipers were Charles Hutton, LL.D., an eminent mathematician, who for thirty-four years filled the professor's chair at Woolwich College, near London; William A. Hails, a profound mathematician, and so able a linguist that Bishop Barrington pronounced him to be the best Hebrew scholar in the north of England; and Mr. Potter, whose step-daughter became the mother of Sir William G. Armstrong, of world-wide celebrity. The first two of these were local preachers.

Osborn, George, D.D., commenced his ministry in 1829; having traveled in some of the most important circuits, he was, in 1851, appointed one of the secretaries of the Wesleyan Missionary Society, and he held this office seventeen years. In 1868 he was transferred to Richmond College, England, as theological tutor, where he still remains. No living minister has such an extensive knowledge of all the laws of Methodism; nor has any a larger acquaintance with theological writings. He is a profound theologian and a sound divine. On the platform of the Conference his utterances always command respect. He was president of the Conference in 1863.

Oshkosh, Wis. (pop. 12,663), is the capital of Winnebago County, and is situated on Lake Winnebago. It first appears in the minutes of the M. E. Church in 1849, as a mission under the care of Cornelius Smith. In 1857 it had become a station, with 154 members, 131 Sunday-school scholars, and $4000 church property. The German Methodists have also established a flourishing congregation. It is in the Wisconsin Conference, and the statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	354	250	$35,000
Second Church	108	110	11,000
Algona	100	150	4,000
German M. E. Church	118	60	7,500

Oskaloosa, Iowa (pop. 3204), is situated on the Iowa Central Railroad, 63 miles southeast of Iowa City. The first Methodist class was organized in 1844, by Rev. A. W. Johnson. A log cabin was built the same season for a parsonage, and religious services were held at the residence of Mrs. Phillips, who is still an active member of the First M. E. church. In the autumn of 1845 services were removed to the court-house, which had been built the preceding summer. At this time Oskaloosa was a part of the Eddyville circuit, but became a separate circuit in the fall of 1845. In 1851 it was made a station, and had 144 members, with J. W. Hardy as pastor. The brick edifice was commenced in 1851, and completed in 1853. It was enlarged in 1858, and again in 1865, and the parsonage was much improved in 1867. In 1868 the Simpson M. E. church was organized, with a membership of 159, transferred from the First church. The corner-stone of the edifice was laid July 4, 1869, and the building was dedicated Oct. 6, 1872, by Bishop Andrews. Wesley church, colored, was organized in 1864, and the edifice was built in 1865. The African M. E. church was organized in 1872. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	204	160	$13,000
Simpson Chapel	253	256	20,000
Wesley Chapel	46	65	1,000
African M. E. Church	86	53	....

Oswego, N. Y. (pop. 20,910), is the capital of Oswego County, situated on Lake Ontario. Methodist services were held occasionally as early as 1812, but the city does not appear on the minutes of the church earlier than 1815, when John Griffin was appointed in charge. In 1816 services were regularly established, and 130 members were reported. The first church edifice was erected in 1829. As early as 1857 there were two well-established stations. It is in the Northern New York Conference, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1829	First Church	308	485	$23,000
1850	East Church	232	322	19,500
1866	Wesley Chapel	88	112	8,000
	African M. E. Church	14	16	1,200

Otis, Henry H., a lay delegate from the Western New York Conference in the General Conference of the Methodist Episcopal Church in 1876, was born in Rome, N. Y., in 1834. He removed to Buffalo, N. Y., when a young man, and was employed as a clerk in a book-store. In 1858 he was appointed by the book agents of the Methodist Episcopal Church in New York to be superintendent of the Book Depository in Buffalo, which position he still holds.

Ottawa, Ill. (pop. 7736), the capital of La Salle County, is situated at the junction of the Illinois and Fox Rivers. Jesse Walker was perhaps the first to introduce Methodist services. The first class was formed in 1836. The church was formally organized by the presiding elder, John Sinclair, in 1839, and Wesley Bachelor was its first pastor. The first church was dedicated in 1848, costing $1800. A parsonage was built in 1852, costing $923. In 1865 the church and parsonage were sold for $4500, and a new brick church erected, costing about $17,000. This city is in the Rock River Conference, and has 221 members, 240 Sunday-school scholars, and $22,000 church property. The African M. E. Church has 53 members, 80 Sunday-school scholars, and $1000 church property.

Ottumwa, Iowa (pop. 5214), the capital of Wapello County, is situated on the Des Moines River, and also on the Des Moines Valley Railroad. It is first mentioned in the annals of the M. E. Church in 1845, when B. H. Russell and A. G. Pierce were appointed to the circuit. In 1857 it had become a well-established station, having 194 members, 188 Sunday-school scholars, and $5000 church property. The African M. E. Church has a prosperous congregation. It is in the Iowa Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church.............	243	200	$13,500
Main Street Church...	173	180	13,000
African M. E. Church.	60	50	2,000

Ouseley, Gideon, an eminent and very successful Irish missionary, was born in Dunmore, in the county of Galway, in the year 1762. From his early childhood he had deep religious impressions, and thought much on spiritual and eternal subjects. Being without friends to guide him, his reasonings led him towards skepticism and despair. In 1789 he first heard the Methodist preachers, and in May, 1791, after a period of most intense spiritual agony, he received a clear consciousness of divine favor through faith in the atonement, and was made indescribably happy. He immediately felt it his duty to enlighten and save his perishing countrymen; though, to use his own words, he had only two things: "the knowledge of the disease and the knowledge of the remedy." He visited funerals, fairs, and markets in his native county and those adjacent, everywhere preaching Jesus. In 1799, after the Irish Rebellion, he was called out by the Conference as an Irish missionary. His knowledge of the character of the native population, his instinctive acuteness, and his great power of argument in refuting the errors of Popery, made him exceedingly successful; while his full acquaintance with the Irish language gave him ready access to the sympathies of the Irish people. He wrote several works on the Popish controversy, of which his book entitled "Old Christianity" evinces great research, and shows the touches of a master-hand. His sermons were marked by originality and strength. It is said of him, "He generally went from his knees to the pulpit or streets, and, after strong cries and tears before the throne of grace, invited his fellow-men to the feet of Jesus for mercy and salvation." "For forty years he exercised his public ministry through evil report and good report, in honor and dishonor, through every part of the kingdom, with quenchless ardor, with an unwearied zeal; as frequently preaching three times and sometimes four times a day in English and Irish. He would fearlessly enter into the midst of a crowd in the Irish fairs, and commencing a song, or on horseback, reading a prayer, would address the audience with such power and unction as to deeply affect the vast assemblies." He traveled and preached until within a few days of his death, which occurred in Dublin on the 14th of May, 1839. His life has recently been beautifully written by Rev. William Arthur.

Owego, N. Y. (pop. 4756), the capital of Tioga County, is the centre of several important railroads. Methodist services were introduced in 1813 by Rev. Mr. Fidler. Soon after this Hiram G. Warner, then a local, but afterwards an itinerant, preacher, conducted religious services. In 1815, J. Griffing preached occasionally. In 1816, as the result of a revival, a class of seven was organized by Mr. Griffing, and D. Thurston was appointed leader and steward. Meetings were held in private houses, and finally in a school-house, where they were much annoyed and ridiculed. Methodism continued to grow, and in 1857 had become a well-established station, having 204 members, 100 Sunday-school scholars, and $5500 church property. There is a flourishing African M. E. church, and the Free Methodists have a small congregation. This city is in the Wyoming Conference, and the following are the latest statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church................	469	238	$53,000
Free Methodist.............	30	......	5,000
African M. E. Church....	71	47	3,000

Owen, Anning, was born in the State of New York in 1751. He was in the Wyoming Indian battle in 1788, and "when the retreat commenced on the battle-field he expected to be killed, and determined that should he be shot his last breath should be spent in calling upon God for mercy. Having secreted himself under a grape-vine in the margin of the river, he there gave his heart to God and found peace to his soul." He was soon after licensed to preach, and was received in the traveling connection in 1795. He traveled in the northwestern part of New York; was three years presiding elder on the Susquehanna district, and after having labored until 1813, he took a superannuated relation. He died at Ulysses, N. Y., in April, 1814. "He was zealous, earnest, eccentric, and sometimes eloquent. He had great religious sympathy, mighty faith, and tremendous power, and his labors were eminently successful."

Owen, Isaac, D.D., was born in Vermont in 1809, but his parents removed to Indiana in 1811. He was converted at seventeen, and admitted into the Indiana Conference in 1835. Not having received the advantages of a thorough education, he applied himself faithfully to his studies, and received private instruction when stationed in Greencastle and at Bloomington from the professors in those institutions, until he acquired a critical knowledge of the Greek Testament. He served four years as financial agent of the Indiana Asbury University, rendering most valuable service in securing its endowment. In 1849 he was appointed the first missionary to California, and crossing overland, devoted himself with tireless energy to his work. He traveled extensively, aided in building houses of worship, and in 1851 assisted in laying the foundations of a university. He served as presiding elder and college agent, filling both offices at the same time. He was elected delegate to the General Conference of 1856, but felt that he could not spare the time from his work. He was again elected in 1864, and attended the General Conference in Philadelphia. When on the San Francisco district as presiding elder, he received what appeared to be a trifling wound in the hand, but erysipelas set in and medical skill proved unavailing. He died Feb. 9, 1866. No man did more for laying the foundations of the church on the Pacific coast than did Isaac Owen; and the Indiana Asbury University expressed its sense of his worth by conferring the degree of D.D. and by passing the following resolution: "To the efforts of no one man is the Indiana Asbury University so much indebted for the measure of success attained in its past financial history as, under God, to the zealous, self-denying, and untiring labors of our departed brother, Isaac Owen." He was a plain, earnest, indefatigable minister, devoted to all the interests of Methodism.

Owen, Hon. John, has been from his childhood a resident of Detroit. In 1872 he was the only person living of those who composed the Methodist Episcopal Church in Michigan at the time he became a member. He has long been identified with commercial and banking interests. He was treasurer of the State four years, and declined the office any longer. Was nominated for governor of the State, but declined. He represented the Detroit Conference as lay delegate to the General Conference of 1872, and did effective service in examining the affairs of the Book Room.

Owens, Thomas, a minister of the Methodist Episcopal Church South, was born in South Carolina, Jan. 8, 1787, and died July 1, 1868. His parents in his early life settled in Mississippi. He united with the church in 1810, and was admitted into the Tennessee Conference in 1813. He traveled four years in Alabama, four in Louisiana, and nine in various parts of Mississippi. He had great tact in reaching the human heart, and was an earnest and effective speaker.

Owensboro', Ky. (pop. 3437), the capital of Daviess County, is situated on the Ohio River. This town does not appear in the records of the M. E. Church until 1841, when A. C. De Witt was appointed in charge of the circuit. In 1842, it reported 323 white and 37 colored members. Since the close of the Civil War the M. E. Church has re-organized a small society. The M. E. Church South and the African M. E. Church are both well represented. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church...............	100	700	$1400
M. E. Church South......	240	220	9500
African M. E. Church...	108	75	2000

Owings, Richard, was the first native American Methodist preacher. He was converted under the preaching of Richard Strawbridge, and served several years as a local preacher. In 1772 he was stationed with Strawbridge in Frederick County, but was not formally received into the traveling connection until 1785. In 1781 he preached a funeral sermon over the remains of Mr. Strawbridge. He was a plain, earnest, industrious Methodist preacher, and his labors were frequently successful. He died at Leesburg in 1787.

Oxford, England, is an old and famous city, situated 55 miles northwest of London, on the Isis. It is chiefly renowned for its ancient university, which is attended by about 6000 students, and which has an annual revenue of between $2,000,000 and $2,500,000. In 1720, John Wesley, at the age of seventeen, entered Christ Church College, which is the largest of its nineteen colleges, and remained until 1725, when he was ordained a deacon. In 1726 he was elected a Fellow of Lincoln College, where a room is still shown designated "Wesley's room," and a vine creeping round its windows is called "Wesley's vine." In 1726, Charles Wesley entered Christ Church College. In November, 1729, Mr. Wesley was employed in teaching in Oxford, presiding in the hall as moderator of the disputations, and having eleven pupils put under his special care. In that position he remained until 1735. The first society was formed in these colleges; but after Methodism became known there was no association in Oxford until 1768, when Mr. Wesley writes: "I was desired to preach at Oxford. The room was thoroughly filled, and not with curious, but deeply serious hearers. Many of these desired that our traveling preachers would take them in their turn, with which I willingly complied." The chapel occupied was a small room, and the Oxford home of the "two unmarried preachers, Joseph Entwisle and Richard Reece, was a garret in the house of a German shoemaker, for which the society paid sixpence a week, and which had to serve them as dining-room, sitting-room, bedroom, and study, all in one." That year six students were expelled from the university for their pious deportment. One of the charges was, "that they were attached to the sect called Methodists," although none of them were members of Mr. Wesley's societies. They were more especially under the patronage of Mr. Whitefield and the Countess of Huntingdon, and their expulsion led that eminent lady to establish Trevecca College. For many years no student could graduate at the university without signing the Thirty-nine Articles and becoming a member of the Church of England. That regulation, however, has been removed. There is now in Oxford a handsome Methodist church. It is the head of a circuit, which contains 524 members, with 8 chapels.

P.

Pacific Christian Advocate (The), a weekly paper of the Methodist Episcopal Church, Portland, Oregon, was founded in 1855. The General Conference of 1856 authorized the New York book agents to purchase the paper, before published as a private enterprise, at a cost not exceeding $3500, and to continue its publication. The Oregon Conference was directed to appoint a publishing committee of five to fix the salary of the editor and have the general oversight. Rev. T. H. Pearne was elected editor. The paper was removed from Salem to Portland in 1857. Mr. Pearne was re-elected in 1860. Stephen D. Brown was elected in 1864, but resigned, and H. C. Benson was elected in his stead. In 1868 Isaac Dillon was elected, and re-elected in 1872, and J. H. Acton was elected in 1876. The present circulation is about 1750.

Pacific Conference, M. E. Church South, was organized by the General Conference of 1854, and reported, in 1858, 49 traveling and 38 local preachers, 2667 white and 9 colored members. The General Conference of 1874 fixed its boundaries so as to "embrace all the State of California not included in Columbia and Los Angeles Conferences." It includes Central California, from Scott Mountains on the north to the south boundary of Monterey County on the south. The latest report (1875) is 62 traveling and 52 local preachers, 3728 white members, and 2574 Sunday-school scholars.

Pacific Methodist College.—In 1859 the Pacific Annual Conference of the M. E. Church South took incipient measures for organizing a college. The citizens of Vacaville proposed to furnish buildings and grounds free of debt. The offer was accepted and a preparatory school was opened in March, 1861, and the collegiate department in July following. The institution was prosperous, but in April, 1865, the main college building was destroyed by fire,—the work of an incendiary. But in a year and a half a new building was erected at a cost of $16,000.

In May, 1870, by a vote of the trustees, the institution was removed to Santa Rosa; the citizens of that place having donated ten acres of land and erected a college building at a cost of $25,000. The grounds are beautifully situated, and the building can accommodate 300 students. The first session in Santa Rosa was opened in August, 1871, under the presidency of Rev. A. L. Fitzgerald, A.M. He was succeeded, in 1876, by Rev. W. A. Finley, D.D., who has associated with him as professors C. S. Smyth, A.M., Mathematics; O. H. Roberts, A.M., Latin Language and Literature; E. J. Griffith, A.M., Natural Science; W. A. Finley, A.M., Greek Language and Literature, with several tutors and assistants. The graduates of the institution number 58.

Pacific University.—See University of the Pacific.

Paddock, Benjamin Green, one of the early pioneer preachers of the M. E. Church in the Wyoming Conference, was born in Bennington, Vt., Jan. 24, 1789, and was converted at the age of sixteen. He entered the itineracy in 1810. He traveled in the Wyoming Valley, and filled important stations in Utica, Canandaigua, and Auburn, and was presiding elder for a number of years. He died at Metuchen, N. J., Oct. 7, 1872. His last words were, "Farewell. Hallelujah! all is well." He enjoyed but moderate educational advantages in his youth, but was a diligent student and a successful preacher.

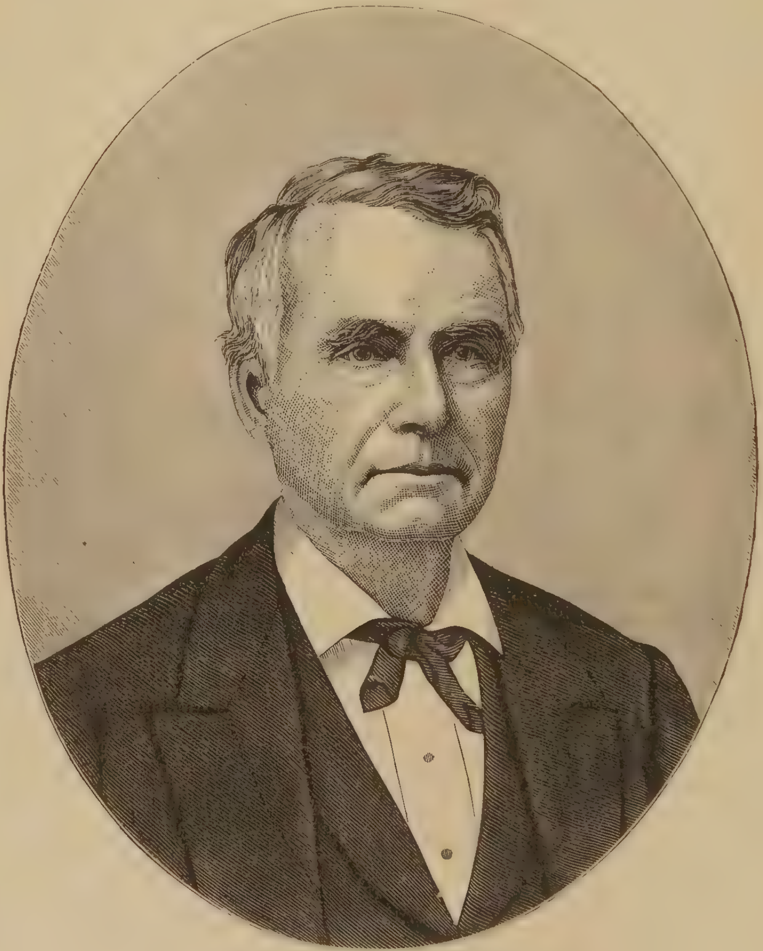
Paddock, Zechariah, D.D., was born in Northampton, Montgomery Co., N. Y., Dec. 20, 1798. In his eighteenth year he was awakened under a sermon by Bishop McKendree, and being converted a few days after, felt himself called to the work of the ministry. He was licensed to preach in 1818, and admitted on trial in the Genesee Conference. In a long and successful ministry, he has spent five years on circuits, twenty-five on stations, and twenty-two as presiding elder on various districts, having served the church fifty-two years in effective relation without loss of time. For many years he has written for newspapers, magazines, and quarterlies, and has published a number of sermons. One year he was editor of the *Auburn Banner*, which was the predecessor of *The Northern Advocate*. He is now on the superannuated list, but is deeply devoted to every interest of the church.

Paducah, Ky. (pop. 6866), the capital of McCracken County, is situated on the Ohio River. It first appears in the minutes of the M. E. Church for 1835, and was then the head of a circuit. It became a station in 1841, with James Young as pastor, who reported the following year 160 members. It adhered to the Church South in 1845. The M. E. Church has since that time been organized, and the African M. E. Church has also a large congregation. The following are the statistics reported for 1876:

Churches.	Members	S. S. Scholars.	Ch. Property.
M. E. Church	117	90	$4000
M. E. Church South	230	......	....
African M. E. Church	266	150	5000

Paine, Robert, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Person Co., N. C., Nov. 12, 1799. He removed to Tennessee early in life, and in 1818 was admitted into the Tennessee Conference of the M. E. Church, in which he did effective work, filling a number of the most prominent appointments, until, in 1830, he was elected president of La Grange College, Ala. He remained at the head of this institution, exercising extensive influence, until 1846, when he was elected bishop. He had been a member of every General Conference of the M. E. Church from 1824 to 1844, at which time he took an active part in matters pertaining to the separation of the church. He was a member of the committee on education, and was also the chairman of the committee of nine which reported the paper referring to the separation of the church. He was also a prominent member of the Louisville Convention in 1845. Since his election as bishop he has traveled extensively, supervising the general interests of the church, and is now the senior bishop. He wrote the "Life and Times of Bishop McKendree," a work which is highly valued.

Painesville, O. (pop. 3728), the capital of Lake County, is situated near Lake Erie, on the Lake Shore Railroad. Methodism was introduced in 1819. Rev. Ira Eddy, then on the Grand River circuit, preached the first sermon, in a school-house. In 1822 a frame church was built, and was used as a church and town-house for about twenty years. In 1823, William Swayze held a quarterly meeting, and many were added to the church. He also held a camp-meeting near Concord, and the converts from this meeting increased the society at Painesville to over 100 members. In 1857 the charge had become a station, having 118 members, and $5000 church property. It is in the East Ohio Conference, and reports for 1876, 234 members, 230 Sunday-school scholars, and $60,000 church property.



REV. ROBERT PAINE, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Palatinate.—The Lower Palatinate was a district of country occupying both sides of the Rhine, the chief cities of which were Heidelberg and Mannheim. Its governor was one of the electors of the empire, and it thus occupied a prominent place in German history. Being the border land between France and Germany, it was frequently overrun by hostile armies, and during the wars of Louis XIV. was subject to terrible devastation. In 1689 a large part of its territory was laid waste, villages, churches, and convents being indiscriminately burned; and in the depth of winter, amidst untold suffering, many of the people were obliged to flee into adjacent countries for shelter. Its inhabitants were chiefly Protestant, the elector until 1685 having been a Protestant prince. The contest between Louis XIV. and the emperor of Germany, however, was not waged on account of religion, and yet the French soldiery, being chiefly Roman Catholics, were more severe against the Protestant towns and inhabitants. In the various wars which occurred from 1689 to 1709, many of the inhabitants fled into Prussia, and during the latter part of the period, to the army of the emperor, who from 1702 was commanding in the Netherlands. The chief part of the territory now belongs to Baden and Bavaria. It was from this territory that the emigrants settled in Ireland, who afterwards furnished the first Methodists for America.

Palatines, The, frequently alluded to in early Methodist history, were inhabitants of the Lower Palatinate, who, on account of sufferings in the wars between France and Germany, which were embittered by religious animosities, fled from their country. Through the kindness of Queen Anne about 7000 of these were taken to England in 1709. Of them, about 3000 were sent to America, a few remained in England, and the rest were settled chiefly on the estate of Lord Southwell, in the neighborhood of Ballingran, west of Limerick. Each man was supplied with a musket, called a "Queen Anne," for the protection of himself and family, and for each person eight acres of ground were leased at five shillings per acre annually. The government engaged to pay the rental for the first twenty years. As they had no minister in their own language, and as they formed a separate community, religious services were wholly neglected, and they became "eminent for drunkenness, carousing, swearing, and an utter neglect of religion." Among them, however, a school-teacher, Philip Guier, remained faithful to his Christian principles, and was the teacher of Philip Embury, and also of the devoted Thomas Walsh. At the introduction of Methodism into Limerick, Philip Guier was made the leader of the infant society, and in 1752 was appointed to act as local preacher among the Palatines. He still kept his school, and devoted his spare hours to preaching. "The people loved the man, and sent him, if not money, yet flour, oatmeal, bacon, and potatoes, so that Philip, if not rich, was not in want. It is a remarkable fact that the name of Philip Guier is as fresh in Ballingran as it ever was, for there even Papists, as well as Protestants, are accustomed to salute the Methodist minister as he jogs along on his circuit horse, and to say, 'There goes Philip Guier, who drove the devil out of Ballingran.'" In 1756, Mr. Wesley visited Ballingran, and says, "I found much life among this plain, artless, zealous people. The words of the plain, honest people came with so much weight as frequently to stop me for a while and raise a general cry among the hearers." Severe times afterwards followed, and under financial difficulties many were obliged to emigrate. In 1760, Philip Embury, with other Christian emigrants, embarked at Limerick for New York, and either at that time or a few years later Barbara Heck, whose name is connected with the first Methodist service in New York, also sailed. Thus the Methodism of America was connected with the Protestantism of Germany and the Reformation under Luther. It is somewhat remarkable that Alsace and Loraine, a part of the territory from which the emigrants fled, has recently passed into the hands of a Protestant country.

Palmer, Henderson D., of the M. E. Church South, was born Jan. 12, 1812. Having been converted in 1829, he was for some time a student in La Grange College, and then emigrated to Texas. After teaching in Nacagdoches, where Romanism was the only form of religion, he appointed meetings for exhortation and prayer. In 1839 he entered the Mississippi Conference, and continued traveling until Feb. 18, 1869, when he died, in Upshur Co., Texas. He was an earnest, faithful, and successful preacher.

Palmer, Phebe, Mrs., was born in New York, Dec. 18, 1807. At an early age she was converted, and became an active Sunday-school teacher in the Allen Street church, and afterwards Bible-class teacher and superintendent. She was married Sept. 28, 1827, to Dr. W. C. Palmer, a skillful physician, who survives her. In all church and benevolent movements she felt a deep interest, and was one of the earliest female class-leaders in the city. She was also a tract distributor, and was manager and secretary in female benevolent societies. Her Tuesday afternoon meetings for the promotion of holiness were largely attended by members and ministers of various denominations. Urgent invitations to attend revival meetings became so numerous, that for the last twelve or fifteen years of her life she visited many parts of Canada and Great Britain, as well as of her own country, and was instrumental in accomplishing great good. She was a clear, fluent, forcible speaker, and persuaded many to bow at the foot of the cross.

She was also a ready writer, and had considerable poetic talent, as evinced in various hymns. Her published books are, "The Way of Holiness," "Faith and its Effects," "Incidental Illustrations," "Four Years in the Old World," "Tongue of Fire," and some smaller works.

She closed a devoted and useful life in 1874, and will long be remembered for her Christian excellence.

Palmer, W. C., M.D., a physician of New York. He united with the Methodist Church early in life, and was long an active member in Allen Street and in Norfolk Street churches. For many years he has given himself chiefly to evangelical labors, and in company with his wife, so well known by her writings, traveled in Great Britain, holding services at many points. He still continues to hold services, and is connected with the publication of religious books.

Paris, France (pop. 1,851,792), is one of the oldest and most beautiful cities in Europe. Its population is chiefly Roman Catholic, though there are two Protestant denominations recognized as national, the Reformed and the Lutheran Churches, which are supposed to number about 40,000 inhabitants in Paris. Methodist services were first held in 1790, when De Quetteville accompanied Dr. Coke to the city of Paris. They hired a place for public worship, and De Quetteville had the honor of preaching the first Methodist sermon in the French metropolis. The excitements of the Revolution, however, suspended the services, and they were not resumed until in 1819, when a society was established by Dr. Cook and Henry De Jersey. The English Wesleyan mission was commenced by Rev. Robert Newstead in 1833. French Methodism was organized into a separate Conference in

MRS. PHEBE PALMER.

1852. Its chief strength is in the south. It has two ministers stationed in Paris, with three preaching-places. There is also a small publishing-house, and a French paper is issued, entitled *L'Evangelist*. A neat church building has been erected for the services of the English Wesleyans. The membership both in the French and English branches is but small.

Paris, Ill. (pop. 3057), the capital of Edgar County, is situated on the Paris and Decatur Railroad. It is noticed in the annals of the M. E. Church as early as 1829, when Robert Delap and John Decker were pastors of that circuit. It is now a station in the Illinois Conference, and has 346 members, 190 Sunday-school scholars, and $20,500 church property.

Parker, Linus, D.D., editor of the New Orleans *Christian Advocate* of the Methodist Episcopal Church South, was born in Oneida Co., N. Y., in 1829. He went to New Orleans in 1845, was converted in 1847, and entered the traveling connection in 1849 in the Louisiana Conference. He has since then been in ministerial work as pastor and presiding elder. He became editor of the above paper in 1870, and was a member of the General Conferences of his church in 1866, 1870, and 1874.

Parker, Robert, was born in Luzerne Co., Pa., March 30, 1792. He joined the General Conference in 1820, and for forty-seven years was a faithful, active minister. At that time the Conference embraced part of Pennsylvania and of Michigan, and the whole of Upper Canada. His journeys were both extensive and difficult, "riding from morning until evening twilight, through long forests marked only by Indian trails; swimming rivers, climbing hills and mountains, and preaching nightly in log house, or school-house, or barns, or out-of-doors, summer and winter; this veteran did an amount of labor for his Master that few modern preachers conceive of."

Parkersburg, W. Va. (pop. 5546), is the capital of Wood County, situated on the Ohio River. It was very early visited by Methodist itinerants, but does not appear by name on the annals of the M. E. Church till 1830, when Ignatius B. Tacket and Jonathan Holt were pastors. In 1831 the circuit reported 400 members. It subsequently became a station. This city was divided in its adherence to the M. E. Church after the separation of the Church South, in 1845. In 1857 the M. E. Church had 67 members, 85 Sunday-school scholars, and $1000 church property. It is in the West Virginia Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	310	260	$37,000
M. E. Church (colored)	115	80	6,000
M. E. Church South	236	......	....

Parkison, Christopher, of the Baltimore Conference, was born Oct. 18, 1797, in Cecil Co., Md. He entered the Baltimore Conference in 1829, and filled various appointments effectively and usefully until his death, which occurred April 30, 1867. "Intellectually he deserves to be ranked with the strong men of the church. His mind, naturally clear and vigorous, was cultivated by habitual reading and much thought."

Parks, Isaac, D.D., was born in Granville, N. Y., Sept. 6, 1803. He was licensed to preach in 1829, and joined the Oneida Conference in 1834. He filled various important appointments, and was presiding elder of the Otsego and Oneida districts; and by a change of boundaries in 1860 was transferred to the Troy Conference. He died April 15, 1869. He was not only an able and laborious minister, but he took a deep interest in the cause of education, and was elected regent of the University of New York in 1857. "He was a cheerful, earnest Christian; all who knew him loved him."

Parks, William J., a minister in the M. E. Church South, was born in Franklin Co., Ga., Nov. 30, 1799, and died in the same State, Oct. 16, 1873. He was converted when eight years of age. He was received on trial in the North Carolina Conference in February, 1822, and was truly a pioneer preacher. He was missionary two years, presiding elder fourteen, on stations four, agent for the American Bible Society one, agent for Georgia Conference one, on circuits ten, and agent for Emory College eight, in all a period of effective service of forty-three years, in which he was local two years, and superannuated one. He was a member of all the General Conferences from 1832 to 1844. He was also elected a delegate to the Louisville Convention in 1845, but owing to domestic affliction was unable to attend. He was elected to every General Conference from 1846 to 1870, but was unable to attend in 1846 and 1870. "Possessing a strong mind and a clear judgment, with a large stock of common sense and the advantages of extensive observation and experience, his opinions were generally accurate and reliable. He was wise, prudent, cautious, strongly conservative, but always ready for true progress and real reform."

Parrish, Joseph, M.D., was born in Philadelphia, Nov. 11, 1818. He graduated in medicine in 1844, and located in Burlington, N. J., where he now resides. He inaugurated the *New Jersey Medical Reporter*, subsequently removed to Philadelphia. In 1854 he moved to that city to become professor in the Philadelphia College of Medicine. Subsequently, his health failing, he spent some time in Europe, and was especially interested in the hospitals at Rome and elsewhere. Returning, he devoted a number of years to the training-school for imbecile children, first at Germantown, and then at

Media. Resigning this position in 1863, he devoted several years chiefly to the duties of the Sanitary Commission, visiting camps and hospitals, and editing a paper devoted to sanitary interests. After the close of the war he visited the South, to inspect the schools and other operations of the Freedman's Commission. Since that time he has devoted himself chiefly to establishing institutions for the cure of inebriates, and was sent by the American Association to appear before a committee of the English House of Commons to give testimony as to the result of experience in treating such cases. Dr. Dalrymple, who was the chairman of the committee, and who had visited Media, said of Dr. Parrish, that he placed him "at the head of all those with whom I have had connection." In addition to official reports, he has written several papers on the "Criminal and Dependent Population of Pennsylvania," "Philosophy of Intemperance," "Intemperance as a Disease," "Opium Intoxication," and the "Pathology of Inebriety." He was educated in the Society of Friends, but united with the Methodist Church while resident in Burlington, and has been for a number of years a local preacher in the church.

Parrish, Nathan Cowrey, M.D., was born in West Chester, O., Aug. 17, 1834. In 1855, while a teacher in the preparatory department of Brookville College, he was converted. In 1856 he received his degree of medicine. Believing it his duty to preach, he joined the Cincinnati Conference in 1865, and, after filling appointments in Piqua, Cincinnati, and other charges, he died Feb. 15, 1875. "During his entire ministry he was in the habit of spending from six to ten hours per day in study. As a preacher, he was earnest, practical, and eloquent; as a pastor, he was faithful."

Parsonages.—In the Methodist Episcopal Church as early as the General Conference of 1800, the question of renting or building houses for the preachers was under discussion. That Conference recommended the friends of the church to purchase a lot of ground in each circuit, and to build a house thereon, and to furnish it with, at least, heavy furniture. The provision relating to the duty of the presiding elders concerning parsonages was added to the above provision in 1816. That part of the law referring to the duty of the stewards or trustees was added by the General Conference of 1828. At each Annual Conference a committee on parsonages is appointed, which reports concerning their importance and condition. Among the committees appointed by the Quarterly Conference is one on parsonages and furniture, whose duty is to supervise all matters relating to the fitting up and furnishing of houses for the pastors. Every parsonage is under the control of a board of trustees. The provisions of the Discipline relating to parsonages are as follows: "It is recommended by the General Conference to the traveling preachers to advise the people to purchase a lot of ground in each circuit or station, and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture. The General Conference recommends to all the circuits and stations, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family (when such are stationed upon their circuits or stations respectively), and that the Annual Conferences assist to make up the rents of such houses, as far as they can, when the circuit or station cannot do so. The stewards in each circuit and station shall be a standing committee (where no trustees are constituted for that purpose) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves, when they are appointed to labor among them. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules, respecting building and renting houses for the accommodation of preachers and their families, into effect. In order to do this, each Quarterly Conference shall appoint a committee (unless other measures have been adopted), which, with the advice and aid of the preachers and presiding elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty."

In 1857, when statistics of this character were first reported, there were 2174 parsonages, valued at $2,126,874. In 1876 the statistics show 5180 parsonages, valued at $9,419,510.

Parsons, Charles Booth, D.D., an eminent minister in Kentucky, was born in 1799, near Louisville. In early life he was an actor, but was converted in 1837, and became a preacher in the Kentucky Conference in 1840. He was one of the commissioners of the Southern branch of the church, appointed in 1846, to settle the claims of the Book Concern. He filled prominent appointments in that church until at the outbreak of the war, being a strong friend of the Union, he returned to the M. E. Church. He was an able minister and an attractive orator, with a tincture of his early dramatic training. "We shall never forget," wrote one, "his immortal picture of that hardened wretch who stood at Calvary, clanking the spikes that were so soon to be driven through the hands and feet of the blessed Redeemer." In the later years of his life his health became quite impaired, and he occupied a superannuated relation. He died near Portland, Ky., in 1866. He was the author of a volume entitled "The Stage and the Pulpit."

Pastoral Address (English Wesleyan).—The idea of an annual address from the Conference to the members of the society originated with the founder of Methodism. Only one was sent out during his lifetime, this was in 1788, and its design was principally financial, being an appeal for a better provision for the preachers, especially for their wives. The second was issued about seventeen months after his death, by the Conference of 1792. At that time there was great excitement concerning the administration of the Lord's Supper, and the design of the address was to calm the agitation. That of 1793 was to the same purpose. In 1797 it was a statement of rules relative to members, leaders, and finance. The one in 1799 had special reference to the existing debt. From that period a "Pastoral Address" has annually been presented by the British Wesleyan Conference to the membership, distinguished by a high tone of spirituality, exhorting the societies to diligence in the pursuit of personal holiness, to the importance of family religion, to regular attendance on the means and ordinances; in a word, to all that may be comprised in the beautiful circle of a Christian life. In 1821 it was determined that every local preacher, class-leader, and steward should annually be presented with a copy of the Pastoral Address gratuitously. The preparation of it is generally intrusted to one or two ministers selected by the president. It is read, discussed, and passed in the Conference. It is ordered to be read in every congregation, with suitable exhortations.

In America, such an address is made by each General Conference of the Methodist Episcopal Churches, and of the branches of Methodism. Attention is specially invited to religious duties, and to such measures as the necessities of the church or the peculiarities of the times may demand. Such addresses are sometimes issued also by the Annual Conferences.

Pastoral Visiting.—That the minister may become properly acquainted with the members and families of his church, and that he may know how to properly instruct them, he must visit and converse with them in their various homes. Methodism has, from its earliest period, strongly urged its ministers and its official members to this duty. The class-leader, who is a sub-pastor, is required to see each member of his class once a week, to inquire in reference to his spiritual condition; and every minister, before he is received into the traveling connection, is explicitly required to answer the questions, "Will you diligently instruct the children in every place? and, Will you visit from house to house?" In the ordination of a deacon, he is required to take a vow that he will visit "the sick, poor, and impotent." Mr. Wesley copied into the Large Minutes a part of Mr. Baxter's forcible tract on this subject, and closed by saying, "The sum is, go into every house in course and teach every one therein, young and old, to be Christians inwardly and outwardly; make everything plain to their understandings; fix it in their minds; write it on their hearts. In order to do this there must be precept upon precept, line upon line. What patience, what knowledge is required for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every day? Each try himself; no idleness is consistent with a growth in grace." Important as is preaching, and necessary as is careful study, the pastor's duty cannot be discharged without a system of pastoral visiting, which shall reach every member of his charge, the poor as well as the rich, and by which he will become acquainted with the peculiarities of every member placed, by the providence of God, under his supervision. Pastoral visiting to be profitable must combine true kindness of spirit and a genial manner with careful and diligent religious inquiry, and such instruction or admonition as circumstances may require. Wherever properly performed the growth of the church will invariably follow.

Paterson, N. J. (pop. 33,579), the capital of Passaic County, is situated on the Passaic River near its celebrated falls. It is first mentioned in the minutes of the M. E. Church for 1825, when J. Creamer was pastor, who reported the following year 126 members. In 1857 the city had two stations, Cross Street and Prospect Street, with an aggregate of 1647 members, 838 Sunday-school scholars, and $18,000 church property. With the increase of population the church has steadily advanced. It is in the Newark Conference, and reported for 1876 the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Cross Street	664	516	$10,000
Prospect Street	213	140	15,000
Market Street	710	600	65,000
Paterson Avenue	117	259	6,000
Grace Church	541	739	25,000
Paterson Circuit	18	8	....

Patrick, William, Esq., was born near the city of Toronto, Ont. He is of the Scotch branch of the ancient Patrick family. His age is sixty-seven. He spent some of his early years in the ministry of the Methodist Church, but failing voice and other circumstances led him to enter into the business of a merchant, which he prosecuted in Prescott about thirty years. Finding himself in secular life, he declined ministerial functions, but has stood by the church he joined fifty-two years ago as a most liberal supporter, often supplying the pulpit, in the absence of the minister, as a lay-reader. He is both leader and steward at present. He was and is a good speaker. Four times he was returned to Parliament. Four years ago, upon the accession of the Reform party to power, he received the appointment of sheriff of the two counties of Leeds and Grenville. He was a member of the

General Conference of the Canada Methodist Church in 1874.

Patten, David, D.D., professor in the School of Theology of Boston University, was born in Boston, Mass., Oct. 15, 1810. He was graduated from Wesleyan University in 1834, entered the New England Conference of the Methodist Episcopal Church, and was appointed principal of the Wesleyan Academy at Wilbraham, Mass., but soon had to give up the position on account of the failure of his health. In 1841 he was transferred to the Providence Conference, and labored in pastoral work till 1864, when he was elected Professor of Theology in the Biblical Seminary at Concord, and in 1867, Professor of Homiletics and Pastoral Theology in the Boston Theological Seminary. He was continued in the same position when that institution was incorporated with the Boston University, in 1871.

Patterson, James, a pioneer minister in the M. E. Church South, was born in South Carolina in 1773, and entered the Conference in 1795. He labored very efficiently throughout the southern Atlantic States, and did much to check the divisions occasioned by James O'Kelley. He died in North Carolina, July 1, 1858.

Patterson, Stearns, a member of the Philadelphia Conference, M. E. Church, was born in Nashua, Jan. 2, 1813. He was converted in 1826; pursued his studies in an academy at Hopkintown, and subsequently in Yale College. In 1842 he united with the M. E. Church, and in 1844 entered the Philadelphia Conference. After filling various appointments, he was six years professor in the Wesleyan Female College at Wilmington, Del. In 1866 he received a superannuated relation, and died May 19, 1871. "He was devoted to God and the church, scholarly in his habits of study, and systematic in the performance of his duties."

Pattison, Robert H., D.D., of the Philadelphia Conference of the M. E. Church, was born near Cambridge, Md., Jan. 22, 1824. He was converted at ten years of age, and at fourteen entered the preparatory department of Dickinson College. He graduated in 1843; taught for two years at Baltimore, and entered the Philadelphia Conference in 1846. He filled a number of the most prominent appointments in Philadelphia and elsewhere, and was also presiding elder of the Harrisburg district. In 1858 he was chosen as secretary of the Conference, and continued to hold that office until his death. In 1868 he was a delegate to the General Conference, and was one of its assistant secretaries. He was for several years a member of the Foreign Missionary Board, and was connected with the various benevolent organizations of the Philadelphia Conference. "Dr. Pattison was a good man, a true Methodist, a faithful pastor, an acceptable and earnest preacher, and a Christian gentleman, whom to know was to esteem and love."

Patton, Hon. John, was born in Tioga Co., Pa., Jan. 26, 1823. Having removed to Curwensville in 1828, at the age of eleven he entered a store, where he continued until, in 1844, he commenced business for himself, and built up an extensive trade in merchandise and lumber. In 1864 he organized and became president of the First National Bank of Curwensville, which relation he sustains to the present time. He joined the M. E. Church in September, 1839, and has filled the various positions of class-leader, Sunday-school superintendent, steward, and trustee. He has been a director of Dickinson Seminary, and a trustee of Dickinson College and of Drew Theological Seminary, and was a delegate to the General Conference in 1872. In 1860 he was elected a member of the Thirty-seventh Congress, and, at the end of the term, he received the unanimous nomination for re-election, but declined. In 1864 he was one of the presidential electors of Pennsylvania who cast his vote for Mr. Lincoln; and, on his motion, the per diem mileage of all the electors of the State was voted to the Christian Commission. He was active in sanitary matters during the war, and was one of the commissioners named in the act of Congress to organize the Centennial Exhibition. His grandfather, Colonel John Patton, was a patriotic merchant of Philadelphia, who contributed funds during the Revolutionary War, and also served as colonel of the 16th Pennsylvania Regiment, under Washington. His grandfather on his mother's side, Philip Antes, Esq., organized the first society and aided in building the first M. E. church in Centre County, Old Bald Eagle chapel, in 1806, and gave the ground for building the first M. E. church in Clearfield County, in 1829.

Patton, Samuel, D.D., a distinguished minister of the M. E. Church South, was born in Lancaster District, S. C., Jan. 27, 1797. He was converted in 1816, and, having emigrated to Tennessee, he entered the Conference, and filled various important charges in the Tennessee and Holston Conferences. In 1838 he became agent for Holston College, and in 1847 was elected editor of the *Holston Christian Advocate.* He died in August, 1854. He was a studious and earnest preacher, and "stood in the first ranks of the ministry of his church."

Paxson, William J., a member of the Philadelphia Conference, was born in Philadelphia, December 15, 1826. He received an academical education, purposing to engage in legal practice, his father being an attorney, but abandoning the idea, he engaged in mercantile pursuits. His early religious influences were received among the Orthodox

Friends, but hearing, in 1843, a sermon by John N. Maffit, he was deeply moved, and in the following December united with Dr. Chambers's independent church. After attending for some time, through the influence of relatives, the Evangelical Lutheran church, he became, in 1852, an attendant on the services of the M. E. Church, and finding his spiritual wants more fully met, and having studied its doctrines and discipline, under conviction of duty, he united with the M. E. Church in 1853. Early thereafter he commenced evangelical work, visiting prisons, exhorting, etc., and was admitted into the Philadelphia Conference in 1856, having previously acted as a supply on Newtown circuit. Since that time he has filled a number of the most prominent appointments, and in 1877 was appointed presiding elder of the South Philadelphia district, which position he still occupies. He was elected assistant secretary of the Philadelphia Conference from 1869 to 1874, and principal secretary in 1875. He was a delegate to the General Conference in 1876, and has been an active member of the Board of Church Extension since 1867. He is also secretary of the Educational Society of the Philadelphia Conference.

Paxton, William W., reserve and acting lay delegate of Central Pennsylvania Conference to the General Conference of the M. E. Church in 1872, was born in Pennsylvania, was licensed as a local preacher about 1827, and is an active member of the Association of Local Preachers. He is engaged in business at Gettysburg and Chambersburg, Pa.; has been an associate judge of the county court, and has held other offices of civil trust.

REV. CHARLES H. PAYNE, D.D., LL.D.

Payne, Charles H., D.D., LL.D., president of Ohio Wesleyan University, was born in Taunton, Mass., Oct. 24, 1830. At the age of fifteen he was converted, and became a member of the M. E. Church. After engaging in business for several years he prepared for college, graduated at the Wesleyan University in 1854, and prosecuted his ministerial studies in the Biblical Institute, at Concord, N. H. In 1857 he was admitted into the Providence Conference, when, after filling various appointments for eight years, he was transferred to the New York East Conference, and was stationed at St. John's church, Brooklyn. From thence he was transferred to Philadelphia, where he was pastor of the Arch Street and Spring Garden Street churches; and thence was transferred to St. Paul's church, Cincinnati. In 1875 he was elected to the presidency of the Ohio Wesleyan University, which position he still retains. Dr. Payne has traveled in Europe and the East, and has written and published several sermons and lectures.

Payne, Daniel A., D.D., one of the bishops of the African M. E. Church, was a native of South Carolina, and was teacher of a small school in Charleston. Feeling himself oppressed, in 1834 he removed to the North, and after having pursued a regular course of theological study at Gettysburg Seminary, he took up his residence in Baltimore, where he became extensively known as a preacher in the African M. E. Church. He was subsequently elected bishop, and resides at Wilberforce College, near Xenia, O. Bishop Payne has poetical talent, having published, in 1850, a volume of his productions. He has taken a deep interest in the education of his race, and has especially labored to build up Wilberforce College. He visited England in its behalf, and succeeded in raising considerable means.

Pearne, William N., a minister of the M. E. Church, was born in Rochester, England, from whence he emigrated in 1822. In 1833 he entered the New York Conference, and filled acceptably some of the most important appointments. He died in Kingston, N. Y., April 30, 1868, exclaiming in his last hours, "Happy, happy!" "As a minister, he was clear, chaste, practical, and fearless, and a passionate admirer of the beautiful. His practical productions found admirers, and as an amateur painter in his latter years he manifested a measure of genius."

Pearse, Mark Guy, an eminent Wesleyan minister of England, came into the work in 1863, and early gave proof of a very superior order of talent. Intensely earnest in preaching, and very effective in addresses of a peculiarly interesting character to the young, he was, in 1875, compelled to seek rest for an overwrought brain as a supernumerary. His writings are racy, his style peculiar and pleasing. He has enriched our literature with some most charming stories. With restored health he hopes to return to his beloved work at the Conference of 1877. His father, Mark Guy Pearse, Esq., is another of the liberal Wesleyan friends.

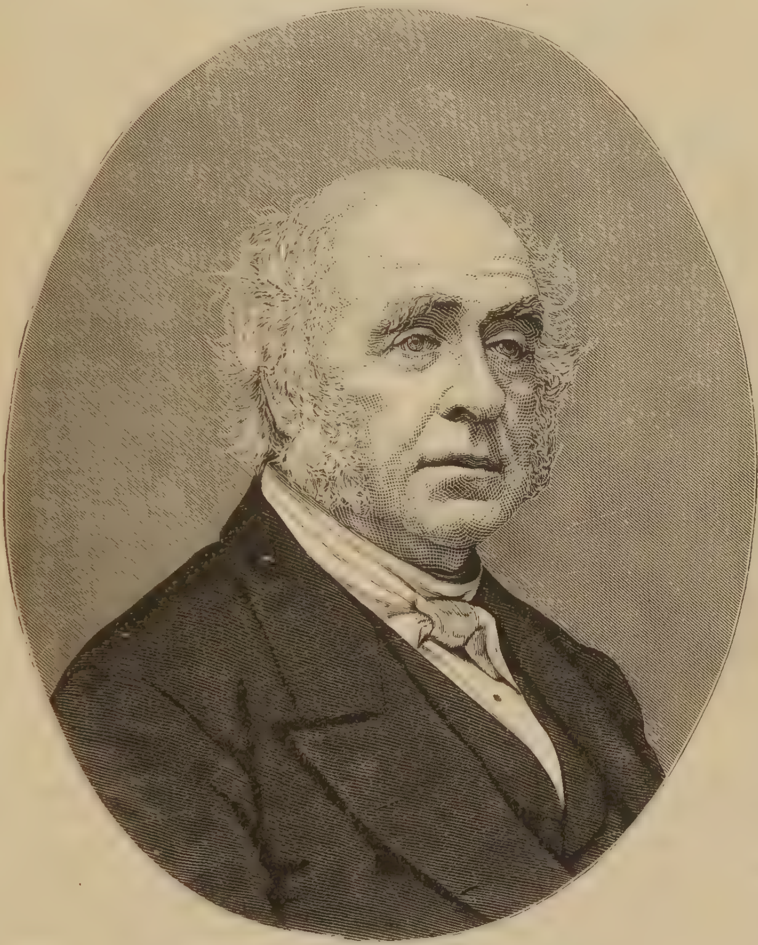
Peck, George, D.D., a distinguished minister of the M. E. Church, was born in Middlefield, Otsego Co., N. Y., Aug. 8, 1797. His mother was an amiable woman, eminently pious and devotional, and gave five sons to the Methodist ministry. He united with the church in 1812, and in 1816, at the age of nineteen, entered the ministry. Studious, diligent, and successful, he was, in 1824, appointed presiding elder of the Susquehanna district, then containing all the territory of the Wyoming Conference as constituted in 1868, and as much more in the New York and Genesee Conferences. He was a member of every General Conference from 1824 to 1872. In 1835 he was elected principal of the Oneida Conference Seminary. Though peculiarly adapted to the education of the young, after four years he returned to the active duties of the ministry, and was again appointed presiding elder of the Susquehanna district. In 1840 he was elected editor of *The Methodist Quarterly Review*, which position he filled for eight years; and in 1848 he was elected editor of *The Christian Advocate*, where he remained for four years. He was also delegate to the first Evangelical Alliance in London, and took a leading part in its deliberations. Returning to the pastorate in 1852, he filled some of the most important appointments in his Conference, and was also presiding elder of the Lackawanna and Wyoming districts. He was superannuated in 1873, and died May 20, 1876.

One of his contemporaries wrote concerning him, "I view him as one of the most remarkable men of our times,—one whose genius and piety are indelibly stamped on the ecclesiastical polity and wonderful growth of the church,—whose wise counsels and herculean labors are interwoven in its development. For the past fifty years of his whole life he has been distinguished by a devoted love to the church and unswerving loyalty to honest convictions of truth." He was plain in his manners, humble in his deportment, genial in his intercourse with both ministers and members, a diligent student, and a successful minister. He published a number of works, among which may be mentioned "Universalism Examined," "History of the Apostles and Evangelists," "Scripture Doctrine of Christian Perfection," "Rule of Faith," "History of Wyoming," and "History of Methodism within the Bounds of the Old Genesee Conference."

Peck, J. Oramel, D.D., was born in Groton, Vt., Sept. 4, 1836. At the age of twenty he was converted, and after finishing a preparatory education at Newbury Seminary, he entered Amherst College, and graduated in 1862. In 1860, while at college, he joined the New England Conference, and filled an appointment in North Amherst, and after filling appointments in Chelsea, Lowell, Worcester, and Springfield, he was transferred to the Rock River Conference, occupying Centenary church in Chicago. He was then transferred to Baltimore Conference, and stationed at Mount Vernon church. In addition to his regular ministrations he has delivered a number of popular lectures.

REV. J. ORAMEL PECK, D.D.

Peck, Jesse Truesdell, D.D., one of the bishops of the M. E. Church, was born in Middlefield, Otsego Co., N. Y., April 4, 1811. His parents were of Puritan stock, and both his grandfathers were Revolutionary soldiers. Before he was sixteen years of age he professed faith in Christ and united with the church. He was educated under the direction of his brother, the late Dr. George Peck, and was a student in Cazenovia Seminary, teaching during the winters. He was licensed to preach in 1829, and joined the Oneida Conference in 1832. He continued in the pastoral work until, in 1837, he was elected principal of a high school, which became Gouverneur Wesleyan Seminary. In 1841 he accepted the office of principal of Troy Conference Academy, Poultney, Vt. In 1844 he was elected delegate to the General Conference, and took part in the memorable debate in the case of Bishop Andrew. From 1848 to 1852 he was president of Dickinson College, after which he entered the pastoral work, and was two years at the Foundry church, Washington City. In 1854 he was appointed secretary and editor of the Tract Society, to fill out the unexpired term of Dr. Abel Stevens. In 1856 he became pastor of Greene Street church, in New York, and at the expiration of his term he was transferred by the bishops to California, where he remained eight years in Powell Street and Howard Street, San Francisco, and Santa Clara and Sacramento, and on San Francisco district. He served several years as president of the board of trustees of the University of the Pacific, and was also president of the California State Bible Society. Returning East on account of his wife's health, he was pastor of churches in Peekskill, Albany, and Syracuse, where he labored actively in the interests of Syracuse University, being president of the board of trustees and chairman of the building committee until, in 1872, he was elected bishop. Since that time he has traveled extensively throughout the bounds of the church, laboring diligently and earnestly. He is the author of "The Central Idea of Christianity," "The True Woman," "What must I do to be Saved?" and "The History of the Great Republic."



REV. JESSE TRUESDELL PECK, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

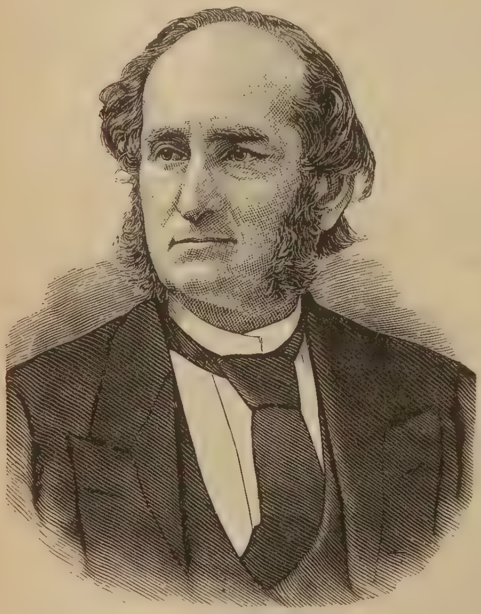
Peekskill, N. Y. (pop. 6560), is situated on the Hudson River, 46 miles north of New York. It is first mentioned in the annals of the M. E. Church for 1833, when V. Buck was appointed pastor. In 1834 the circuit contained 361 members. It subsequently became a station, and in 1864 a second charge was organized. The city is in the New York Conference, and the following are the statistics reported for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	680	320	$16,500
St. Paul's	314	216	59,000

Pegler, George, was one of the oldest preachers of the "Wesleyan" Methodists of America. He was born in London, England, Oct. 11, 1799, and became a sailor in the British service early in youth, following a seafaring life for many years. When nineteen years old he was converted in Canada, and in 1834 joined the New York Conference of the

Methodist Protestant Church, of which he was twice elected president, but withdrew from that body and united with the "Wesleyans," and was at their convention of organization in 1843. He has labored faithfully and successfully with them over thirty years, and was recently a resident of Minnesota.

Peirce, Bradford Kinney, D.D., editor of *Zion's Herald*, was born at Royalton, Vt., Feb. 3, 1819. He was graduated from Wesleyan University in 1841, and received from his Alma Mater in succession the degrees of A.M. and D.D. He joined the New England Conference of the Methodist Episcopal Church in 1843. In 1847 he became editor of the *Sunday-School Messenger* and the *Sunday-School Teacher*, published at Boston. He was employed as agent of the American Sunday-School Union in 1850, and served as a member of the Massachusetts Senate in 1855 and 1856. In the latter year he was appointed trustee of the State Industrial School for Girls, and was afterwards elected superintendent and chaplain of the same. From 1863 to 1872 he was chaplain of the House of Refuge at Randall's Island, N. Y. In the latter year he was appointed editor of *Zion's Herald*, Boston. Between 1848 and 1872 he prepared a number of "Questions" for the Sunday-School Union of the Methodist Episcopal Church, and wrote a variety of Sunday-school books and miscellaneous works. He is also author of the following works: "Notes on the Acts," "Bible Scholar's Manual," "One Talent Improved," "The Eminent Dead," "Trials of an Inventor," "The Word of God Opened," "A Half Century with Juvenile Delinquents," "Stories from Life, "A Sequel to Stories from Life," "The Young Shetlander," etc.

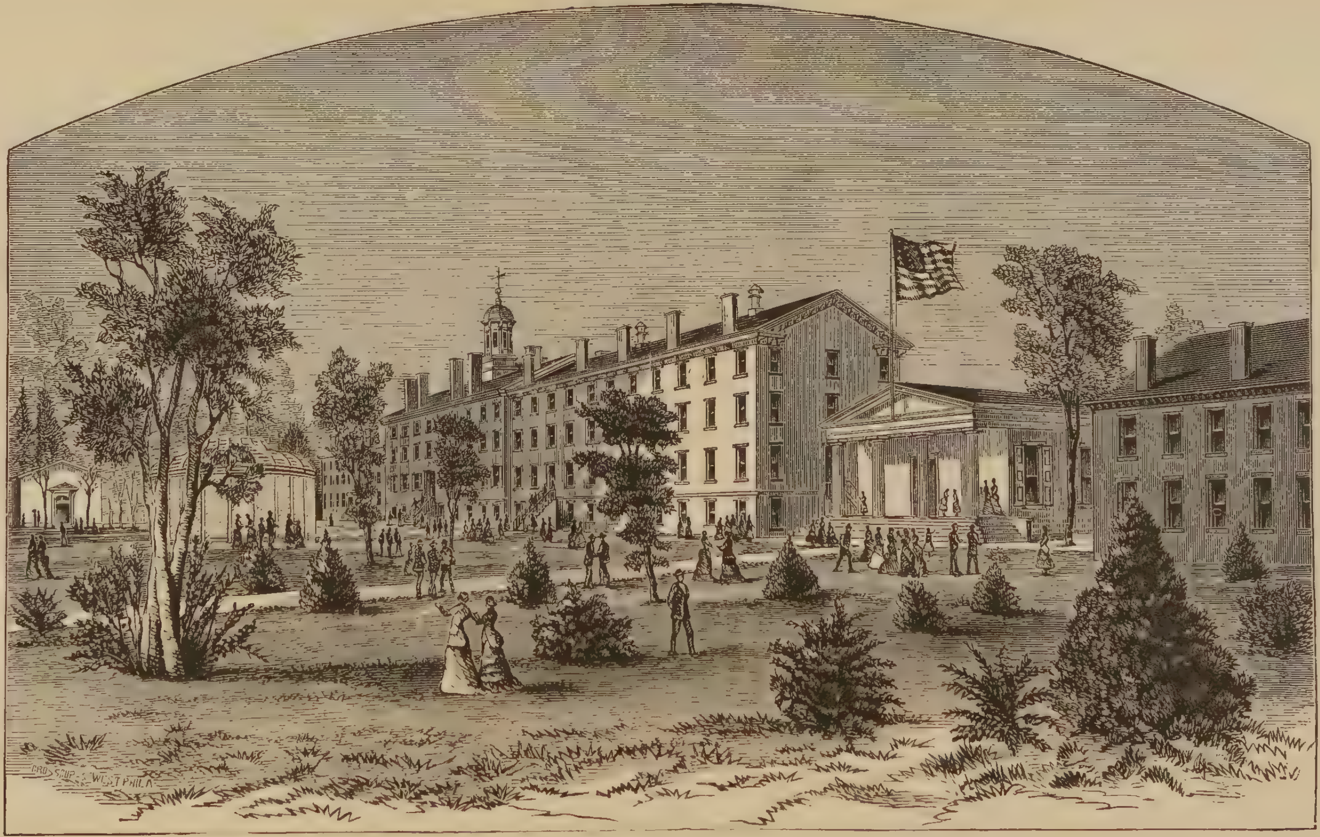


REV. BRADFORD KINNEY PEIRCE, D.D.

Pekin, Ill. (pop. 5696), the capital of Tazewell County, on the Peoria, Pekin and Jacksonville Railroad. It first appears on the annals of the M. E. Church for 1842, when Warner Oliver was pastor, who reported, in 1843, 232 members in the circuit. In 1857 it had become a station, having 64 members, 130 Sunday-school scholars, and $2500 church property. Methodism has increased as the town has grown in population. It is in the Central Illinois Conference, and has 154 members, 300 Sunday-school scholars, and $9000 church property. The German Methodists have a strong and flourishing congregation of 187 members, 380 Sunday-school scholars, and $36,500 church property.

Penn, Abram, of the Virginia Conference, was born in Patrick Co., Va., March 16, 1803. After pursuing his studies in the Academy, he entered the University of North Carolina, and in connection with his college course commenced the study of medicine. In 1826 he was converted, and felt it his duty to enter the ministry; and in 1828 was received on trial by the North Carolina Conference. He filled such appointments as Raleigh, Richmond, Petersburg, and was presiding elder of Salisbury district. In 1844 he had hemorrhage of the lungs, with a severe attack of bilious fever; this was followed by an enlargement of the heart, of which disease he died. He passed gently to rest Dec. 15, 1848. His piety was intelligent, scriptural, and uniform, his sermons were a plain exposition of divine truth, delivered in a solemn and impressive manner; he was prompt, diligent, and faithful as a pastor, and was remarkably successful in his ministry.

Pennington Seminary and Female Collegiate Institute is located at Pennington, N. J., and is under the immediate control and patronage of the New Jersey Conference. It is on the borders of the hill country of New Jersey, within nine miles of Trenton. The buildings are commodious, airy, and well arranged for the comfort of students, and for all the purposes of a first-class male and female seminary. The two departments are entirely separate, and the students meet only in the chapel, the dining-hall, or in the recitation-rooms. The whole building is warmed by furnaces, and the rooms are neatly carpeted and furnished. About 25 acres of land, a part of which has a fine grove, are connected with the building. Recently a handsome wing has been added, being 100 feet long by 40 feet wide, and four stories high. The course of instruction is extensive and thorough, and good teachers are secured for the ornamental branches. The institution was opened in 1839, and became a school for both sexes in May, 1853. It is empowered by the legislature of New Jersey to confer the degrees of Mistress



PENNINGTON SEMINARY AND FEMALE COLLEGIATE INSTITUTE, PENNINGTON, N. J.

of English Literature, and Mistress of Liberal Arts, upon young ladies who have finished the studies in the respective departments. Students are also prepared for the best colleges. It is under the supervision of Rev. Thomas Hanlon, D.D., who is a graduate of Princeton College, and who is president, and Professor of Mental and Moral Science. He is assisted by an able corps of teachers, both in the literary and ornamental departments. The number of students in attendance for 1877 was 169.

Pennsylvania (pop. 3,521,951).—A settlement was commenced in 1638 in this State by the Swedes, who purchased lands from the Indians opposite the present city of Trenton. In 1642 the Swedish governor erected a house below the mouth of the Schuylkill River, and caused a church to be built, which was dedicated in 1646, and was the first church erected in the State. The Dutch conquered the Swedes in 1655, and in turn were overpowered by the English in 1664. In 1681 Pennsylvania was granted by Charles II. to William Penn, who died in 1718, leaving his interest to his children, who possessed large property until the Revolutionary War. Their claim was then purchased by the Commonwealth for $580,000. A portion of the territory was purchased from the Indians in 1784. A colonial constitution was adopted in 1776. The United States Constitution was ratified in 1787. A new constitution was adopted in 1838, and again in 1875. Philadelphia was the seat of the United States government until 1800, when it was removed to Washington.

Methodism was introduced into this State by Captain Thomas Webb, who first visited Philadelphia in 1767 and formed a class, which consisted of seven persons. The first place of service was on Front Street, near the Delaware River, in a sail-loft. Captain Webb continued to visit the city occasionally and to preach, until the arrival, in October, 1769, of Messrs. Boardman and Pilmoor, who were sent by Mr. Wesley as missionaries. Mr. Pilmoor at first preached on the commons and from the steps of the Old State-house. Mr. Boardman proceeded to New York, but they interchanged regularly every three months. Shortly before their arrival Philadelphia was visited by Robert Williams, a local preacher, who had preceded the missionaries to New York. In a few weeks after the arrival of Mr. Pilmoor the building now known as St. George's church was purchased, and was the second house of worship belonging to the Methodists in the United States. The following year these missionaries were joined by John King, an earnest local preacher from England, who commenced his services by preaching in the Potter's Field, now Washington Square. In 1771, Francis Asbury and Richard Wright arrived, and Asbury was placed in charge of the general work until the arrival of Mr. Rankin, in 1773. After the arrival of Mr. Asbury the missionaries extended their labors more regularly into the country. Mr. Pilmoor had previously preached at several points outside of Philadelphia, but no regular societies had been formed. The first Conference was convened by Mr. Rankin in Philadelphia in 1773, and 180 members were reported from Pennsylvania, of whom probably more than half were in the city. Conferences were also held in 1774 and 1775 in the same city, at the latter of which dates the membership of the State was reported at 264. A circuit between Philadelphia and Baltimore was formed in 1774, called Chester, which, in 1775, reported 74 members. The occurrence of the Revolutionary War greatly retarded the progress of the societies in and around Philadelphia. In 1777 Philadelphia reported 96 members and Chester 136. In 1781 the name of Chester disappears, and Pennsylvania reports 271. Little York appears as a circuit with 90 members, and the following year Lancaster is named with 70 members. These were the heads of large circuits. In 1784, at the close of the war, the returns in Pennsylvania were: Philadelphia, 470; Little York, 50; Juniata, 40. These, in 1785, composed one district, with Thomas Vasey as elder. The following year the work extended westward to Alleghany and Redstone. In 1788 a Conference was held west of the mountains, in Uniontown, on the 22d of July, and appointments were made for Redstone, Ohio, Pittsburgh, Philadelphia, Chester, and Bristol. The following year a Conference was held in Philadelphia. In 1776 the members were, for the first time, reported by States, and Pennsylvania, with 13 appointments, reported 2631 white and 380 colored members. In 1789 the Book Concern was established in Philadelphia, under the care of Rev. John Dickins, who had previously superintended the publication of books in New York, and in 1797 the first volume of *The Methodist Magazine* was issued. It continued, however, but two years, as in 1798 Mr. Dickins died of yellow fever. He was succeeded in the book agency by Ezekiel Cooper; but in 1804 the Book Concern was transferred to New York, probably on account of the ravages of the yellow fever for several years prior to 1800. In 1801, the last report which was made by States, there were in Pennsylvania 3321 white and 507 colored members. From that time forward the reports were made by Conferences, which did not conform to State lines. The Philadelphia Conference embraced that part of Pennsylvania lying east of the Susquehanna River and the Eastern Shore of Maryland, with the State of New Jersey. Western Pennsylvania was included in the Baltimore Conference. Baltimore Conference embraced, until 1824, all of Pennsylvania west of the Susquehanna River, except the northern part, which belonged to the Genesee Conference. In

1824 the Pittsburgh Conference was organized, embracing Pennsylvania west of the Alleghany Mountains, with the eastern part of Ohio. Various changes in the boundaries of Conferences have taken place. At present there are in the State the Philadelphia Conference, the southern part of Wyoming, the Central Pennsylvania, the Pittsburgh and Erie, and a small portion of the Genesee.

In 1833 a paper was started by Charles Elliot and others in Pittsburgh, called the *Pittsburgh Conference Journal*, which subsequently became the *Pittsburgh Christian Advocate*, and is the only paper which has been published under the authority of the church within the State. In 1825 a literary institution, called Madison College, was opened in Uniontown, Pa., which was succeeded, in 1833, by Alleghany College; and in the same year Dickinson College, at Carlisle, was taken under the patronage of the Philadelphia and Baltimore Conferences. In addition to these, seminaries have been established at Williamsport, under the Central Pennsylvania Conference; at Kingston, under the Wyoming Conference; the Pittsburgh Female College, and Beaver Female College, under the patronage of the Pittsburgh Conference; and the Clarion Seminary, and Lake Shore Seminary, at Northeast, under the patronage of the Erie Conference. Within a few years a Book Depository has been established in Philadelphia, under the control of the Philadelphia Conference Tract Society. An independent Methodist paper, the *Philadelphia Home Journal*, was published by Rev. Adam Wallace for several years; but it has been merged in *The Christian Standard and Home Journal*, which is published by the National Publishing Association for the Promotion of Holiness. The association has also a publishing house in Philadelphia, and issues a monthly paper, *The Advocate of Holiness*. In 1816 nearly all of the colored membership of Philadelphia, which at that time amounted to more than 1000, seceded, under the leadership of Rev. Richard Allen, subsequently Bishop Allen, and established the African Methodist Episcopal Church, which was joined by the greater part of the colored population within the State. A few of the preachers, however, remained in connection with the old church. In 1821 *The Wesleyan Repository* was commenced in Trenton, N. J., under the proprietorship of W. S. Stockton, advocating changes in the government of the church. The following year it was removed to Philadelphia, was in 1824 merged in *The Mutual Rights*, and was thereafter published in Baltimore. Its publication, however, led to discussion and controversy, which, in 1828, were followed by secession, and the organization of several Methodist Protestant churches in Philadelphia, Pittsburgh, and other parts of the State. The Methodist Protestant Church now has within the State the Pennsylvania and Pittsburgh Conferences, and a part of the Maryland. These Conferences, however, embrace some territory beyond the bounds of the State. The M. E. Church South has also a few societies belonging to the Baltimore Conference. The African M. E. Church has within the State the Philadelphia and the Pittsburgh Conferences. The colored membership belonging to the M. E. Church in Pennsylvania are included within the Delaware Conference. There are also German congregations of the M. E. Church in Philadelphia and Scranton belonging to the East German Conference, and in Pittsburgh and vicinity belonging to the Central German Conference. It is difficult to give with accuracy the number of Methodists in the State, as in several Conferences the precise relation of some of the charges is not known. An approximate statement, however, is as follows:

Conferences.	Traveling Preachers.	Members.	No. of Churches.	Value.
Philadelphia	259	49,379	315	$3,813,755
Central Penn'a	224	37,670	406	1,718,277
Pittsburgh	292	34,089	288	1,754,500
Erie	205	29,637	325	1,222,200
Wyoming (part)	90	14,667	135	691,425
Genesee (part)	32	4,767	51	198,000
E. German (part)	3	621	3	52,000
Delaware (part)	7	838	7	29,400
Total	1111	171,668	1530	$9,579,557

There are also reported upwards of 900 local preachers, 168,000 Sunday-school scholars, and 424 parsonages, valued at $1,115,136. There are also in the State about 8000 members of the Methodist Protestant Church, probably near 2000 of Primitive Free Methodists and Wesleyans, and about 12,000 belonging to the African churches; making a total membership of the Methodist bodies in the State of 191,668. The denominational statistics, as shown by the United States census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	5984	5668	2,332,288	$52,758,384
Baptist	395	371	178,210	3,157,500
Christian	97	68	27,500	584,100
Congregational	40	36	14,450	318,200
Episcopal	238	234	94,182	6,703,067
Evangelical Assoc'n	256	233	80,545	712,800
Friends	114	118	43.725	1,764,700
Jewish	15	14	7,700	681,000
Lutheran	904	841	389,128	6,474,022
Moravians	15	16	9,000	401,000
Presbyterian	737	723	304,828	9,626,950
Ref. Church in Am.	10	10	5,300	298,000
Ref. Church in U. S.	712	657	270,875	3,746,320
Second Advent	3	3	725	11,500
Unitarian	4	4	2.050	68,800
United Brethren	201	183	60,860	489,300
Universalist	21	18	6,725	288,500
Roman Catholic	362	319	197,115	6,675,050
Methodist	1286	1271	446,463	7,570,675

Penn Yan, N. Y. (pop. 3488), the capital of Yates County, situated on the Northern Central Railroad, was formerly connected with what was known as Crooked Lake circuit. It was served in 1825 by Ogden Lanning, Henry J. Kent, and J. B. Alverson. In 1826 it is first mentioned as a separate appointment, and John B. Alverson was the pastor. It reported the following year 100 members. In 1857 it had become a well-established station, having 225 members, 140 Sunday-school scholars, and $5500 church property. It is now in the Genesee Conference, and has 407 members, 250 Sunday-school scholars, and $16,000 church property.

Pensacola, Fla. (pop. 3347), the principal city of Western Florida, and the capital of Escambia County, is situated on the west shore of Pensacola Bay. It is an important United States naval station. This region was for some time included in the Escambia mission. It first appears on the annals of the M. E. Church for 1840, connected with the Alabama Conference, with J. L. Finley as pastor, who reported 5 white and 18 colored members. Since the division in 1845 it has been under the control of the M. E. Church South. It is in the Alabama Conference. The M. E. Church South has 113 members, 76 Sunday-school scholars, and $5000 church property. The African M. E. Church has 126 members, 72 Sunday-school scholars, and $2000 church property.

Peoria, Ill. (pop. 22,849), the capital of Peoria County, is situated on the west bank of the Illinois River. Peoria mission was organized in 1832, with Zadok Hall as missionary. In 1833 it had 72 members. In 1857 it had two organized stations, with an aggregate of 296 members, 387 Sunday-school scholars, and $18,500 church property. The German and African M. E. Churches are both well represented. This city is in the Central Illinois Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	322	200	$15,500
Hale Chapel	98	240	17,200
Madison Street	107	160	4,500
Wesley Chapel	30	85	1,500
German M. E. Church	91	101	10,000
African M. E. Church	115	100	4,500

Perfection, Christian, is a term used by Methodists to denote a state of grace implying purity of heart, or a heart cleansed from sin by the blood of Christ. Mr. Wesley calls it "the loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love remains in the soul; and that all the thoughts, words, and actions are governed by pure love." This state is also expressed in Scripture by the words *holiness, sanctification, purity, perfect love, fullness of God, and of Christ, and of the Holy Ghost, and full assurance of faith.* In addition to these, the words entire sanctification, higher life, rest of faith, and full salvation are used by Christians to express the same idea. Bishop Foster describes it as "a state in which the Christian is entirely free from sin, properly so called, both inward and outward; a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the life, and the entire inward man of the heart, will be pure in the sight of God." "But, additionally, we include in our idea of entire holiness more than mere freedom from sin in the forgiving sense. That is merely a negative view; it has a positive character. We believe it to include besides this the spiritual graces, as love, meekness, humility, and such like in perfection, perfection not of measure, but of kind, and that these graces exist in the entirely sanctified soul without alloy, without mixture, in simplicity." Dr. Steele defines it to be "that participation of the divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man,—perfect love,—the unction of the Holy One, and the baptism of the Holy Ghost."

This state does not imply a perfection of knowledge. Man is finite, his intellectual faculties are fallible, his judgment is erring, he is ever learning. Nor does it imply freedom from infirmities. "Man's bodily organs have suffered equally with the rest of his frame, hence he cannot help thinking wrong sometimes, till this corruptible shall put on incorruption." Nor does it imply freedom from temptations and solicitations to sin. Holiness insures no man freedom from trial; as long as he is in the world he will have tribulation. Holiness, the end of creation in humanity, can only be attained by character, which can only be developed by discipline. Christ himself perfect, was tempted. His human nature was subject to temptation, and man cannot stand above his Master. Solicitation to sin will always occur in a sinful world, but compliance may be denied the tempter, by the soul filled with the love of Christ. Nor does this state imply sinless perfection. Mr. Wesley says that "I do not approve the term sinless perfection."—Plain Account, p. 346. There is, he further affirms, a sense in which it may be true. Men do not need reconciliation *afresh*, they do not need *restoration* to the favor of God, but ability *to keep* in it. Christ does not procure pardon for them anew, but "ever liveth to make intercession for them." "By one offering he hath perfected forever them that are sanctified."—Heb. x. 14. Nor does it imply absolute perfection. There is none such among men. There is none that is not conditional and relative; none that does not admit of a continual increase. A man comparatively holy may become in degree more holy. God has fixed no limit to the capacities of the soul restored to his image. It can increase in love eternally.

Christian perfection is not merely "sincerity" "nor the utmost of human endeavor:" it implies both of these. It is more than our complete separation from the world; more than human attainment: it is the perfection of love, the loving God with all the heart, mind, and soul, the image of God stamped upon the heart, and the conscious indwelling of the Holy Ghost. As a grace, it is the especial gift of the Holy Ghost; as a work, it is the entire consecration of the soul unto God. It is conditional, like conversion and justification. The same Spirit that justifies also sanctifies; the same faith that procures the one also procures the other. But justification is distinguished from sanctification in the fact that the former is done *for* us, the latter is done *in* us; one, a forensic act, implies what God has done for us, as the result of the atonement, the fruit of the atonement; the other is the fruit of the Holy Spirit. Justification is what God does for us through faith in the word of Christ; the act of pardon by which we are made free from the law, changing us from a state of guilt and condemnation to a state of pardon and acceptance. Sanctification is that act of the Holy Ghost whereby the justified man is made holy. One is a change of *condition* wrought without for man; the other a change of *nature* wrought within, making the man free from the law, also free from sin and perfectly whole. Sanctification is not regeneration. It is identical with it in the sense that the principle of purity is found in both states. Regeneration is *purity*, holiness is *maturity*. The work of the Holy Spirit is the same in both states. The initial work of holiness begins at regeneration. There can be no increase of purity but there will be a continual increase in love and in all the fruits of the Spirit. Regeneration is a perfect work, but it is initial. Mr. Fletcher affirms "that the same spirit of faith which initially purifies, when we cordially believe the pardoning love of God, completely cleanses when we believe this sanctifying love." Mr. Alfred Cookman, one of the most beautiful examples of holiness produced by the American church, has said, "Is this grace different from that received at conversion? We answer, no: it is only more of that precious grace. As we sometimes hear, it is a deeper work of grace. Christ comes in his spiritual presence to abide in our soul; and while we trust in him, he assumes the entire responsibility of our complete salvation." Regeneration is incipient sanctification in this sense. It is of the same nature. It is included in entire sanctification, but is not so extensive. It is a degree, but not the whole of that work. The distinction is found in the following: "And the very God of peace sanctify you *wholly;* and I pray God your *whole spirit and soul and body* be preserved *blameless* unto the coming of our Lord Jesus Christ."—I. Thess. v. 23. "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all filthiness of the flesh and spirit, perfecting holiness* in the fear of God."—II. Cor. vii. 1.

Methodism differs from Moravianism in that it does not hold regeneration and entire sanctification to be identical. Every man whose sins are really pardoned, and who is begotten of God, is pure in heart and free from sin and sanctified. It is repelling to human thought that God would create a new soul impure; it is also against his economy to hold that men can be born as *men*,—born a new creature: the believer does not come into the kingdom of God a *full-grown man.* The new creation is not in the stature of the fullness of Christ, it is *immaturity* but not *incompleteness.* Scripture refers to this difference in the terms *babe* and *children*, implying a unity of nature but a difference of development; a perfection of *nature*, but not of stature. The failure to discern the distinction between *childhood* and *adulthood* has led some writers, in their desire to give the full value to the grace of sanctification, to depreciate regeneration and justification and their fruits. This depreciation of justification and regeneration, holding the heart regenerated, as possessed "of pride, unbelief, envy, jealousy, anger, ambition,and other forms of sin," has led to the reproduction in the church of the doctrine of Zinzendorf, that entire sanctification is one with regeneration. Scriptures clearly refer to a state of grace in fullness and *completeness* of blessing in the words to be "filled with *all* the fullness of God," and to enjoy this state is above the experience of ordinary Christians, even of many who have the witness of the Spirit that they are the children of God and heirs of eternal life.

The agent in producing this state is found in Scripture to be the Holy Spirit. He is the sanctifier. He regenerates and also sanctifies. The whole work of sanctification is the work of the Holy Spirit upon the heart. The Spirit beareth "witness with our spirits that we are the children of God." Man's faith leads him to the possession of this grace; by no works can he procure it. Sanctification is the gift of the Holy Ghost. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II. Thess. xi. 13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness.*"—I. John i. 9.

The work of complete sanctification is, according to Mr. Wesley, both gradual and instantaneous. It is gradual as to the acquisition of knowledge and of ability to know, but instantaneous as to the appropriation of the blessing comprehended. "The Spirit may take time to prepare the heart for a dwelling-place for God, but he enters it and fills it with his presence in a moment. The work may progress in doing, but there is an instant when it is done, completed, finished." A man may be dying for some time, yet he does not, properly speaking, die until the instant the soul is separated from the body, and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time, yet he is not dead to sin until sin is separated from his soul, and in that instant he lives the full life of love. The entrance of the soul into this state varies in time. Some grow more rapidly than others in grace; some receive the fullness of the light gradually,—although these are exceptional. The experience has generally come out in some crisis hour of the soul, sudden and instantaneous. This is but the natural result of the working of the laws of the Spirit. They are not in their development and execution as the laws of the physical world, conditioned by time. Spiritual processes may be hastened by faith. The law of the Spirit under which believers live, and through which they are to receive the fullness of the blessing of God, is faith,—faith founded upon the word of God,—and if the believer accepts this condition and fulfills it, the response will come back in a heart cleansed from all sin and filled with the love of God. This state of grace is not only presented in Scripture, but is demanded of all believers in Christ. It is declared as his *will.* "For this is the *will* of God, even your sanctification." "Be ye filled with the Spirit."—Eph. v. 18. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service."—Romans xii. 1. Not only is this God's *will*, but it is his *command.* "Be ye holy, for I am holy." "Be ye perfect, even as your Father which is in heaven is perfect."—Matt. v. 48. "Without holiness shall no man see God." "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." —II. Cor. vii. 1. Not only is it a *command*, but Scripture declares it a *promise.* "Wherefore he is able to save them to the *uttermost* that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. It is declared in the *prayers* of Scripture. "And the very God of peace *sanctify* you *wholly;* and I pray God your whole spirit and soul and body be preserved *blameless* unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—I. Thess. v. 23, 24. Scripture also witnesses to its attainment. "Noah was a just man and *perfect* in his generations, and Noah walked with God."—Gen. vi. 9. "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."—II. Kings xx. 3. "And they were both righteous before God, walking *in all the commandments* and *ordinances* of the Lord *blameless.*"—Luke i. 6. "Let us therefore, as many as be *perfect*, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."—Philippians iii. 15. The word of God is ultimate. This state of grace is distinctly revealed as a doctrine and experience in the Scriptures. Commanded of God, it is of universal obligation, and it is our duty as believers to enter into it. He is not arbitrary in his demands. It is dishonoring to him to conceive that he would command what his children could not perform. His promises are not illusory: they are given for life and conduct. He does not mock his children by promising that which he will not bestow. "His promises are yea and amen to them that believe."

The provisions of the gospel are adequate for the complete sanctification of the believer. There is sufficient power in God's word, in Christ's work, in the Holy Spirit's agency, to accomplish it. Scripture holds it up as attainable and also attained, revealing unto us characters that have been perfect in the love of God.

This state of grace must follow the revelation of Jesus Christ. A lower standard we could not conceive as coming from God. No less provision could proceed from a holy God, and no less attainment could be demanded of his children. "God is love; the end of the commandment is love." He that dwelleth in love, dwelleth in God, and God in him." There is no fear in love, for perfect love casteth out fear. This state of grace is attainable in this life. "As it is true that without holiness no man shall see the Lord; unless we admit the doctrine of purgatory, the entire sanctification of the soul and its complete renewal in holiness must take place in this world." God's commands are to the living: they imply present obedience, and present as well as future reward. The promises of God are objects of present trust and fulfillment: they are conditional upon faith. When the conditions are fulfilled the blessing is bestowed. It must be antecedent to death. "Death of itself has no sanctifying or saving efficacy. Salvation is by the Holy Spirit through the blood of Christ, and no reason is apparent why the work of complete purification may not be wrought a moment before as well as a moment after the soul leaves the body; if one moment, many; and, for aught that is apparent, many years as well." "For every one that hath this hope purifieth himself, even as he is pure."—I. John iii. 3. "Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, nor known him." —I. John iii. 6. The Holy Spirit certifies to its own work. The work is supernatural, and also the evidence. The Spirit witnesses to the fact of holiness. It is a matter of consciousness: the word of God verified in human experience. All that the Holy Spirit accomplishes in the soul is revealed with more or less clearness to the consciousness. The Spirit that bore witness to the fact of pardon now manifests itself in the work of entire sanctification.

This constant communion of the Father and Son and Holy Ghost is frequently alluded to in Scripture. "Hereby *know* we that we dwell in him, and he in us, because he hath given us of his Spirit."—I. John iv. 13.

Perkins, John W., was born in Vermont in 1814, and died in Boston, Feb. 8, 1858. He entered the traveling connection in 1842, in Vermont Conference, M. E. Church, and in 1849 was transferred to the New England Conference, where he filled a number of prominent appointments. He was an able, faithful, and successful laborer. He was a good biblical student, and revivals were witnessed under his ministry in nearly all his fields of labor. Among his last words were, "I rest on the atonement, and my way is clear to heaven."

Perkins, William, a minister of the Methodist Episcopal Church South, was born in Goochland Co., Va., Aug. 2, 1800, and died in Missouri, Jan. 31, 1871. He was a local preacher for twenty-five years, but did not enter the itinerant connection until 1853. He filled various appointments on stations, circuits, and districts until 1870. He was a man of culture, but was simple and earnest in his manner. He was an able and useful minister.

Perkins, William, a lay delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charlestown, Md., November 3, 1820. Not having been permitted to attend a day-school, he gained his education in a Sunday-school, and much of it while acting as a teacher. Since the emancipation of the people of his race, he has been active in all measures for the advancement of education among them. He exerted himself influentially with the legislature of Maryland to secure an annual appropriation for colored schools. He is a member of the board of trustees of Janes Methodist Episcopal church, Charlestown, Md.

Perks, George F., M.A., an eminent English Wesleyan, was born at Madeley, Aug. 19, 1819, and was grandson to old Mr. Perks, the intimate and beloved friend of the saintly John Fletcher, of Madeley. Early left an orphan, Mr. Perks was happy in having a godly aunt (Mrs. R. Perks, of Wolverhampton), who responded with true womanly instinct to the mental and spiritual needs of her nephew, who, with humility and native modesty, sought her counsel, and acted upon her advice in the all-important matter of entering the ministry. His early life was devoted to close and systematic study, hence, when called to preach, he was logical and mathematically correct, his language was choice, his figures were rich, practical, and invariably drawn from Scripture. His discourses were eloquent and elegant, and redolent of scholarly attainments. None felt jealous of Mr. Perks, for he never put himself forward; but he was put into prominent positions by the love of his brethren. In 1865 one of the oldest American colleges conferred on him the diploma of M.A. In 1867 he was appointed one of the foreign missionary secretaries. Five years later he became secretary of the Conference, and the following year president. In every position held by him Mr. Perks rose gradually and surely in the estimation of his brethren and of the whole connection. In the mission house, as elsewhere, he pursued his duties to the last with the most intense earnestness and complete success. He literally died of overwork. He went to Rotherham Yorks to preach missionary sermons; during the evening sermon he was taken ill, and died the following night, May 26, 1877.

Permanent Fund.—The General Conference of 1864 appointed a board of trustees to hold the donations or bequests for the Methodist Episcopal Church. This board was organized under a charter from the State of Ohio, and has its office in Cincinnati. In 1872 the General Conference directed that any sums donated or bequeathed, but not specially designated for any benevolent object, should be appropriated to what it denominated the "Permanent Fund." The following are the provisions as contained in the Discipline:

"There shall be a fund known as 'The Permanent Fund,' to be held by the trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said trustees on first-class securities, and at as favorable rates as can be legally secured. It shall be the duty of all our ministers to obtain, as far as practicable, contributions to said fund, by donations, bequests, and otherwise. The interest accumulating from said fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of delegations appointed by the General Conference to corresponding bodies. 3. To make up any deficiencies in the salaries of the bishops. 4. To relieve the necessities of the superannuated and worn-out preachers, and of the widows and orphans of those who have died in the work."

Perrine, William Henry, D.D., was born at Lyons, N. Y., in 1827, and was converted at Sandstone, Mich., in 1840. He entered the ministry of the M. E. Church in 1851, and was stationed successively at Spring Arbor, Jackson, Hastings, Detroit, Adrian, Ann Arbor, and other important points in Michigan. He also served several years as Professor of Natural Science, Astronomy, and Belles-Letters in Albion College. He made a tour of the East in 1857–59, and being an artist, he produced a chromo of the Holy Land, which has been pronounced excellent and accurate. He was a member of the General Conferences of 1872 and 1876, from the Michigan Conference, in which his ministerial life has been spent.

Perronet, Charles, was one of the early Methodist ministers who had been educated at Oxford University, and became associated with the Wesleys. He accompanied Charles Wesley in his visit to Ireland, in 1747, and subsequently became an active and zealous minister. While he assisted Mr. Wesley, he does not appear to have been regularly identified with the Conference; though at his death, in 1776, he is spoken of as an itinerant Methodist preacher of more than twenty years faithful service. Shortly before his death he said, "God has purged me from all my dross; all is done away. I am all love."

Perronet, Edward, the son of Vincent Perronet, was a student in Oxford, and was included in the "Poetic Trio" with John and Charles Wesley. He was a man of great energy and personal courage. He passed with Mr. Wesley through many persecutions and severe trials. In 1748 his name is entered as an itinerant minister, but he became dissatisfied with Mr. Wesley's adhering so closely to the English church. For a time he was employed by Lady Huntingdon, but subsequently became pastor of a dissenting church. He died in 1792, his last words being, "Glory to God in the height of his divinity! Glory to God in the depth of his humanity! Glory to God in his all-sufficiency! Into his hands I commit my spirit." He is author of the hymn, "All hail the power of Jesus' name."

Perronet, Vincent, was an English clergyman, who took a deep interest in the work performed by Mr. Wesley. He was descended from Swiss-French parents, and was born about 1700. He received a university education, and became vicar of Shoreham. He was towards Mr. Wesley a warm friend and confidential counselor. The itinerants were ever welcomed into his church, though his parishioners persecuted and sometimes mobbed them. When he admitted Charles Wesley into his pulpit it is said they "roared, stamped, blasphemed, rang the bells, and turned the church into a bear-garden." The Wesleys were, however, subsequently successful, and preached without interruption. He was a man of deep piety, and was one of the brightest ornaments of the century.

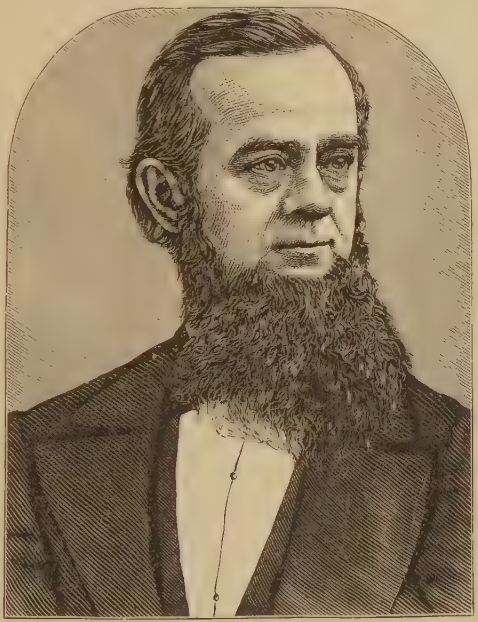
Perry, Benjamin Franklin, was born in Talbot Co., Ga., Feb. 13, 1836. He studied at Emory College, where, in 1855, he took the first honors of his class. The following year he was received into the Texas Conference, where he continued until the breaking out of the Civil War. He became chaplain in the Southern army, sharing all the hardships of the siege of Vicksburg. In 1864 he was appointed a missionary to Johnson's army. After the close of the war he returned to the pastoral work, and was for two years in charge of a female college. He died Sept. 23, 1868.

Perry, James H., D.D., an able minister of the Methodist Episcopal Church, was born in Ulster Co., N. Y., in 1811. He received the appointment of a cadet in the military academy at West Point, but sympathizing with Texan independence, he resigned his place in the third year of his connection, and accepted the appointment of colonel in the Texan army. Having raised a regiment in New York, he reached Texas in time to take part in the battle of San Jacinto. On his return home, attending a love-feast, he became deeply influenced by religious truth, and shortly after united with the church. In 1838 he entered the New York Conference, and filled many of the best appointments in both New York and New York East Conferences. He was also a delegate to the General Conference in 1856. When the Civil War broke out he accepted the command of the 48th Regiment of New York Volunteers, and died after the fall of Pulaski, of apoplexy, June 18, 1863. He was an able minister, a skillful debater, and a warm and devoted friend.

Perry, Solomon C., a minister in the M. E. Church, was born in Massachusetts, May 27, 1807. He was educated among the Congregationalists, but attending a Methodist church some seven miles distant, became converted, and entered the Wilbraham Academy. After completing his preparatory course, he attended and graduated at Brown University. He taught for a time in an academy, and was licensed as a local preacher. He entered the New York Conference in 1838, and after filling a number of excellent appointments, he was made supernumerary in 1860, in which relation he continued until his death, March 6, 1872.

Perseverance, Final, is in theological writing used to designate the doctrine that those who are truly converted shall never finally fall from grace, but shall hold out to the end and be saved. The doctrine is logically derived from that of election and reprobation. If persons are elected from eternity without foresight of either faith or good works, but chosen to salvation, it follows necessarily that having received the Spirit, which the elect alone receive, they are assured of eternal life. Hence all Calvinistic churches adopt, as an article of faith, the doctrine of the final perseverance of the saints. Arminian churches, on the contrary, believing that salvation depends upon the proper exercise of free will in yielding to the influence of the Divine Spirit, and that persons who have yielded may again reject the influences of the Spirit and fall into sin, do not believe that those who are converted will necessarily be saved. They ground their belief further on the warnings which are given by our Saviour and his apostles, in teaching the necessity of watchfulness and prayer, in the warnings against falling away contained in many passages of Scripture, and the express declaration that some had been made "shipwreck of faith" and had fallen away. And even the Apostle Paul, who had such exceeding visions of glory, felt it necessary to keep his body under lest he himself should become "a cast-away." Besides, this doctrine places the Christian higher than Adam stood in his primeval state, for though created in the image of God he was liable to fall. It is also believed to encourage indifference and disobedience by removing the thought of all danger of falling from the mind of the regenerate. The Methodist Churches, being Arminian in theology, totally reject the doctrine of the necessary perseverance of the saints, while at the same time they teach that the prayerful and obedient, while they remain in that condition, can never be separated from the love of God which is in Christ Jesus. They believe it, however, to be necessary to use all diligence to make their "calling and election sure."

Pershing, Israel C., D.D., president of the Pittsburgh Female College, was born in Westmoreland Co., Pa., in 1827. By close application and by his own efforts he succeeded in preparing himself for college. Early in life he was converted, and united with the M. E. Church. In 1844 he entered college, and by personal sacrifice and effort graduated from Jefferson College, at Canonsburg, Pa., in 1850, bearing away the highest honors in a class of fifty-five. He entered the Pittsburgh Conference the same year, and after filling various prominent appointments, he was, in 1859, elected president of the Pittsburgh Female College, where he has since remained. Dr. Pershing is well known as an educator, and has also aided the church largely in dedicatory services and special efforts in freeing churches from debt. He was a member of the General Conferences of 1864, 1868, 1872, and 1876, and was one of the assistant secretaries in the last two Conferences; and has been secretary of the Pittsburgh Conference for twenty-three years.


REV. I. C. PERSHING, D.D.

Peru, Ill. (pop. 3650), is situated in La Salle County, on the Chicago, Rock Island and Pacific Railroad. This region was embraced in one of the oldest Methodist circuits in the State. But this being a comparatively small town did not appear by name on the records of the M. E. Church until more recently. It is in the Rock River Conference, and reports about 30 members, 92 Sunday-school scholars, and $2000 church property. The German M. E. Church have an organization, and report about 60 members, 60 Sunday-school scholars, and $1500 church property.

Peru, Ind. (pop. 3617), the capital of Miami County, is situated on the Wabash River, and on the Indianapolis, Peru and Chicago Railroad. Methodism was introduced in 1832, when it was called Cumberland, by Rev. W. M. Rayburn, a local preacher, who formed a class of eight persons. The first church edifice was erected in 1836, and shortly after a Sunday-school was organized. The first church erected was replaced, in 1849, by the present brick edifice. It was for many years the head of a large circuit, but became a station prior to 1857. It has several times been the seat of the Annual Conference. It is in the North Indiana Conference, and reports for 1876, 290 members, 300 Sunday-school scholars, and $21,000 church property. The German M. E. Church has about 60 members, 50 Sunday-school scholars, and $1000 church property. The African M. E. Church has also erected a brick edifice.

Peters, John, a minister of the United Methodist Free Churches, was born in Ireland, Dec. 10, 1795. He pursued an academical education, with a view of entering the Presbyterian ministry. Subsequently he was converted, and became a member of the Wesleyan Methodist Society, and was employed as a teacher in the county of Antrim for twelve years, being leader and local preacher. In 1835 he sympathized with the movement of the Methodist Reformers, and went to Manchester, and was admitted into the itinerant ministry of the Wesleyan Association. In 1837 he was elected a member of the connectional committee, which position he retained for twenty-seven years successively. He was corresponding secretary three terms; he was also connectional secretary. In 1845 and in 1851 he filled the presidential chair. He traveled twenty-nine years, and was highly esteemed on all his charges. His health then gave way, and he died May 7, 1865. Mr. Peters was no ordinary man; impulsive, quick, and witty, he was, nevertheless, "punctual and methodical in his arrangements. He was studious in his habits, a good tactician, a fervent speaker, an able preacher, and a holy man."

Petersburg, Va. (pop. 18,950), is situated on the Appomattox River, 22 miles south of Richmond. Methodism was introduced in this place by Robert Williams, in February, 1773. Two men, Gresset Davis and Nathaniel Young, merchants of this place, being in Norfolk, invited Mr. Williams to come and preach for them. He accepted the invitation, and preached in an old theatre fitted up for the use of all denominations. The infant church was severely persecuted. At one time, when Hope Hull and John Easter were holding a meeting, a mob, "with yells and curses, burst in among the worshipers, throwing lighted squibs and fire-crackers. Meanwhile another band brought up a fire-engine and played a stream of water into the house till every light was put out. Soon the place was involved in darkness, save where a bursting fire-cracker gave a momentary gleam, and the whole congregation was routed and driven from the place." In the midst of these persecutions, however, they continued to preach as occasion furnished opportunity. Petersburg was at first included in the Brunswick circuit. The old theatre was abandoned and a church was built on Harrison Street; but during the Revolutionary War it was occupied by the soldiers, first as barracks, then as a hospital, and was finally destroyed by fire. After the loss of the church several persons opened their private dwellings for preaching. Soon after the close of the war a second Methodist church was built. It was started by Mr. Davis, who headed the subscription-list with £50. This house, which stood in Market Street, is described as "very small and unique of its kind, and showing any amount of props, beams, and girders." In 1792 Petersburg first appears on the annals of the M. E. Church, John Lindsay being appointed pastor, and an Annual Conference was held Nov. 15, 1793. Here is located the Southern Female College, founded in 1861, and under the control of the M. E. Church South. Methodism in this city, at the division of the M. E. Church in 1845, adhered to the M. E. Church South, since which time the African M. E. Church has organized a society. The city is within the bounds of the Virginia Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Washington Street	552	......	....
Blandford	35	......	....
Wesley Chapel	130	......	....
Market Street	328	......	....
High Street	525	......	....
African M. E. Zion Church	350	......	....
Colored M. E. Ch. of America	70	......	....

Petrie, John, is a layman of the United Methodist Free Churches, England, who in the earlier days of the body held a distinguished place in its counsels. He is now in extreme old age. He held the office of connectional treasurer from 1838 till 1854, and was chapel treasurer from 1860 till 1869. Mr. Petrie resides in Rochdale, the town of the Right Honorable John Bright, with whom he was associated in the agitation for the repeal of the corn laws. Mr. Petrie was a member of the council of the Anti-Corn League, and his portrait appears in the historical painting which gives the likenesses of the leaders of that famous association.

Petty, Asbury L., was born in Guernsey Co., O., Sept. 18, 1831, and was educated at Muskingum College. He was converted in his early youth, and after his education he spent some time in teaching school. He joined the Pittsburgh Conference in 1853, and has given twenty-five years of uninterrupted service in the itinerancy, having never been supernumerary or superannuated. Among his chief appointments are Asbury chapel, near Fifth Avenue, Pittsburgh, Wellsville, Steubenville, Uniontown, Cambridge, Sewickly, and Arch Street, Alleghany. He was presiding elder of West Pittsburgh and Cambridge districts. He was appointed by the General Conference of 1876 a member of the publishing committee of the *Pittsburgh Christian Advocate* for a term of four years.

Pewed Churches.—In the early history of Methodism all the churches were built with free seats. Mr. Wesley required this, and yet before his death he permitted pews to be set apart in the gallery in a few churches. The General Conference of 1784 directed that all the churches "be built plain and decent, but not more expensive than is absolutely unavoidable." Subsequently, in 1820, they added, "and with free seats." In 1852, however, this rule was modified by adding, "wherever practicable." The reason which was early assigned for this rule was, "the necessity of raising money will make rich men necessary to us; but if so, we must be dependent on them, yea, and governed by them, and then farewell to Methodist discipline, if not doctrine, too." This remained in the Discipline until 1872. Pewed churches were early introduced in New England, where free churches are almost unknown. In the Middle States the churches were free until about 1830, when a pewed church was erected in New York, and shortly afterwards in Baltimore and Philadelphia. At present the churches throughout the Middle States, and throughout the East and South generally, have free seats, except a few in the larger cities. In New England, New York, Northern Ohio, and Michigan a large proportion of the churches are pewed.

Phayre, Rev. John, was born in Dublin, Ireland, May 12, 1790. He united with the Wesleyan society in Dublin when quite young. In the year 1817 he emigrated to America, and became connected with old Forsyth Street church, New York, in 1819. He was licensed to preach in 1840, and was subsequently ordained deacon and elder. He was an untiring worker, and during his forty-two years as an exhorter and local preacher he devoted himself especially to work at the Almshouse, House of Refuge, Home for Old People, asylums, hospitals, and Penitentiary of New York. He was devotedly attached to Methodism, and his house was the home of the itinerants. He was a fine preacher, gifted in prayer, cheerful and happy in his ways, very circumspect and gentlemanly in his bearing. His illness was brief and severe, but his death was triumphant, in the early part of 1867.

Phelps, Arza J., a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Elizabethtown, N. J., in 1814; was licensed to preach when twenty-one years old, and joined the Oneida Conference in 1834. He was for twelve years a member of the publishing committee of *The Northern Christian Advocate*. He represented the Black River Conference in the General Conference in 1852, 1856, and 1868.

Philadelphia.—As early as 1767, Captain Webb held the first Methodist service in Philadelphia. Dr. Wrangle, a Swedish missionary, who had preached in Philadelphia, and who was acquainted with Mr. Wesley's writings, on leaving that city had recommended his members to hear any of Mr. Wesley's preachers who might visit the city. Hence the way was prepared for Captain Webb's reception. In 1768 he organized a class of seven members, who met in a sail-loft, which was near a drawbridge then existing on Dock Creek, at Front Street. The house has long since given place to others. He visited the city occasionally during 1769, and additions were made to the society. In October of that year Messrs. Boardman and Pilmoor, missionaries sent by Mr. Wesley, arrived in the city. Boardman, after having preached a few sermons, went to New York. Pilmoor, remaining in the city, went to the commons and preached in the stage of the race-course at Franklin Square. Subsequently he preached on the State-house steps on Chestnut Street. He wrote Mr. Wesley that he found "about a hundred members."

About a month after his arrival, in November, 1769, St. George's church, on Fourth Street, was offered for sale, as the members of the German Reformed Church, who had built it, had become embarrassed. Captain Webb fortunately arrived in the city, made a contribution himself, and assisted Mr. Pilmoor in raising a sufficient sum of money to secure the purchase. It was then in a wholly unfinished state; the walls were unplastered, there were neither windows nor doors, and the floor was not laid. But in that unfinished condition it was occupied by the society, with some slight improvement, until the British occupied the city during the Revolutionary War. For a time it was used by them as a cavalry school. Notwithstanding its plain and unfinished condition, it was frequented by many able men. Among others, John Adams notices, in his diary in 1774, his listening to Captain Webb and his high appreciation of his services. That church still remains, and is the oldest Methodist church in America.

In 1770, John King came to Philadelphia from England, but Mr. Pilmoor, doubting his proper qualifications for the ministry, refused to encourage him, and he commenced services in the "Potter's Field," now Washington Square, where he accomplished such a work that Mr. Pilmoor cordially received him.

In 1771, Asbury and Wright arrived in Philadelphia, and, by interchange with Pilmoor and Boardman, occasionally occupied the pulpit. Here Mr. Asbury formed the acquaintance of Mr. Roberdeau, who afterwards, as General Roberdeau, introduced Bishops Coke and Asbury to General Washington.

In 1773, Mr. Rankin arrived from Europe, having been appointed a general superintendent of the work in America. He called together the ministers, and held the first Annual Conference on the continent, in St. George's church, July 14, 1773. Eight preachers were present besides Boardman and Pilmoor, who were about returning to England. All of them but two were from Europe. Two whose names appear in the minutes were not present. At that Conference 180 members were reported in the society in Philadelphia. This embraced not only the city, but a few appointments in the vicinity. At the Conference held in the same place in the following May, the number was reported at 204; and in 1775 at 190.

The Revolutionary struggle was already commencing, and was beginning seriously to affect the work. The following year the Conference was held in Baltimore, and the number of members reported was 137; and in 1777 the number was reduced to 96. In 1778 no report was made. In 1779 there were only 89 members; in 1780, 90 members; while in 1781 and 1782 the name of Philadelphia disappears from the minutes, and the numbers are given for the State of Pennsylvania. In 1783 Philadelphia reappears with 119 members. The war having closed, we find, in 1784, 470 reported.

In 1789, Rev. John Dickins was appointed book steward, and also in charge of the Philadelphia station. From that time Methodist books were published in Philadelphia until 1804, when the Concern was removed to New York. In 1790, Richard Whatcoat was stationed in Philadelphia, while Mr. Dickins is announced as "superintendent of the printing and book business." In that year a small brick building called "Ebenezer," in Second Street below Catharine, was opened for divine service. It was the first house of worship erected by the Methodists in Philadelphia, and was not built until twenty years after the purchase of St. George's; though class- and prayer-meetings had been established in that neighborhood for some years previously. It was superseded by another edifice on Christian Street, between Third and Fourth, in 1813, which was rebuilt in 1851. A cemetery was attached to this church, in which several itinerant ministers in Philadelphia were interred. In 1794 a place of worship was erected for the colored people. It acquired a large membership, and was under the discipline of the "Methodist Episcopal Church" until 1816. It then became independent, and was organized with other colored churches into the "African Methodist Episcopal Church," with Richard Allen, one of their principal local preachers, as bishop. In 1796 a second place of worship was opened for the colored people in Brown Street, and was called "Zoar." This society still remains in connection with the church. In 1793, and also in 1797 and 1798, the city was visited with the terrible scourge of the "yellow fever," and in the latter year Mr. Dickins—who was one of the few ministers who remained at his post in the city—was swept away. He was succeeded in the book business by Ezekiel Cooper.

At the time of the introduction of Methodism into Philadelphia, other denominations were comparatively strong. The Episcopalians had four churches; the Presbyterians three; the Friends two; and other leading denominations had at least one church each. The wealth of the city—like that of the State—was chiefly in the hands of the Friends and of the Episcopalians. William Penn, the proprietor, though a "Friend," was of a family connected with the English Church, and the officers of the government appointed by the British Crown were chiefly of that denomination. The son of William Penn, who succeeded as proprietor of Pennsylvania, was disciplined by the Friends for his light, irreligious habits; and leaving their communion, he attended the Episcopal services. From time to time those who were dissatisfied with their strictness of discipline left the Friends' society and united with the same body. The landed property of Pennsylvania, being chiefly in the hands of the Penn family, thus passed into the hands of these two churches. The Presbyterians having settled in New Jersey, many of them formed business relations in the city and rapidly acquired considerable property. The real estate at that time being very low, it formed, by its subsequent rise, the foundations of the fortunes of all the older families. Methodism had no such help. Its friends were generally poor, and it encountered strong opposition from most of the established bodies. Notwithstanding this opposition, however, it continued to increase, and in 1800, a number of families leaving St. George's church, purchased a part of Whitefield's Academy, and in 1802 founded the "Union church." The old building was removed in 1833, and the present church, adjoining the Merchants' Hotel, was erected. From its commencement the Union church was a distinct body, but for many years the other churches remained in the same pastoral charge with St. George's. In the lapse of years, however, the charge was separated into distinct churches. The growth of the Methodist churches has been steady though not rapid. The original buildings were plain, unpretending structures, of which only St. George's remains. "Trinity church," built in 1842, was the first church erected of more modern architecture, and was for many years the chief centre of the Methodistic wealth and influence. It was the first pewed church, and the first to introduce an organ. Other commodious and beautiful structures have since been erected, the most beautiful of which is the Arch Street church, at the corner of Broad.

In 1866 a building at 1018 Arch Street was purchased by the Philadelphia Conference Tract Society, subscriptions and donations having been made by a number of gentlemen for that purpose. The lower story was occupied as a book-store, while the upper rooms were set apart for the bishop's office and for the Church Extension Society, and for a Historical Society and other purposes. Subsequently the adjoining building, 1020, was purchased, and the entire edifice was remodeled, affording a convenient hall for preachers' meetings and for other services. The room for the book-store is spacious and well arranged. In 1870 a large and commodious building was dedicated as a "Home for the Aged." It is situated on a large block of ground on Lehigh Avenue and Thirteenth Street, and was erected through the efforts of benevolent ladies. This property is now valued at nearly $200,000. In 1878 the Board of Church Extension erected a building at 1026 Arch Street, and in 1879 steps were taken by the ladies for an orphanage.

In 1829 a number of members seceded, and established a "Methodist Protestant Church." For a time it appeared to have success, and several additional churches were erected. All these, however, have either disappeared or have reunited with the parent body. In 1846 services were commenced in the German language, and after several years of toil a German church was erected on Girard Avenue. The growth has been slow. At present there are in the corporation, which embraces the entire county of Philadelphia, of M. E. Church buildings, 86 English, 2 German, and 5 belonging to the colored population. The English white churches are united with the Philadelphia Conference; the Germans are under the care of the East German Conference; and the colored under the care of the Delaware Conference. There are now reported 25,606 members and probationers, 26,471 Sunday-school scholars, and church property valued at $2,538,035. The African Methodist Episcopal Church has 6 churches, besides several missions, and reports 2860 members, 1380 Sunday-school scholars, and church property valued at $127,100. The Free Methodists have 1 church, with 48 members, 50 Sunday-school scholars, and church property valued at $7000. There is also a small organization of Primitive Methodists. The African Zion Church has 1 building, but no statistics have been furnished; and there are a few small congregations of Union and other colored branches. The following table presents the names, date of erection, and the number of members, embracing probationers, together with the value of church property and the number of Sunday-school scholars, as shown in the minutes of 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1769	St. George's	395	300	$39,000
1790	Ebenezer *a*	649	325	60,000
1796	Zoar (colored)	365	355	18,000
1797	Germantown, Haines St. *b*	460	394	30,000
1801	Union *c*	300	127	50,000
1894	Kensington *d*	665	700	45,000
1816	St. John's *e*	749	723	38,000
1816	Nazareth *f*	501	375	40,000
1816	Salem *g*	557	393	20,000
1818	St. James' *h*	162	200	18,500
1819	Holmesburg *i*	91	117	9,000
1829	Asbury	310	360	19,800
1832	Fifth Street	487	410	31,000
1833	St. Paul's *j*	647	475	30,000
1833	Frankford, Paul Street	541	550	31,000
1833	Manayunk, Mount Zion *k*	371	455	48,000
1833	Bustleton *l*	152	193	16,500
1834	Haddington	118	190	17,000
1834	Somerton	111	75	5,000
1834	Western	256	152	65,000
1834	Bethel *m*	953	650	90,000
1834	Front Street *n*	391	323	45,000
1836	Mount Carmel	114	160	24,000
1837	Emory *o*	295	283	15,000
1837	Green Street *p*	426	414	50,000
1838	Wesley (colored)	100	116	2,000
1840	Cohocksink *q*	665	488	35,000
1840	Milestown	148	146	8,500
1841	Sanctuary	140	105	22,000
1841	Wharton Street	792	1058	47,000
1841	Trinity	369	328	60,000
1843	Twelfth Street	426	615	47,000
1844	Chestnut Hill	80	102	8,000
1847	Port Richmond	258	269	17,000
1847	Manayunk, Ebenezer	323	400	24,000
1848	Fletcher *r*	272	190	55,000
1848	Summerfield	750	753	22,000
1850	Bridesburg	179	217	9,500
1851	Falls of Schuylkill	158	240	20,000
1853	Christ Church *s*	175	283	60,000
1853	Hedding	271	130	35,000
1854	Broad Street	375	320	30,000
1854	Tabernacle	444	512	$40,000
1855	Eleventh Street	266	346	30,000
1855	Pitman *t*	240	291	35,000
1855	Central	600	327	30,000
1856	Germantown St. Stephen's	286	266	35,000
1856	Hancock Street	266	319	21,000
1856	Scott	505	632	40,000
1857	Messiah *u*	220	300	22,500
1858	Twentieth Street *v*	514	703	55,000
1858	Twenty-eighth Street *w*	57	200	8,900
1858	Roxboro', Ridge Avenue	74	137	16,000
1859	Paschalville	215	142	18,000
1859	Siloam *x*	461	858	50,000
1860	Spring Garden	528	600	90,000
1860	Nineteenth Street	235	316	40,000
1860	Fortieth Street	216	195	40,000
1861	Girard Avenue (German)	104	85	22,500
1862	Arch Street	494	467	260,000
1863	Twenty-ninth Street *y*	73	225	15,000
1863	Christian St *z*	123	175	22,000
1866	Centenary *aa*	365	511	30,000
1867	Cambria	67	117	2,500
1867	Olivet	62	90	1,500
1868	Fitzwater Street	224	175	22,000
1869	Memorial *bb*	372	394	17,000
1869	Franklinville	80	160	4,000
1869	Epworth	98	100	3,000
1870	Roxboro', Central	146	233	20,000
1870	Frankford Avenue	409	371	22,500
1871	Tacony	25	150	2,500
1872	Lehigh Avenue	90	225	5,000
1872	York Street (German)	34	76	8,000
1873	Cumberland	520	1030	45,000
1873	Park Avenue	129	233	45,000
1873	Grace	445	513	110,000
1873	North Penn (colored)	56	59	1,700
1873	North Broad Street	47	100	2,000
1874	East Montgomery Ave	293	265	40,000
1874	Eighteenth Street	205	320	30,000
1874	Bethany	170	220	9,000
1874	Belmont	73	107	4,000
1874	Kingsley	107	100	14,000
1875	Tasker	114	.....	5,000
1875	Frankford (colored)	36	30	800
1875	Germantown (colored)	66	60	1,700
1875	Orthodox Street	282	390	2,000
1875	Sepviva	.....	.....	....
1875	Spring Garden Mission	130	227	10,000
1876	Frankford, Central	289	277	18,000
1876	Aramingo	46	120	3,000
1876	Mount Airy	...	.....	3,500
	Total	25,606	26,471	2,538,035
	AFRICAN M. E. CHURCH.			
	Bethel	1647	434	70,000
	Union	583	317	22,100
	Allen	155	225	10,000
	Frankford	196	137	15,000
	Germantown	167	87	4,500
	West Philadelphia	155	180	5,500
	Free Methodists	48	50	7,000
	African Zion Church	...	......	....

Philadelphia Conference, M. E. Church, is one of the original six Conferences organized by the General Conference of 1796. "It embraced part of New York, New Jersey, all that part of Pennsylvania which lies on the east side of the Susquehanna River, the State of Delaware, and all the rest of the peninsula." In 1812 its boundaries included "the whole of the peninsula between the Chesapeake and Delaware Bays, and all that part of Pennsylvania lying between the Delaware and Susquehanna Rivers, except what was included in the Genesee Conference, and all the State of New Jersey, with Staten Island." This sentence was added in 1816: "and so much of the State of New York as now is, or at any time may be, attached

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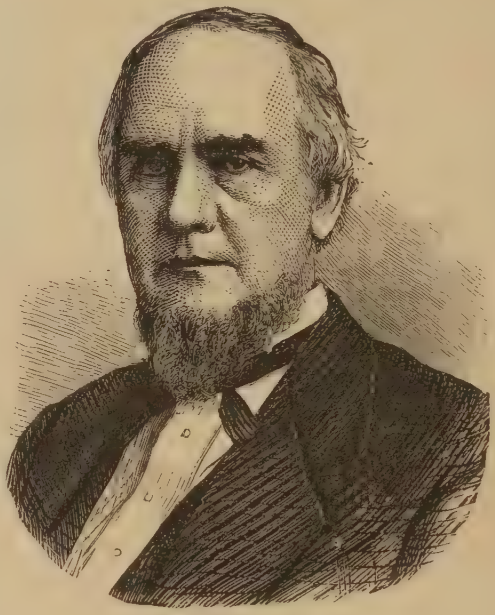
a Rebuilt in 1818 and in 1851.
b Rebuilt 1823 and 1858.
c Rebuilt 1833.
d Rebuilt 1855.
e Rebuilt 1850.
f Rebuilt 1827.
g Rebuilt 1819 and 1841.
h Rebuilt 1864.
i Rebuilt 1874.
j Rebuilt 1837.
k Rebuilt 1842.
l Rebuilt 1868.
m Rebuilt 1844 and 1874.
n Rebuilt 1857.
o Rebuilt 1852.
p Rebuilt 1854.
q Rebuilt 1857.
r Rebuilt 1873.
s Rebuilt 1870.
t Rebuilt 1873.
u Rebuilt 1875.
v Rebuilt 1871.
w Rebuilt 1871.
x Rebuilt 1868.
y Rebuilt 1875.
z Rebuilt 1874.
aa Rebuilt 1874.
bb Rebuilt 1876.

to the Bergen and Hamburg districts." The territory originally included in this Conference was very extensive, and out of it have been organized New Jersey, Newark, Central Pennsylvania, Wilmington, and portions of Wyoming and Genesee Conferences. The General Conference of 1876 defined its boundaries as follows: "On the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River, excluding Harrisburg, on the north by the north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows circuit." In Philadelphia the first three Methodist Conferences in America were held, in the years 1773, 1774, and 1775. Owing to the Revolutionary War, Conference was not again held in the city until May 18, 1788. Since that time a Philadelphia Conference has been annually held. The Philadelphia Conference has always been a central and influential body in Methodism. Prior to the delegated Conference of 1812, the ministers belonging to the Philadelphia and Baltimore Conferences composed more than one-half the members of the General Conference, which during that period met in Baltimore. It has been a patronizing body to Dickinson College and to several seminaries; but with the present arrangement of boundaries it has no literary institution under its patronage within its limits. It has led all the Conferences in the amount of its missionary collections. Its statistics for 1876 are: 259 traveling and 326 local preachers, 49,579 members, 368 Sunday-schools, and 58,075 Sunday-school scholars, 315 churches, valued at $3,813,755, 95 parsonages, valued at $406,350, $43,221 for missions.

Phillips, John Milton, one of the book agents in charge of the Methodist Book Concern at New York, was born in Montgomery Co., Ky., March 26, 1820. He was a son of one of the old Methodist families, his father being Rev. William Phillips, who was elected assistant editor of the *Western Christian Advocate* in May, 1836, and died in August following. Mr. John M. Phillips became a resident of Cincinnati in 1834, and five years later, at the age of nineteen, he united with the Methodist Episcopal Church, and entered the Western Methodist Book Concern in that city, and remained in the business department of that publishing house until 1872, when he was elected book agent at New York. During his residence in Cincinnati he was for four years president of a fire insurance company, and for an equal number of years president of a life insurance company. In 1872, on the introduction of lay delegates into the General Conference, he was elected a lay delegate to that body by the Cincinnati Lay Electoral Conference. He was subsequently elected one of the General Conference secretaries, being the first layman ever appointed to that office, and later in the same session was elected book agent. Both he and his colleague, Dr. Nelson, were unanimously re-elected to the same office in 1876. He was again re-elected to that office in 1880. Mr. Phillips is treasurer of the Missionary Society, having succeeded Dr. Nelson in that office. He is also a manager in several church boards.


JOHN MILTON PHILLIPS.

Phillips, N. H., a member of the North Indiana Conference, was a member of the General Conferences of 1872 and 1876. He has filled a number of the most prominent appointments in his Conference.

Phillips, Philip, a distinguished singer, was born in Chautauqua Co., N. Y., Aug. 13, 1834. He early developed musical talent, and at the age of nineteen devoted his whole time to musical science and practice. His first published work was "Early Blossoms," of which 20,000 copies were sold. It was followed by "Musical Leaves," of which over a million have been distributed. Mr. Phillips, during the Civil War, entered earnestly into the work of the Christian Commission, and published "Hymn Songs" for the Soldiers' Orphan Home at Iowa, the proceeds being devoted to that object. This was followed by "The Singing Pilgrim," of which 800,000 copies have been sold. In 1866 he became musical editor in the Methodist Book Concern, at New York, and issued the "New Hymn and Tune Book" and the "Standard Singer." In 1868 he visited England, and prepared for issue by the Sunday-School Union his "American Sacred Songster" and other works. In 1872 he visited England a second time, and on his return he proceeded by San Francisco on a tour round the world, visiting the Sandwich Islands, Australia, New Zealand, Palestine, Egypt, and India, holding evenings of song sometimes in churches of large cities; at other times beneath the shade of wide-spread banyan-trees, or amidst cinnamon-groves. Returning, he visited Naples, Rome, Florence, Genoa, and the leading cities of Europe, and, reaching England, gave two hundred nights of song for the Sunday-School Union and other Christian objects, and returned to New York without having made a single disappointment. Mr. Phillips has the honor of leading in introducing these evenings of song, and is the first who has thus belted the globe.

PHILIP PHILLIPS.

Phillips, William, a minister of the Ohio Conference of the M. E. Church, was born in Jessamine Co., Ky., May 7, 1797. He very early manifested talents of a superior order, especially for writing, and some of his earliest effusions in poetry were humorous and ingenious. In 1828 he united with the church, and shortly afterwards was licensed as a local preacher, and three years afterwards he joined the Kentucky Conference. In 1835 he was appointed by the book committee assistant editor of the *Western Christian Advocate*, and was re-elected to that post by the General Conference of 1836. In a few weeks, however, he was seized with a violent attack of fever, and died on the 26th of June, 1836. He was an able minister, possessing a mind of more than ordinary strength, which was well stored with useful knowledge.

Phillips, William Henry Harrison, Ph.D., late professor in Genesee College, was born in Loughboro', Ontario, July 25, 1841, was graduated from Wesleyan University in 1865, and afterwards studied in the universities of Berlin, Paris, and Heidelberg. He was appointed teacher of Mathematics in the Wesleyan Academy, Wilbraham, Mass., in 1868, Professor of Natural Sciences in Genesee College in 1869, and teacher in the Providence Conference Seminary in 1870. He was also acting principal in the latter institution. He was engaged in establishing graded schools in Vermont, in 1871, and became, in the same year, again teacher of Mathematics in the Wesleyan Academy.

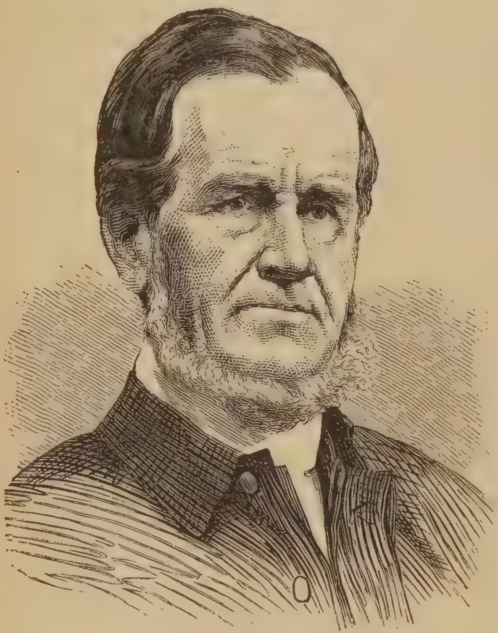
Phillips, Zebulon, a member of the Troy Conference, was elected assistant book agent in New York in 1852, and served until 1856, when he declined a re-election. He entered the Troy Conference in 1834, and filled a number of the most important appointments, and was a delegate to the General Conference in 1852 and 1856.

Phœbus, William, one of the early Methodist ministers, was born in Somerset Co., Md., in August, 1754. He was admitted on trial in 1783, and was present at the Christmas Conference, when the church was organized under the superintendence of Coke and Asbury. After traveling for some ten years he located, but again entered the ministry. In 1798 he located again, and engaged in the practice of medicine in New York, and retained his position as local preacher and medical practitioner until 1806, when he re-entered the traveling ministry. In 1824 he was placed on the superannuated list, where he remained until his death, in New York, Nov. 9, 1831. Dr. Phœbus had a mind of great vigor, and had acquired a large stock of information. He delighted in the study of old authors, in examining the early records of the church, and in comparing the different systems of church order and government. His preaching was profound and solid, and very acceptable to the thoughtful class of readers.

Phœnixville, Pa. (pop. 5292), is in Chester County, on the Philadelphia and Reading Railroad. Methodist preaching was introduced by Rev. Samuel Lewis, a local preacher, in 1826, in a school-house which is now used as a paint-shop in connection with the Phœnix Iron Works. About the same time a class of twelve members was formed, and the place became a regular appointment on Wayne or Waynesburg circuit, in which David Best and David Fidler were preachers. The first M. E. church was erected in 1828, and occupied the site of the present parsonage. The present house was built in 1854. The town became a station in 1859, and in 1860 reported 229 members, 190 Sunday-school scholars, and $8000 church property. The African M. E. Church have a building donated to them by the Phœnix Iron Company in 1870. The following are the statistics reported for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	328	258	$28,000
African M. E. Church	50	20	2,000

Pickard, Humphrey, D.D., of the Methodist Church of Canada, was born at Frederickton, N. B., June 10, 1813. He was graduated from Wesleyan University in 1839, joined the English Wesleyan Conference in the same year, and entered the pastoral work in the province of New Brunswick. In 1842 he was chosen principal of the Mount Allison Wesleyan Academy, at Sackville, N. B., and in 1866 president of the same institution. In 1869 he was appointed editor of *The Provincial Wesleyan*, and book steward of the Wesleyan Conference Office, Halifax, N. S. He was president of the Wesleyan Conference of Eastern British America in 1862 and 1870.



REV. HUMPHREY PICKARD, D.D.

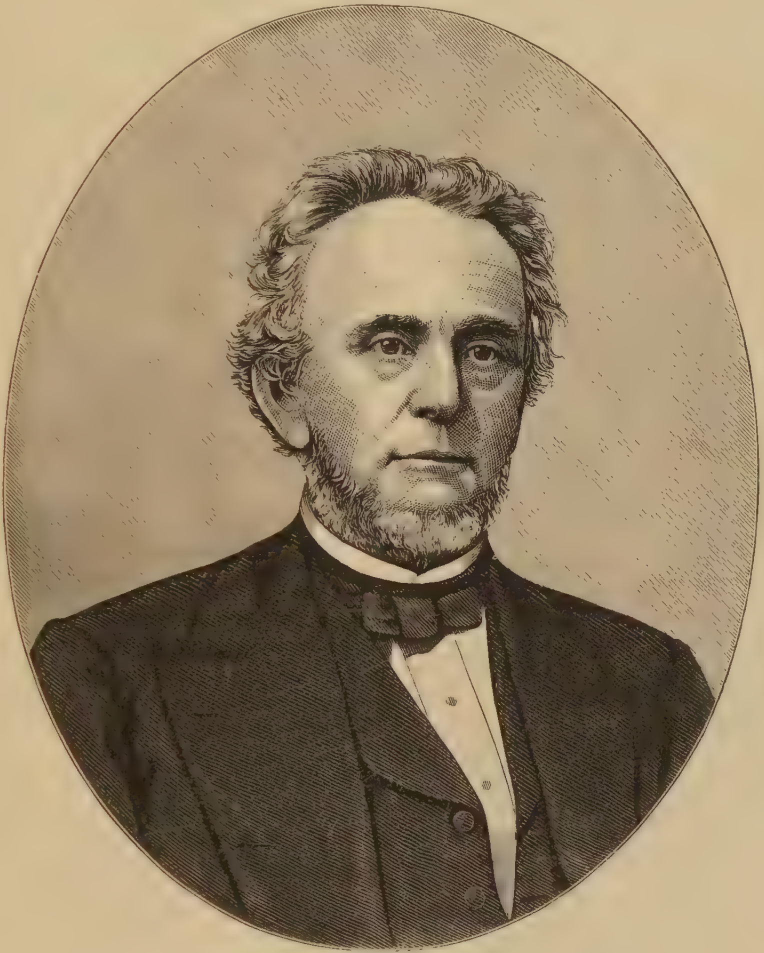
Pickard, Thomas, a professor in Mount Allison Wesleyan College, Sackville, N. B., was born at Frederickton, N. B., in October, 1819. He was graduated from Wesleyan University in 1840. In 1848 he was appointed teacher of Mathematics and Natural Sciences in the Wesleyan Academy, Sackville, N. B., and in 1866, Professor of Mathematics in Mount Albion Wesleyan College, in the same place.

Pickering, George, one of the oldest and ablest ministers in New England, was born in Talbot Co., Md., in 1769. At the age of eighteen he experienced religion in Philadelphia, and in the face of great opposition joined the M. E. Church, and received his first appointment, in the Baltimore Conference, in 1790. In 1792 he was sent to New England, where he remained during a long ministerial life. He was stationed in Boston, Lynn, Lowell, Cambridge, Salem, Marblehead, etc., and was at four different periods presiding elder of Boston district. Besides the regular work, he was frequently engaged as financial agent for literary institutions and for embarrassed churches, and was distinguished for his tact, enterprise, and success. On one occasion he went on a tour through Delaware and Maryland, collecting for a chapel in Boston. He was a man of marked character. "His distinguishing traits of mind were penetration, clearness, decision, a tenacious memory, an inventive genius, a firm yet cautious judgment, prudence, a peculiar quaintness of humor, and an elevated taste. A spirit of prayer, in a strong and bright flame, burned upon the altar of his heart, and his sense of heavenly things often glowed with rapture. He was a popular preacher, a sound divine, a cheerful and self-sacrificing itinerant, an able and patient ruler, and was successful in bringing many souls to Christ. He lived to see the church, which was but commencing its career in New England, grow to be one among the strongly-established churches of the land. At the age of seventy-seven he died, at Waltham, Dec. 8, 1846, having been a traveling preacher for upward of half a century, and being at the time of his death the oldest effective traveling preacher on the globe. The last word which was caught from his failing lips was, 'Glory.'"

Pickett, John R., a distinguished member of the M. E. Church South, was born April 2, 1814, in Fairfield District, S. C., and was brought up under the influence of pious friends. He was converted in 1831, and entered the South Carolina Conference in 1835. He had not the advantages of an early education, but was remarkable for his power in the acquisition of languages. He had also a strong passion for metaphysical topics, and read very extensively under the German masters. He was a student in almost all branches of literature. Many of his friends remember the immense polyglot Bible which he carried with him in a huge tin case for years, and which was his daily companion. He was genial, self-possessed, and cheerful, and had the simplicity of a child both in and out of the pulpit. He was thoroughly attached to all the doctrines and economy of Methodism, and prosecuted the work of his ministry with intense earnestness. He died March 15, 1870.

Picture Lesson Paper, a small illustrated paper published by the M. E. Church especially for the infant department of the Sunday-schools. In 1872 it had a circulation of 39,000. In 1876 it attained the maximum circulation of 125,000, and during that year there were issued 1,312,500 copies. It is edited by J. H. Vincent, D.D., and is published by Nelson & Philips, book agents, at New York.

Pierce, George Foster, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Greene Co., Ga., Feb. 3, 1811. He is the son of Lovick Pierce, one of the most distinguished ministers in Methodism. He studied law, designing to enter the profession, but in 1831 was received into the Georgia Conference of the M. E. Church. After filling various important appointments in South Carolina and Georgia, he accepted the presidency of Emory College in 1848, in which he remained until he was elected bishop, in 1854. He took a prominent part in the debate in the General Conference in 1844 in the case of Bishop Andrew. He was a member of the Louisville Convention, and also of the General Conferences of the Church South of 1846, 1850, and 1854. He is extensively known over the United States for his power in the pulpit. He has published a number of sermons, and also a book entitled "Incidents of Western Travel." His residence is near Sparta, Ga.



REV. GEORGE FOSTER PIERCE, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Pierce, Lovick, D.D., was one of the most distinguished ministers in the Methodist Episcopal Church South. He was the father of Bishop Pierce, and was born in Halifax Co., N. C., March 24, 1785. With but comparatively little education he was received into the Methodist ministry in 1804. During the war with Great Britain he was a chaplain in the army. Subsequently he studied medicine in Philadelphia, and for several years practiced, but thereafter devoted himself chiefly to the ministry. He was selected by the Church South as the fraternal messenger to the General Conference in 1848. While he was received personally very cordially by that body, yet as the proposition to establish fraternal relations was not favorably received, he declined to attend the sessions. In 1876 he was again selected as a fraternal messenger in return for a deputation which had been sent from the M. E. Church, but his impaired health prevented him from being present. After a protracted life, devoted successfully to the ministry, he died in Georgia in 1879.

Pierce, Reddick, a minister of the M. E. Church South, was born in North Carolina, Sept. 26, 1782, and died in South Carolina, July 24, 1860. He was for many years a member of the South Carolina Conference, having entered it in 1805. He was esteemed as a powerful and successful preacher.

Pierpont, Hon. Francis H., was born in Monongahela Co., Va. (now West Virginia). He joined the Methodist Protestant Church in his eighteenth year. When twenty-two years old he entered Alleghany College, Pa., with Bishop Kingsley, Rev. Gordon Batelle, Rev. James Robison, and others, as companions. Dr. Ruter, Dr. H. J. Clark, and Bishop Simpson were among his instructors. After his graduation he taught school and read law for three years, and began to practice in Fairmont, West Va., in 1842. He took an active part in the political discussions of the times. He was intensely opposed to slavery and secession. At a convention assembled at Wheeling, West Va., June 11, 1861, for the purpose of organizing a State government after the secession, Mr. Pierpont was almost unanimously elected governor of the State by the forty counties represented. He held office under this election for about twelve months, and in the mean time was elected by the people to fill an unexpired term of two years. He was re-elected by the loyal people of the State for four years, and received recognition by the President as governor of Virginia. He called the legislature together, and it elected United States Senators to fill the places made vacant by the secession of the late incumbents. Removing to Alexandria after the division of the State, in 1862, he remained two years, and convened the legislature. At his request a convention met which by vote abolished slavery from the State, in 1864. On the fall of Richmond, he removed the seat of government from Alexandria to Richmond, and in a few months had the State re-organized. He made it a matter of conscience to appoint no man to office without moral and intellectual qualifications for the place. A part of his record is that during the seven years of official position, amid the degeneracy of the war, there never was a suspicion of the misappropriation of one dollar of the public money. After Governor Pierpont returned to his old home in Fairmont, he served one term in the West Virginia legislature. In the church of his choice he has usually been a member of the important Conventions, and several times representative to the General Conferences.

HON. FRANCIS H. PIERPONT.

Pike, James, D.D., one of the most distinguished members of the New Hampshire Conference, was received on trial in 1841. He has filled many of the most important appointments in the Conference, and served for several terms as presiding elder on different districts. He was a member of all the General Conferences from 1860 to 1872, and was a member of the book committee from 1868 to 1872. He has exercised an extensive influence in his State, and was elected and served as a member of Congress.

Pillsbury, C. D., was born in Maine, Dec. 13, 1817, and entered the Maine Conference in 1842. In its division in 1844, he became a member of the East Maine Conference, and after filling various prominent appointments was transferred, in 1857, to Wisconsin. He was a member of the General Conference in 1856 from East Maine, and from Wisconsin in 1864, 1868, and 1872. He spent nearly a year as chaplain in the army, and was for some time a prisoner in the hands of General Forrest. When released, General Grant was the first man who took him by the hand.

Pilmoor, Joseph, was educated in Kingswood School, and had traveled four years in the ministry, when, in 1769, he volunteered to accompany Richard Boardman to America. He labored earnestly and successfully in Philadelphia and New York, and in 1772 and 1773 he made an excursion through the South as far as Charleston, S. C. In 1774 he returned to England, but is represented as desisting from traveling. In 1776 he was stationed in London, and continued to fill appointments until 1785, when his name disappears from the minutes.

Mr. Wesley, in forming his legal hundred, had not included him among the number, and in the organization of the Methodist Church for America his services had not been called upon. "He was offended and retired." Returning to America, he was ordained in the Protestant Episcopal Church and labored in Philadelphia. A number of the members of Trinity church, New York, desired him for their assistant pastor, but their petition being refused a new church was organized on Union Street, which he served for several years. Returning to Philadelphia he was appointed rector of St. Paul's church. He died in 1821.

Pilter, Robert, an English Wesleyan minister, entered the work in 1803, and died in 1847. He was associated with Dr. Bunting and others in the formation of the Wesleyan Missionary Society, in 1814. As a pastor he was faithful and affectionate; as a minister, impressive, acceptable, and useful.

Pima Indians are a tribe which, with the Maracopas, are settled in Arizona, on both sides of the Gila River. They live in villages, and raise a large amount of agricultural products. A school is now established among them by Rev. Mr. Cook, of the M. E. Church, who is translating portions of the Scripture into their language.

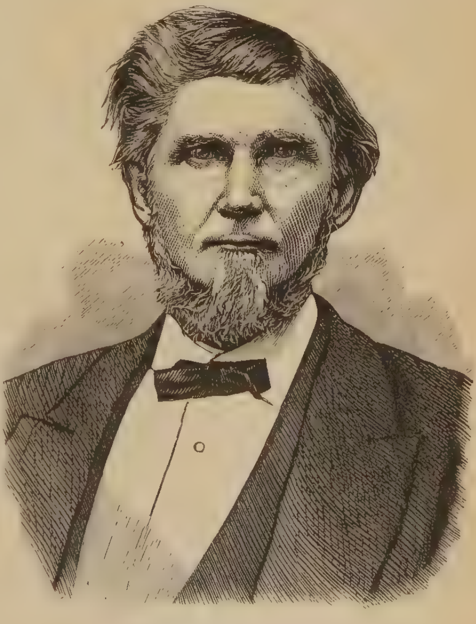
Piqua, O. (pop. 5967), is situated on the Dayton and Michigan Railroad. The name first appears as the head of a circuit in 1816, with David Sharp as pastor. Methodist services were not regularly established in the town until 1820, by Moses Crum, Henry B. Bascom, and J. B. Finley. The first church was built in 1823, at a cost of $400. In 1837 a new and much larger church was erected on a more eligible site, and this was remodeled and modernized in 1868, at a cost of about $30,000. A second church was organized in 1853, at first as a mission, but in a few years larger accommodations were required, and it became the present Grace church. The African M. E. Church has also a small congregation. It is in the Cincinnati Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Green Street	428	500	$33,000
Grace Church	205	175	12,000
African M. E. Church	55	100	5,000

Pitman, Charles, D.D., an eminent minister of the M. E. Church, was born near Cookstown, N. J., in 1796. He was converted in early life, and was admitted into the Philadelphia Conference in 1818. He subsequently filled a number of the most important appointments in New Brunswick, Trenton, and Philadelphia, and was also presiding elder of the East Jersey, West Jersey, and Trenton districts. In 1841 he was elected corresponding secretary of the Missionary Society, and removed to New York, where he resided until 1850. He was elected first by the New York Conference to fill a vacancy, it being so empowered at that time by the Discipline. He was re-elected by the General Conferences of 1844 and of 1848. His health failing, in 1850 he resigned his office and retired to Trenton, and died Jan. 14, 1854. He was a close and diligent student, and had accumulated a large library. He was also a man full of faith and of the Holy Ghost. "Few, if any, better and more powerful preachers of the gospel have ever stood upon the walls of our Zion than was Charles Pitman. . . . Multitudes hung upon his lips with delight and were moved by his powerful appeals." He was an able secretary, and a successful defender of both the doctrinal and disciplinary system of the church, and the extension of Methodism through the State of New Jersey is owing in no small degree to his labors.

Pitman, Charles A., a delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in 1872, is a native of Western Africa, of the Vey tribe. He came under the care of the missionaries at an early age. He was afterwards sent to the United States, where he enjoyed the advantage of the grammar-schools and Sunday-schools of New York City. About 1853 he returned to Liberia, where he became a teacher in the mission-schools; afterwards a local, then an itinerant preacher.

Pitts, Epaminondas Dunn, D.D., president of Chapel Hill Female College, was born in Jones Co., Ga., June 17, 1826. He received his preparatory education in Valley Creek Academy, Ala., and graduated with honor from Emory College in 1844. After spending a year in the study of law he felt himself called to act specially as a teacher,

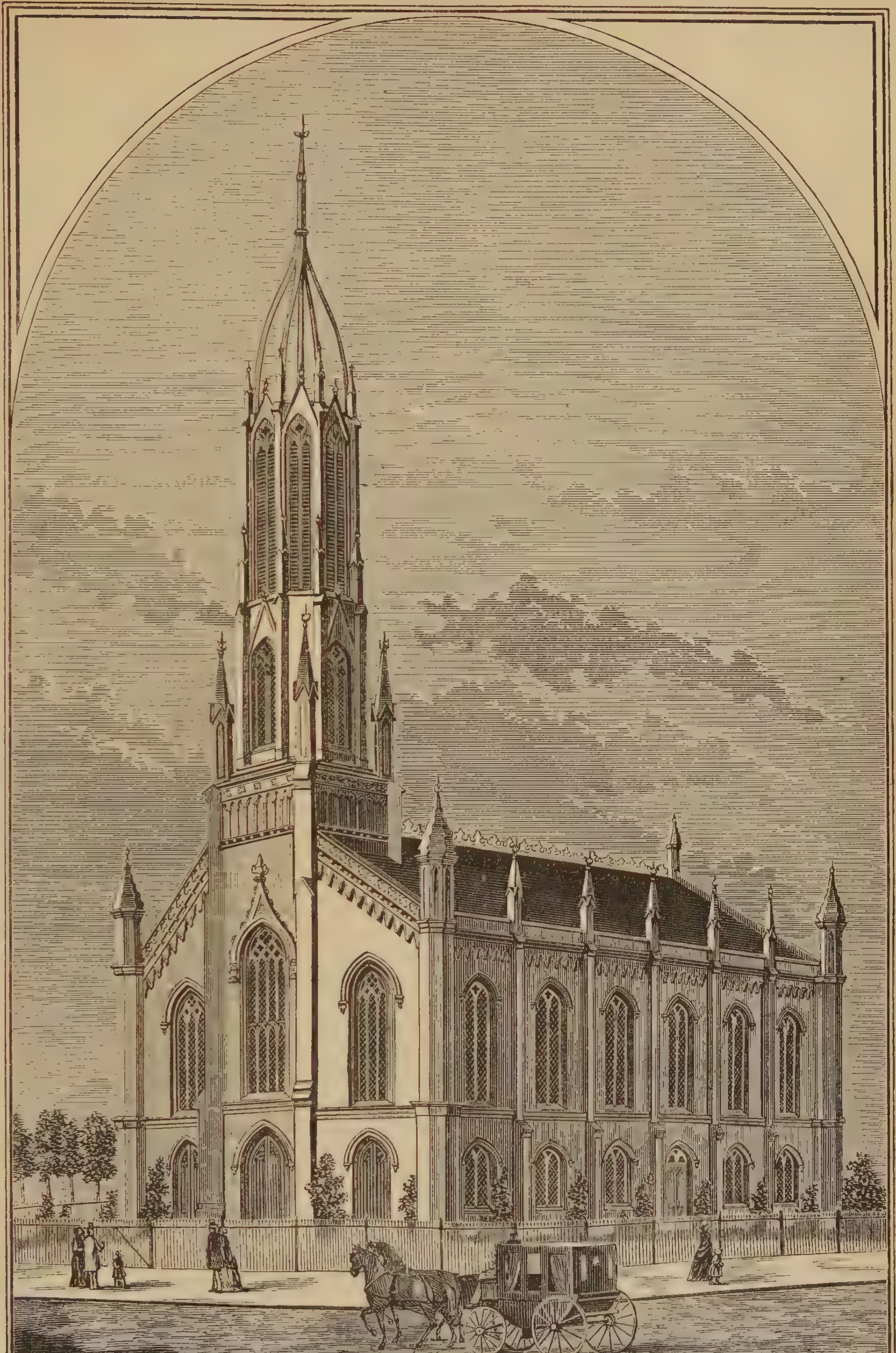


REV. EPAMINONDAS DUNN PITTS, D.D.

to which profession he has consecrated his life labor. Early in life he was converted, became a member of the M. E. Church, and joined the Alabama Conference of the M. E. Church South, preaching on Sabbaths, but devoting his time to educational work. After having been at the head of popular schools in Alabama and in Louisiana, he accepted the presidency of Chapel Hill Female College, where he still remains, and is now a member of the Texas Conference. He has taken great interest in the education of teachers; has strongly advocated the establishment of normal schools by the State, and has always had a class in his own institution to which he has devoted especial attention. In the care of the college he has been ably assisted by Mrs. Pitts, who has been his co-worker in the cause of Christian education.

Pitts, Fountain E., a minister in the M. E. Church South, was born in Georgetown, Ky., July 4, 1808, and died at Louisville, Ky., May 12, 1874. He was converted in his twelfth year, and when about sixteen was admitted on trial in the Kentucky Conference in 1824. In 1835 he went as a missionary to South America. Whether as a missionary, circuit or station preacher he was eminently successful. He was a member of the General Conference at several times. He was attending the Convention at Louisville, Ky., at the time of his death. "He understood the doctrines of the church and faithfully defended them, and although his mind was of a poetical cast, with a rich fancy and brilliant imagination, yet he was not carried off into extreme views or doubtful theories, but was always sound in doctrine. He was at one period of his life one of the most powerful field-preachers, and a camp-meeting especially inspired him, and it was there he showed the full measure of his strength. He preached generally for immediate effect, and was wonderfully successful."

Pittsburgh, Pa. (pop. 86,076), is the second city in the State as to capital, commerce, and churches. It was laid out in 1786. Its proximity to bituminous coal and iron ore led to the establishment of large manufactories, and a more recent discovery of petroleum on the waters of the Alleghany has largely increased its business. The city is first mentioned in the minutes of the Methodist Church for 1788, when Rev. Charles Conway was appointed the first preacher to the circuit, embracing the region for many miles around the city. In 1790 there were returned from the circuit 97 members. These, however, were chiefly in other parts of the circuit; few, if any, were in Pittsburgh. Bishop Asbury first visited the city in 1789, and makes the following record: "I preached in the evening to a serious audience. This is a day of very small things; what can we hope? Yet, what can we fear? I feel great love to the people, and hope God will arise to help and bless them." Fourteen years after this, in 1803, the bishop was again in the city, and preached in the court-house. He writes, "I would have preached again but the Episcopalians occupied the house. I come once in twelve years, but they could not consent to give way for me. It is time we had a house of our own. I think I have seen a lot which will answer to build upon." Just a little prior to this time John Wrenshall, a local preacher from England, had removed to Pittsburgh, and was engaged in mercantile business. He was a man of more than ordinary intelligence and energy, and was the grandfather of Mrs. President Grant. In 1803, Thomas Cooper, also from England, and an earnest, active Methodist, settled in the city. Rev. Mr. Page, who was in charge of the circuit, appointed Mr. Cooper the leader of the first class which was formed, and it met for some time in the house of Mr. Wrenshall. He resided on Market Street, and owned an orchard immediately in the rear of his house, where, in summer-time, preaching services were held. Occasionally services were conducted in the court-house, but dancing and other assemblies were oftentimes appointed for the purpose of preventing the religious meetings. In 1806, Mr. Cooper removed to Front Street, where he rented a house for a dwelling in which was a large room used as a chapel, and this continued to be the only preaching-place until 1810. In that year, under Rev. William Knox, a lot was purchased and a small stone edifice erected on Second Street. Aug. 28, 1810, Bishop Asbury stood upon the corner-stone of this church and preached, and makes this entry: "The society here is lively and increasing in numbers, and the prospect still is good in this borough." This was the only house of worship owned by the Methodists until 1817, when a church was erected at the corner of Smithfield and Seventh Streets. A great revival followed under the labors of Rev. Mr. Davis, of the Baltimore Conference, and from that time Methodism took a firm hold of the popular mind. The growth of the church was quite rapid until, between 1824 and 1829, considerable controversy arose in reference to the economy and government of the church. What was then termed the "Radical Movement," which was designed to overthrow the episcopacy and the presiding eldership and to make the offices of the church generally elective, culminated in 1829, when about one-half of the members seceded, embracing nearly all of the wealth and social influence of the church. They took possession of the Smithfield Street church, and those who adhered to the old church were obliged to worship either in the small church on Second Street or in the court-house. After a time they succeeded in selling the small church and in erecting a church on Liberty Street. Ultimately a compromise was made, by


WILLIAMS & LOEWENTHAL ENG.

CHRIST METHODIST EPISCOPAL CHURCH, PITTSBURGH, PA.

which the Smithfield Street church was restored to the old members, they yielding their claim to a cemetery which occupied the ground near where the present Pennsylvania Railroad depot stands, which afterwards became very valuable, and by paying $2000 to the seceding members, who erected a large church on Fifth Avenue, above Smithfield Street. The controversy was for many years a very bitter one, and the two branches of Methodism were completely estranged. The lapse of time, however, has softened the asperities, and there is now a general feeling of friendship. The M. E. Church shortly after this period erected a small house in Birmingham, another in Temperanceville, a third, called Wesley chapel, in the northeastern part of the city, and one called Asbury, situated on the hill. In 1853 steps were taken for the erection of Christ church, a beautiful edifice, and the first church of more modern architecture built by the Methodists in America. It was finished and dedicated in 1855. About the same time the Pittsburgh Female College was erected on the adjoining lot. (See PITTSBURGH FEMALE COLLEGE.) The erection of several other churches followed speedily. The *Pittsburgh Conference Journal*, started in 1833, by Rev. Dr. Elliott and others, was adopted by the General Conference, and is now known as the *Pittsburgh Christian Advocate*, having a wide circulation in Western Pennsylvania and Eastern Ohio. A stone building on Smithfield Street, between Fifth and Sixth, was erected for a book depository and for the *Advocate* office.

The Methodist Protestant Church received handsome donations from Rev. Mr. Avery, one of their leading members, who, while living, aided in the erection of several churches, and who, at his death, left bequests for the same purpose. They have erected a church on Fourth Avenue, and another in Birmingham, besides churches in Alleghany City. They have also established a book depository adjacent to the church on Fifth Avenue, and are erecting a memorial building commemorating the union of their churches, which had been divided on slavery. *The Methodist Recorder*, the western organ of the church, is also published in this city, under the editorship of Dr. Alexander Clark. The colored Methodist membership belongs to the African M. E. Church and to the African Zion M. E. Church, which have several congregations. Mr. Avery founded, in Alleghany City, the Avery College, which, though not a church institution, is largely under the patronage of the ministers and members of the colored churches. The statistics, as given in the minutes of 1876, are as follows:

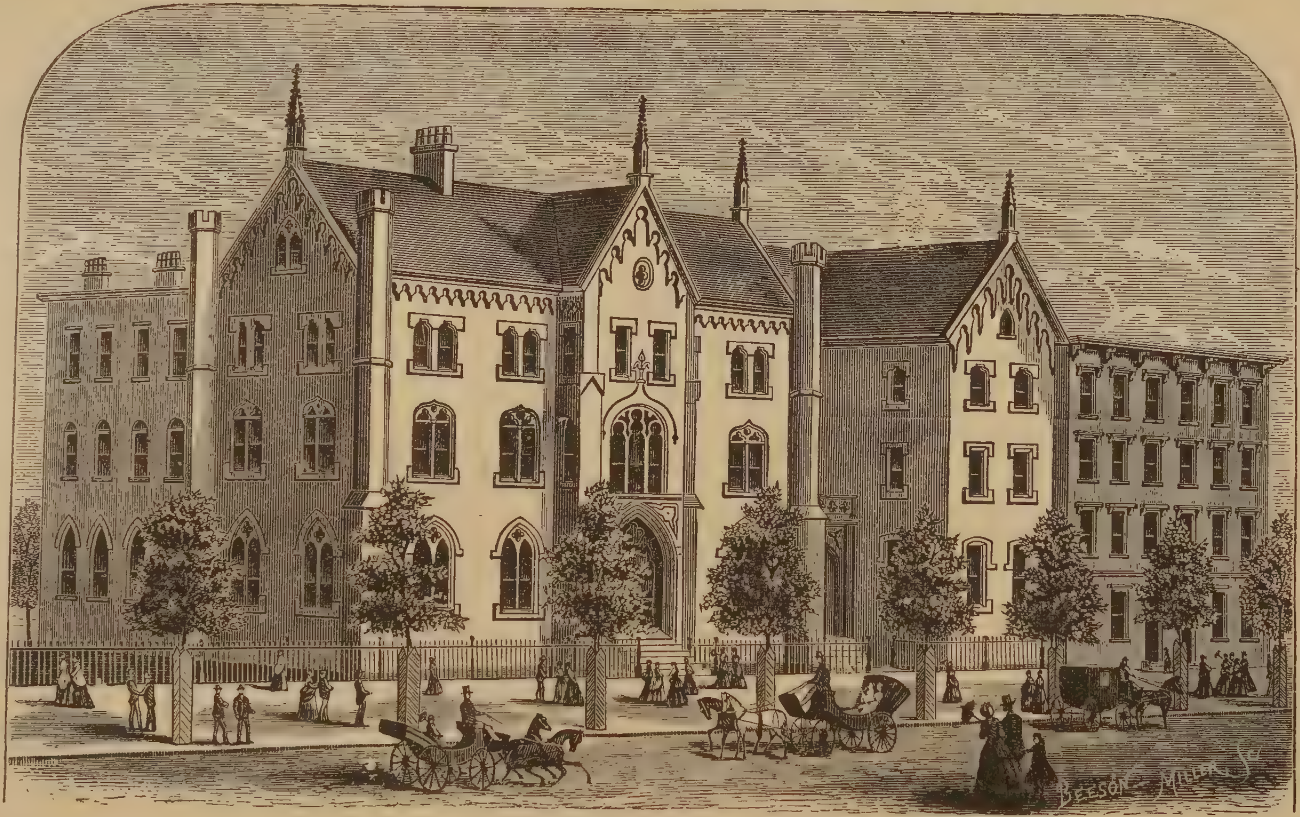
Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. CHURCHES.			
Liberty Street	207	140	$30,000
Smithfield Street	481	240	100,000
Christ Church	325	150	100,000
Wesley Chapel	130	225	14,000
Fifth Avenue	237	297	$40,000
Trinity	200	233	20,000
Butler Street	700	1100	62,500
Emory	416	295	50,000
Main Street	250	400	13,000
Carson Street	160	230	25,000
Bingham Street	303	300	25,000
Walton Street	219	275	15,000
Centenary	140	130	35,000
Homeland	85	152	20,000
Homewood	95	208	4,000
Ames Church	50	50	15,000
Mount Washington	78	87	2,500
Allentown	56	96	3,500
City Mission	97	......	....
M. P. CHURCHES.			
First	300	170	....
Second	98	125	....
Third	40	80	....
Hillside Chapel	25	40	....
East End Mission	30	130	....
South Side	308	280	....

The value of church property is about $200,000.

Pittsburgh Book Depository.—When the system of sending out books on commission was practiced, on motion of Peter Cartwright, in 1816, the book agents were authorized to employ a proper person in Pittsburgh to receive and forward the books to their respective presiding elders in the West at such offices as they might direct. When the commission system was abandoned no books were kept in Pittsburgh on sale, except by individual ministers, until 1835. At that time a small depository was commenced by Rev. M. Simpson, since bishop, in which Dr. Elliot, then editor of *The Advocate*, shortly after united, and the books were kept at his office. When Dr. Elliot became editor of *The Western Advocate*, Dr. Hunter, who succeeded him, took charge of the infant book depository, and from that period Methodist books were kept in larger or smaller quantities at some book-store in Pittsburgh until a depository was established by the agents, in 1840. It was first under the care of Rev. Z. H. Coston, but was subsequently for many years managed by Rev. J. L. Read. A few years since a large and commodious building was secured, in which the depository is now kept, under the care of Rev. J. Horner, D.D. The building and ground, as reported to the General Conference of 1876, were valued at $35,000, the stock on hand at $22,337, and notes and accounts due at $30,655. The sales during the previous four years amounted to $174,340.

Pittsburgh Conference was organized by the General Conference in 1824, out of parts of the Baltimore, Ohio, and Genesee Conferences. It embraced Western Pennsylvania and the eastern part of Ohio. Its first session was held in Pittsburgh, Sept. 13, 1825, Bishop George presiding, and Asa Shinn and Henry Furlong were elected secretaries: 35 members answered to their names. The minutes reported the number in the territory taken from the Baltimore and Ohio Conferences at 17,779 white and 183 colored. The membership in the territory taken from the Genesee Conference is not separately reported. At this Conference 13 were received on trial, and 72 preachers were stationed. Measures were adopted to found a seminary, which was opened the next year at Uniontown, Pa., and was known as Madison College. In 1826 a resolution was introduced by Revs. George Brown and Alfred Brunson for the establishment of a religious newspaper. This was before the *Advocate* had been commenced at New York. Action was postponed until 1827, when it was resolved to support *The Christian Advocate and Journal*, which had then been issued. In 1833 a committee was appointed to issue a prospectus, which resulted in the establishment of the *Pittsburgh Conference Journal*, now the *Pittsburgh Christian Advocate*. The first number was issued Nov. 15, 1833, Charles Elliott being editor. The Conference of 1827 petitioned the General Conference of 1828 for the establishment of a Book Depository at Pittsburgh, but a depository proper was not authorized until at the General Conference of 1840. Previous to this, however, books had been kept on sale. The membership of the church within this Conference had rapidly increased until 1836, with the exception of the year 1829, when a number of members withdrew and formed congregations which united with the Methodist Protestant Church. In 1836 the Erie Conference was organized, including the northern portion of the Conference, leaving a membership of 25,615, with 93 preachers. In 1848 the West Virginia Conference was organized, separating the territory lying in Virginia, excepting only the northern part. There were left in the Pittsburgh Conference 35,203 members, with 178 traveling and 196 local preachers. In 1876 the statistics were: 66,474 members, 56,825 Sunday-school scholars, 616 churches, valued at $2,712,865, and 81 parsonages, valued at $181,257. By request of the Conference, the part in Eastern Ohio was separated from it by the General Conference; and at its session in September, 1876, the statistics were: 34,089 members, 30,499 Sunday-school scholars, 288 churches, valued at $1,754,500, and 38 parsonages, valued at $91,186. There are now in the bounds of the Conference the Pittsburgh Female College, and the Beaver Seminary and Female College. The *Pittsburgh Christian Advocate* is extensively circulated within its bounds.

Pittsburgh Female College, located in Pittsburgh, Pa., was chartered Feb. 10, 1854, and is under the patronage of the Pittsburgh Conference of the M. E. Church. The charter requires that two-thirds of the members of the board of trustees must be members of the M. E. Church. They are elected by the various stockholders. The institution was inaugurated under the advice of Bishop Simpson, and by the earnest action and liberal contributions of Allen Kramer, Dr. H. D. Sellers, Alexander Bradley, Esq., Samuel Kier, J. B. Canfield, F. D. Sellers, W. M. Wright, N. Holmes, and others, who were subscribers to its funds. A large and commodious building was erected on Hancock, now Eighth, Street, between Christ church and the Alleghany River; and the college was opened for pupils in the basement of Christ church Oct. 1, 1855, under the direction of Rev. S. L. Yourtee. In 1857 he was succeeded by Rev. L. D. Barrows. He was succeeded, in 1860, by Rev. I. C. Pershing, D.D., who still retains the office of president. The number of students increased until the year 1865–66, when they amounted to 426. Owing to the subsequent contraction of business and the establishment of public schools of a high order, and other institutions of similar grade, the number somewhat diminished, though it is still largely attended. In addition to the building originally erected, two brick dwellings fronting on Eighth Street, adjoining the college edifice, were purchased, and alterations were made to adapt them to college purposes; and a fourth story was added, and furnished for the reception of a cabinet, which is one of the most beautifully arranged in the country. An additional building on the rear end of the lot was purchased, and united to the main edifice by the erection of a small addition. The chapel also was enlarged by the erection of a building 42 feet in length and three stories in height, giving chapel room of 85 feet in length under the hall for the literary societies. There is also a small but well-selected philosophical and chemical apparatus, and a large pipe-organ, which is said to be the largest used for educational purposes in America. Subscriptions were also made to the Endowment Fund, but owing to reverses in business and to death, little more than $20,000 remain. Several prizes for advanced scholarship and excellence have been established,—the Thomas McKee prize for instrumental music, Mrs. Margaret Davidson prize for excellence in reading, Mrs. Bishop Simpson prize for mathematics, the Ames prize for the member of the senior class who excels in Latin, and the Mary Kidd prize for superiority in drawing and painting. The president also gives a prize for the best reader in the senior class. There are also a number of scholarships, which have been founded for the benefit of promising young ladies who are preparing for usefulness. The course of study is thorough and extensive, and is so arranged as to permit students to take a partial as well as the entire course. The degree of Mistress of Liberal Arts, or the degree of Mistress of English Literature, is conferred on such as complete the respective courses. Of those who have left the institution a large number have engaged in teaching, and others have become prominent members in society. Eight departments are arranged, in which the students are classified. The department of music has been organized as a conservatory, furnishing superior advantages. The



PITTSBURGH FEMALE COLLEGE, PITTSBURGH, PA.

teachers in the different departments, literary and ornamental, number about 20.

Pittston, Pa. (pop. 6760), on the Susquehanna River and Lehigh Valley Railroad, is an important town in the anthracite coal regions. Methodist services were held in it as early as 1806, when a class of ten persons was formed. The first M. E. church was built in 1850, and rebuilt in 1872. The two churches at West Pittston and Gatesville are offshoots of the Pittston society. It is in the Wyoming Conference, and there are in Pittston 359 members, 353 Sunday-school scholars, and $17,000 church property; in West Pittston, 305 members, 390 Sunday-school scholars, and $45,000 church property.

Plainfield, N. J. (pop. 5095), is situated in Union County, on the New Jersey Central Railroad. Methodist services were introduced in 1820, but no church edifice was built until 1832. It first appears in the minutes as a separate work in 1833, when J. H. McFarland was pastor, who reported the following year 45 members. It is in the Newark Conference, and reports for 1876, 480 members, 365 Sunday-school scholars, and church property valued at $55,000.

Plaisted, Francis A., a lay delegate from the Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Gardiner, Me., and is engaged there in a manufacturing business.

Plan of Pacification (English Wesleyan).—It is difficult now, with the lapse of years and altered circumstances, to realize the need that existed for some action of Conference to allay the uneasiness that was rife in the orphaned church after Mr. Wesley's death. The great point was the administration of the Sacrament by his successors in their respective circuit chapels. For three years the agitation increased, and sometimes threatened to culminate in the destruction of the whole body of Methodists. "The bearers of the ark trembled, and mighty men bowed themselves through fear." With deep anxiety the Conference met in Manchester, in 1795, and resolved (with reference to this momentous matter) to set apart the first day wholly for fasting and prayer. On the next day after this solemn preparation a committee was appointed (by ballot) to prepare a "Plan of General Pacification." The committee was to consist of nine, and every preacher in full connection was requested to give nine papers, with a name on each. The names first on the list were Joseph Bradford, President; with John Pawson, Alexander Mather, Thomas Coke, William Thompson, Samuel Bradburn, Joseph Benson, Henry Moore, and Adam Clarke. All were astonished and satisfied with the choice. After meeting for six successive evenings the plan was completed, and, with one single alteration, the Conference passed it unanimously. Thus the controversy happily ended. This important document took in the whole question of the Sacraments of Baptism and the Lord's Supper; with orders relating to the burial of the dead, service in church hours, etc. It pointed out the position of leaders, trustees, and stewards in deciding certain points, reserving the rights of the Conference in every case. It entered into disciplinary matters, as to the sole appointment of preachers by Conference, with no power on the part of trustees to exclude from the chapels any preacher so appointed; it defined the powers of the chairman, and provided those rules which are embodied in the constitution of district meetings. It decided that the hundred preachers mentioned in the "Deed of Declaration," and their successors, were the only legal persons that constituted the Conference; these, with many minor rules, all having reference to the preservation of peace in the societies, with provision for necessary disciplinary action on the side of both preachers and people, constituted the "Plan of Pacification," which, if the "Deed of Declaration" be regarded as the magna charta of the preachers, may justly be considered as the magna charta of the people.

Plattsburg, N. Y. (pop. 5139), the capital of Clinton County, is situated on Lake Champlain. It was incorporated in 1815, and is chiefly noted as the scene of a great naval battle between the English and Americans, fought on Sunday, Sept. 11, 1814. The first Methodist minister known to have visited Clinton County was Richard Jacobs, in 1776, and the first circuit formed was the Plattsburg, in 1799, traveled by Alexander McLane. In 1801 Elijah Hedding, afterwards bishop, was appointed to the circuit. Mr. Hedding preached his first sermon in a cabin on the east side of Plattsburg Bay. The first Methodist church was built in 1831. It was burned in 1846, and was rebuilt in 1847. The city is in the Troy Conference, and has 225 members, 200 Sunday-school scholars, and $30,000 church property.

Poe, Adam, was born in Columbia Co., O., July 21, 1804. In early life he became a member of the Presbyterian Church; but finding he could not believe the doctrines of election and reprobation as taught in the Confession, he united with the M. E. Church, and in 1827 he was admitted into the Ohio Annual Conference. His early ministry was employed in traveling large circuits, in which he suffered from privation and sacrifice. At a later period he filled some of the most important positions in the church. Of his ministerial life, seven years were spent on circuits, six in stations, ten as presiding elder, eight years as assistant book agent in Cincinnati, and eight as principal agent. He was well versed in the doctrines and polity of the church, and ever ready to explain or defend them. His genial nature, his extensive travel, and his facility of narration rendered him a most agreeable companion. He enjoyed the confidence of his brethren, and was seven times elected consecutively to the General Conference. He took a deep interest in the cause of education, and Bishop Clark at his funeral remarked, "He may almost be said to have been the founder of the Ohio Wesleyan University. His faith in the enterprise, and his devotion to it, were truly heroic. He was a member of the board of trustees from the beginning, and now that he has fallen the board will feel its patriarch and hero has departed." He was intimately connected with the commencement of German work in our country, by having been made instrumental in the conversion of Dr. William Nast. Dr. Poe received an injury in one of his limbs, which resulted in an affection of the bone, which left him scarcely free from pain for the last fifteen or twenty years of his life; but to the last he was loving, patient, and devoted. He died June 26, 1868.

Polk, Hon. Trusten, was born in Sussex Co., Del., May 29, 1811, and graduated at Yale College, in 1831. He studied law at New Haven, Conn., and in 1835 was admitted to the bar in St. Louis. He was a member of the constitutional convention of 1845, and a Presidential elector for 1848. He was elected governor of the State of Missouri in 1857, and was a member of the United States Senate from 1857 to 1862. He early united with the M. E. Church, adhering to the Southern branch at its separation, and was a regular attendant upon its various means of grace. He was one of the most prominent citizens of St. Louis, and was highly esteemed for his many virtues.

Pomeroy, Charles Rhodes, late principal of the Genesee Wesleyan Seminary, was born in Waybridge, Vt., June 15, 1830, and was graduated from Wesleyan University in 1853. He afterwards studied at the Union Theological Seminary, and was appointed, in 1854, teacher of Greek in Fort Edward Institute, N. Y.; in 1855, principal of Union Village Academy, N. Y.; in 1856, principal of Cooperstown Seminary, N. Y.; in 1857, principal of Rochester High School, N. Y.; and in 1859, principal of the Genesee Wesleyan Seminary. He resigned from the latter position on account of ill health in 1860, and in 1868 joined the Genesee Conference of the Methodist Episcopal Church. He removed to Iowa in 1869, where he engaged in pastoral work in the Upper Iowa Conference. He was transferred to the South Kansas Conference in 1874, and was elected as president of the State Normal School at Emporia.

Pomeroy, O. (pop. 5824), the capital of Meigs County, is situated on the Ohio River. German Methodism in this county is first noticed in the annals of the M. E. Church. Meigs County German mission was established in 1841. In 1842 it had 114 members, and Henry Koenecke was in charge. Pomeroy first appears by name in 1843, when David Smith and Charles H. Warren were pastors, who reported, in 1844, 637 members. It became a station in 1858, and Samuel M. Bright was pastor. The German and the African M. E. Churches are both represented. It is in the Ohio Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	150	130	$7000
German M. E. Church	100	187	5500
African M. E. Church	83	36	1600

Pontiac, Mich. (pop. 4867), the capital of Oakland County, is situated on the Clinton River, 25 miles northwest of Detroit. It first appears on the annals of the M. E. Church for 1838, with Josiah Brakeman as pastor. In 1857 it had 142 members, 160 Sunday-school scholars, and $5000 church property. It is in the Detroit Conference, and has 290 members, 262 Sunday-school scholars, and $27,000 church property. The African M. E. Church has 78 members, 49 Sunday-school scholars, and $3000 church property.

Pope, William Burt, D.D., an English Wesleyan minister, entered the Theological Institution in 1841, was early distinguished by devout, earnest study and exposition of the word of God, and became an eminently useful minister. In 1867 he was appointed theological tutor at Didsbury College; he has distinguished himself by writings of more than usual power of thought and acumen. He is now (1877) president of the Conference. His work on Theology, recently published, meets with great favor.

Portage City, Wis. (pop. 3945), the capital of Columbia County, is situated on Wisconsin River, and on the La Crosse division of the Milwaukee Railroad. Portage City mission was established in 1852, when John Bean was sent to organize the work. In 1853 he had gathered 48 members. In 1857 the M. E. Church had 61 members, 70 Sunday-school scholars, and $2000 church property. It is (1876) in the West Wisconsin Conference, and has 94 members, 120 Sunday-school scholars, and $3400 church property. The Free Methodists have 33 members, 35 Sunday-school scholars, and $1000 church property.

Port Chester, N. Y. (pop. 3797), is situated 15 miles northeast of New York, on the New York and New Haven Railroad. It first appears on the minutes of the M. E. Church for 1852, connected with King Street, with Justus O. Worth pastor. In 1858 it became a station, with Gad S. Gilbert as pastor. It is in the New York East Conference, and has 150 members, 165 Sunday-school scholars, and $25,000 church property.

Porter, Archibald J., a delegate from the Virginia Conference to the General Conference of the

Methodist Episcopal Church in 1876, was born in Baltimore, Md., Dec. 23, 1827, and was admitted to the Baltimore Conference in 1860. He has labored in pastoral work and as presiding elder in the Baltimore and Virginia Conferences.

Porter, James, D.D., formerly one of the book agents, is a member of the New England Conference. He was received into that body in 1830, and filled a number of the most important stations, and also served as presiding elder on different districts. He was elected to the General Conference of 1844, and each succeeding session until 1872. In 1856 he was elected one of the book agents; was re-elected in 1860 and 1864. He has written a number of works, among which are "Compendium of Methodism," "History of Methodism," "Winning Worker," "Chart of Life," "Helps to Officers of the Church," etc.

Port Huron, Mich. (pop. 5973), in St. Clair County, is situated at the foot of Lake Huron. Methodist services were introduced in 1833, by Rev. Mr. Evans, a missionary among the Indians in Canada. He crossed the river and formed a class, which has steadily grown since that time. It first appears in the minutes of the M. E. Church for 1838, as a mission, under the care of Miles Sanford, who reported the following year 20 members. The first church was built in 1841, and was a very plain, unpretending building. It was occupied until 1851, when a second church was so far built that worship was held in its basement. This church was occupied until 1874, when the walls of the present church were erected, and the congregation entered into its basement in June, 1875, the audience-room not being yet completed. Besides the ground, the church building has thus far cost $33,000. There is also a small Methodist Protestant society, with 15 to 20 members. It is in the Detroit Conference, and in 1876 reports 277 members, 250 Sunday-school scholars, and $46,550 church property.

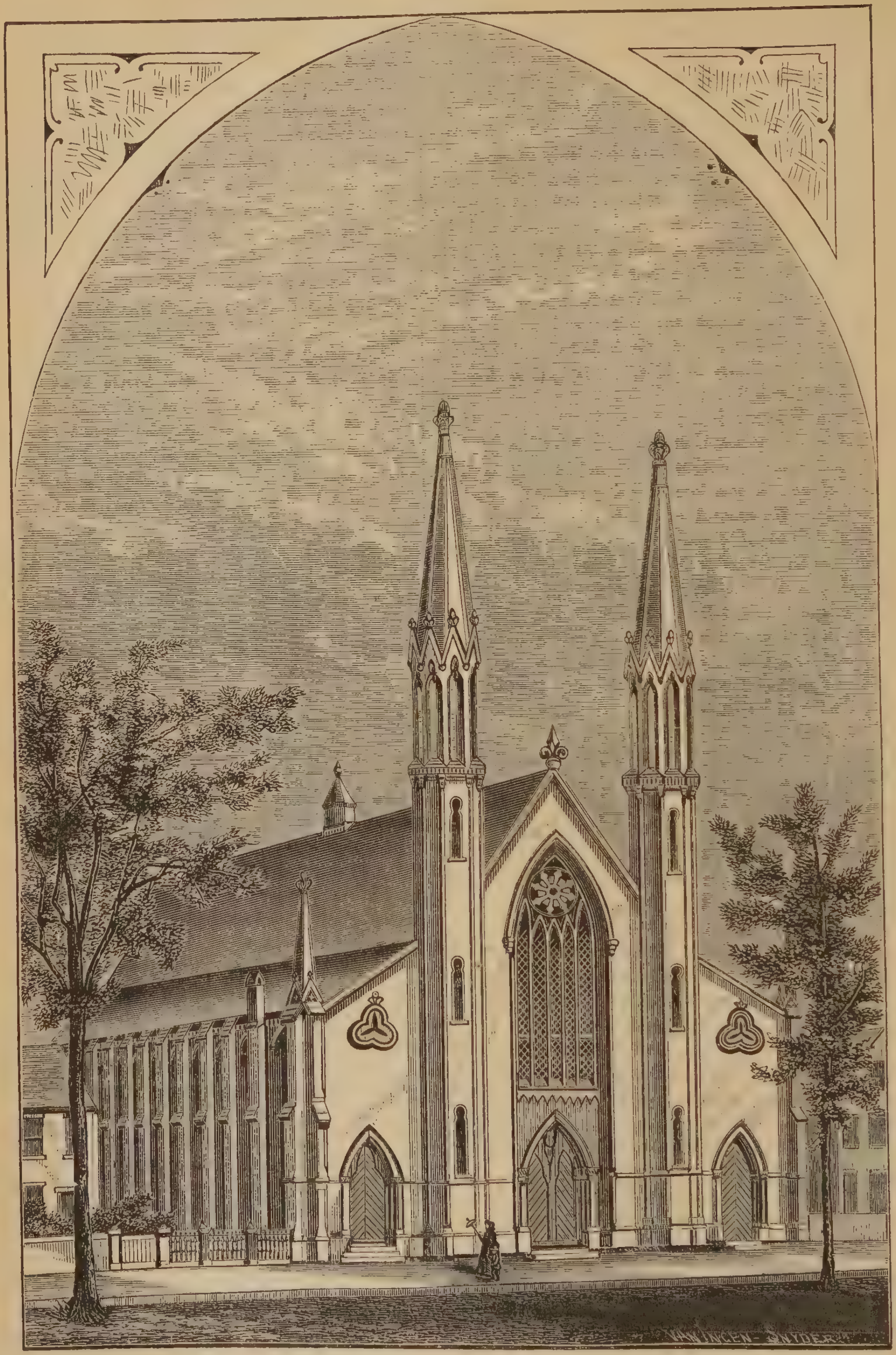
Port Jervis, N. Y. (pop. 6377), is situated in Orange County, on the Erie Railroad, and near the State lines of New York, New Jersey, and Pennsylvania. It first appears on the minutes of the M. E. Church for 1842, with William M. Burrows as pastor. In 1857 it had become a station, having 143 members, 90 Sunday-school scholars, and $3100 church property. It is in the Newark Conference, and has recently been visited by an extensive revival. Its statistics for 1876 are: 911 members, 380 Sunday-school scholars, and $36,500 church property.

Portland Academy.—This literary institution was established in Portland, Oregon, in 1851, when the city was incorporated. It occupies a beautiful site on rising ground, overlooking a large part of the city. When founded it was almost surrounded by a dense forest. A respectable edifice was erected, and classes have been taught with varying success until the present time.

Portland, Me. (pop. 31,413), the capital of Cumberland County, is situated on Casco Bay. Its first settlement was commenced in 1632, and the place was purchased by Gorges, the proprietor, in 1637. It was twice destroyed by the Indians, and was bombarded by the British fleet in 1775. It has one of the best harbors in the United States. Methodism was introduced by Jesse Lee in 1793. He preached the first sermon on the 12th of September of that year. The first class, of six persons, was formed about the 1st of October, 1795. The first quarterly meeting for Portland circuit was held in Poland, Dec. 4, 1795, when Jesse Lee administered the Lord's Supper for the first time on that circuit. The first Methodist meeting-house built on that circuit was at Falmouth, and was dedicated June 19, 1797. Portland circuit, the second formed in the State, was organized in 1795, and Philip Wager was appointed pastor. About 1805 the first church was erected. The society then consisted of 51 members, and Joshua Taylor was pastor. This church was succeeded by another in 1811. In 1826 a chapel was built on Cumberland Street, and it was subsequently enlarged. In 1828 a church on Pleasant Street was erected, but becoming involved it was sold. The old church was again enlarged. In 1846 the Pine Street church was organized from the Chestnut Street church, and a frame building erected, which was replaced in 1876 by the present brick edifice. In 1851 a church was built on Congress Street, and rebuilt in 1868. In 1857 the present Chestnut Street church was built. (*See cut on following page.*) From the first church have been organized Chestnut, Pine, and Congress Street churches. In 1857 there were three stations, having an aggregate of 925 members, 781 Sunday-school scholars, and $49,000 church property. The African M. E. Church has a small congregation. This city is in the Maine Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Chestnut Street	552	507	$68,000
Pine Street.	428	430	42,000
Congress Street	224	270	20,000
Island Church	43	90	4,500
West End and Woodford's	94	50	3,000
African M. E. Church	31	21	1,500

Portland, Oregon (pop. 8293), is the capital of Multnomah County, on the Willamette River. Methodism was introduced into this region about 1834–35, by Jason Lee and other missionaries sent out by the Missionary Board at New York. The Oregon Conference held its first session in connection with the California Conference in 1851. At that time Portland was connected with Oregon City, and together they had 58 members, with James H. Wilbur and C. S. Kingsley as pastors. In 1857 Portland had 70 members, 100 Sunday-school scholars, and



CHESTNUT STREET METHODIST EPISCOPAL CHURCH, PORTLAND, ME.

$7000 church property. The *Pacific Christian Advocate* and a female seminary, both under the control of the M. E. Church, are established here. It is in the Oregon Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Taylor Street	362	410	$62,000
Hall Street	64	200	2,000

Portsmouth, N. H. (pop. 9211), is one of the oldest cities in New England. It was settled in 1623, and incorporated in 1633. As early as 1767 George Whitefield visited it and delivered a sermon, but Methodism proper was not introduced until 1790, by Jesse Lee. He subsequently writes, "We used to preach occasionally in that town from that time, but we never made any particular stand until last year (1808), which was eighteen years from the time of our first beginning there. In the course of the last year one of our preachers took his station in the town, and purchased an old meeting-house that was formerly occupied by another denomination, and he had a good congregation to hear him." The place is mentioned in the minutes of the M. E. Church in 1806, when it was embraced in a large circuit. Levi Walker was sent to Rhode Island and Portsmouth, which was then in the Boston district, with George Pickering as presiding elder. It was connected with various other charges until, in 1820, it appears at the head of New Hampshire district, with Josiah A. Scarritt as pastor. The first Methodist church was built in 1828, and was remodeled in 1868. In 1859 a second society was formed, called the Broadhead church, but after a few years it disbanded. It is in the New Hampshire Conference, and has 235 members, 176 Sunday-school scholars, and $11,500 church property.

Portsmouth, O. (pop. 10,592), the capital of Scioto County, is situated at the mouth of the Scioto River. This region was included in Scioto circuit, one of the oldest circuits in the State. This town first appears on the annals of the M. E. Church for 1829, as a station, with Absalom D. Fox as pastor. In 1857 it had increased to two stations, having an aggregate of 330 members, 360 Sunday-school scholars, and $11,000 church property. The German and African M. E. Churches are both well established. This city is in the Ohio Conference, and the following are the Methodist statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Bigelow Chapel	285	200	$44,000
Sixth Street	404	200	38,500
German M. E. Church	278	221	30,000
African M. E. Church	150	97	7,000

Portsmouth, Va. (pop. 10,492), the capital of Norfolk County, opposite the city of Norfolk. It has an excellent harbor, in which vessels of war are usually lying at anchor. Methodism was introduced into this locality by Robert Williams. While preaching at Norfolk, a citizen of Portsmouth, Isaac Luke by name, heard him preach, and earnestly requested him to come over and preach to his people. The next day Williams went over the river and preached the first Methodist sermon, "under a couple of persimmon-trees, where seats had been provided for the congregation." He continued to preach in the open air, and in private houses, until Mr. Luke and a few others fitted up a warehouse as a preaching-place, and Isaac Luke became one of the first converts. In 1775, Francis Asbury landed at Norfolk. This was his first appearance in Virginia. He made Norfolk and Portsmouth his headquarters, and extended his labors far into the country around. Portsmouth gave him more hope and comfort than any other place. He found 27 persons in the society at Portsmouth, and by the exercise of discipline he reduced the number to 14. It was near this city that Robert Williams located and died. Portsmouth first appears by name on the annals of Methodism in 1784, and reported 191 members, with James Martin in charge.

In 1805 the church was enlarged to 30 by 60 feet, and Asbury advised the addition of galleries. That year also it became a station, with Thomas L. Douglass as pastor. It adhered to the Church South in 1845. Since the close of the Civil War, the M. E. Church has re-organized a small society. This city is in the Virginia Conference, and the following are the Methodist statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	96	111	$2800
M. E. Church (colored)	30	25	1000
Monumental Church South	432	......	....
Central Church South	220	......	....
Second Street Church South	106	......	....

Portugal, Methodist Missions in.—The kingdom of Portugal occupies a part of the western part of the Iberian Peninsula, and adjoins Spain. It has an area of 34,500 square miles and a population of 3,990,570, and possesses colonies in Asia and Africa. The Roman Catholic religion is the established religion of the state, and the kingdom remains one of the few countries in Europe where religious liberty has not been proclaimed. Practically, however, under the present policy of the government, freedom of worship exists under certain legislative restrictions. Protestant churches have been established at Lisbon and Oporto, but the number of Protestants in the kingdom is still very small. The report of the Wesleyan Missionary Society for 1871 recorded that a congregation had been raised in Oporto by the zeal of a pious friend, and that a missionary had been appointed to take charge of it. In 1876 the mission reported 1 chapel, 3 other preaching-places, 1 missionary, 2 local preachers, 85 full members, 4 on trial, 2 Sunday-schools, with 12 teachers and 95 scholars, 2 day-schools, with 4 teachers and 88 scholars, and 250 attendants on worship. This mission appears in the reports of the Wesleyan Society as a station connected with the missions in Spain.

Portuguese Language and Missionary Literature.—The Portuguese language is derived from the Romance language, a tongue which succeeded the Latin in Southern France and the Iberian Peninsula. It is allied to the Spanish language, and like it contains Celtic and Arabic, as well as Latin elements, but is softer and more melodious than the Spanish. It has received considerable literary culture, and has contributed the epic poem of the "Lusiad," by Camoens, to the number of works which the world recognizes as classics. It is spoken in Portugal and all the Portuguese colonies and settlements, and in the empire of Brazil, and is extensively used as a language of communication on the eastern and western coasts, and in the interior of Africa. The Portuguese editions of the Bible, published by the British and Foreign and American Bible Societies, have been extensively circulated by missionaries and colporteurs, and many tracts have been distributed through the same channels. The Wesleyan missionaries in Ceylon have had occasion to use the Portuguese language; and primary school text-books, hymn-books, and tracts, in this as well as in the Singhalese and Tamil languages, are mentioned as among the earlier publications of their mission press there. The distribution of tracts is pursued systematically in connection with the Wesleyan mission at Oporto, Portugal, and the Rev. Mr. Moreton, of the mission at that place, describes the opportunities for this kind of work as ample. In Brazil, Miss Annie Newman, of the mission of the Methodist Episcopal Church South, is engaged in translating the "Catechism" of Bishop McTyeire.

A religious journal, the *Imprensa Evangelica*, is published in connection with the mission of the Presbyterian Church of the United States of America in Brazil.

Potts, John, D.D., of the Methodist Church, Canada, is a native of Ireland, but was converted in Hamilton, Ontario, under the ministry of Rev. Charles Lavell, about the year 1857, and entered the itineracy after a few months. After traveling three good circuits he was called to city work, in which he has been engaged for the last seventeen years, on such stations as St. Catharine's, London, Yorkville, Hamilton, Montreal, and Toronto. He was the Financial Secretary of the Hamilton and Montreal districts, and is placed upon most prominent connectional committees.

Pottstown, Pa. (pop. 4125), is situated in Montgomery County, on the Philadelphia and Reading Railroad. It first appears in the minutes of the M. E. Church for 1838, as a mission connected with Reading, with J. A. Roach and M. D. Kurtz as pastors. It was for some time called Pottsgrove. Afterwards a Pottstown circuit was organized, and, as late as 1857, it was a circuit of seven appointments. It is in the Philadelphia Conference, and has 374 members, 475 Sunday-school scholars, and $25,000 church property.

Pottsville, Pa. (pop. 12,384), is the capital of Schuylkill County, on the Philadelphia and Reading Railroad. Methodist services were introduced in 1828; the first church was built in 1830, and rebuilt in 1864. In 1857 there were two M. E. churches, having an aggregate of 277 members, 390 Sunday-school scholars, and $15,000 church property, but the two charges were consolidated. The city is in the Philadelphia Conference, and the M. E. Church has 530 members, 405 Sunday-school scholars, and $25,000 church property. A Primitive Methodist society was organized here in 1874, and has about 50 members.

Poughkeepsie, N. Y. (pop. 20,680), the capital of Dutchess County, situated on the Hudson River, is the most important city between Albany and New York. It was one of the first places in the State visited by the Methodist itinerants. Dutchess circuit, which included this region, was formed in 1788, with Cornelius Cook and Andrew Harpending in charge. Poughkeepsie was alternately occupied and abandoned until 1803, when Freeborn Garrettson, on his third attempt, succeeded in establishing a society. The first class consisted of five persons, but was soon increased to eight, as the result of a revival under the labors of Billy Hibbard. In 1805 a church was built on Jefferson Street, and in 1815 the town became a station. In 1826 this church was removed, and a new one was erected on Washington and Mill Streets. The present church was built in 1858–59. Cannon Street church was built in 1840, and made a separate appointment in 1841. Hedding church, on South Clover Street, was organized in 1853. The first African M. E. Zion church was built in 1841, and the new one, on Chatham Street, in 1859. There is also a German M. E. society. This city is in the New York Conference, and the statistics for 1876 are as follows:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1805	Washington Street........	467	288	$30,000
1840	Cannon Street...............	370	190	16,000
1853	Hedding Church...........	500	200	30.000
	German M. E. Church...	97	123	7,500
1841	African M. E. Zion Ch...	......	......	8,000

Powell, Howell, a Methodist layman in the south of Ireland, a relative of Sir Timothy Shelley, father of the poet, was born in Derbyshire, England, in 1730. He was brought up in the Church of England, and educated for the learned professions, but became unsettled in his habits, leading a roving life in England and Ireland, until conscience-stricken while at a gambling-table in Cork, with some army associates, he suddenly renounced his evil courses, and led until his death, at ninety years of age, a life of almost austere piety. He became tutor to the family of the Earl of Bandon, in the Protestant town of that name, where Mr. Wesley had his largest congregations in Ireland. Mr. Powell relates in his diary: "Tuesday, July 11, 1758. This day the Rev. Mr. John Wesley came to Bandon; this was the first time I saw him; in the evening he preached on Psalm xxxiv. 8. . . . Thursday, July 13. I resolved, by the grace and permission of God, to join the society in Bandon. . . . Friday, I joined the society, and in the evening was nominated as leader. . . . Saturday, was appointed leader." He was engaged in educational and literary pursuits, opened the first high school in the county, and was a frequent contributor to the journals of the day. His diary, extending over a period of fifty years, contains many interesting reminiscences of Mr. Wesley, with whom, after his conversion, he maintained a life-long friendship. The following letter was written to him, concerning "some turbulent spirits:" "Cork, June 28, 1762. My dear brother, this is nothing strange; but have patience and all will be well. I do not inquire after men's opinions, but their spirit. It lies upon you, not only not to begin, but not to be led into a dispute. If a man say, 'A believer may fall from grace and may be saved from all sin,' it would be your wisdom either to be quite silent, as I generally am in such cases, or to say mildly, 'You and I may love alike, if we do not think alike.'

"'So skillful fencers suffer heat to tire.'

"I desired the leaders might take their turn in reading; only that you would read on Sunday. Steadiness and gentleness will carry you through. Bear all and conquer all. S—— B—— will think better. Give him time. He has many trials. But I dare not therefore put him in an office which he is not qualified for. I am your affectionate brother, John Wesley." His daughter, Mrs. Richard Gaggin, baptized by Mr. Wesley, was for many years a member of Eighteenth Street church, New York; his great-grandson, R. F. Gaggin, was a member of Simpson church and collector of customs at Erie, Pa., a Methodist family through four generations.

Powell, Thomas, a distinguished English Wesleyan minister, whose name will be indissolubly joined with an able treatise on "Apostolical Succession," entered the ministry in 1822, and died in 1850.

Prayer-Meetings.—In giving an account of the origin of Methodism, the historian traces it to a prayer-meeting, in which there were earnest inquirers after a fuller Christian life. "In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them, and they always concluded their meeting with prayer suited to their several necessities." This is said to be the rise of Methodism in Europe. Thursday evening continued to be until recently the time for holding the weekly prayer-meeting by the Methodist Churches. These prayer-meetings, like other social means of grace, have been of great religious service to the church. It is in them that not only the elder members are expected to take part, but the younger ones commence publicly the exercise of their gifts. It has often been observed that wherever a genuine revival has prevailed the social means of grace have also more or less revived, and prayer-meetings especially are at once established. This was true of the great revival under Jonathan Edwards, in New England; under Rev. Mr. Robe, in Scotland; under Howell Harris, in Wales; and John Wesley, in England. The influence Methodism has exercised upon other denominations in this respect is worthy of note. Many religious bodies which formerly did not encourage their members to officiate publicly have now adopted these meetings, and have found them to be of great service in promoting the religious interests of the churches.

Praying Bands.—These are organizations of laymen for the promotion of revivals of religion. They are usually constituted of from ten to fifteen men, from as many various churches, who have a thorough Christian experience, and are specially gifted in its narration, and who have good natural abilities for singing and prayer. They are organized under the leadership of one of their number in whom they have confidence, and whose directions in meetings they promptly obey. They go only where requested, and never without the invitation of the pastor, with whom they counsel and co-operate, recognizing him as the responsible head. Preference is given to the hardest places, and where meetings have been in progress for a week or more, and where the pastor is on his first or second year, as they believe that the pastor under whose labors the revival occurs is the most successful in caring for the converts. They aim also to co-operate with the members of the churches, urging them to labor, and placing on them responsibilities, that the church may be in good working order when the band has left. They usually commence on Saturday evening, continuing over Sabbath and Monday, and sometimes remaining over two Sabbaths. Some of the meetings have been remarkably successful, as many as two hundred penitents kneeling for prayers at once. In their method of work they rely mostly on the relation of personal experience and earnest, stirring singing. On Sabbath afternoon they usually hold a special meeting for children, in which the singing is chiefly by the children. In all their meetings, while the invitation for penitents is being given, several members of the band disperse in the congregation to converse personally with and to encourage seekers in coming forward. They also visit from house to house during the forenoon of each week-day. They aim also to induce the converts to begin at once to work earnestly for the salvation of others, and to speak and pray in public. They also seek to avoid all formalities and fixed methods, changing the form of the meeting as occasion and circumstances may demand. They especially avoid all eccentricities and extravagances, and always close the exercises with a season of praise for the work done. These are the general principles and plan of operations. Several of these organizations are now doing a good work in the church. The oldest and most widely known, as well as successful, are the New York and Troy bands, organized in 1858,—the first by Samuel and Schureman Halstead, and the latter by Joseph Hillman.

A member of the Troy band gives the following summary of the results achieved by them during fifteen years: they have held more than 200 meetings of from one to ten days each; over 10,000 have been brought to Christ, and over 20,000 in all converted, reclaimed, or led to a higher life. Nine members of this band, and many others who were converted at their meetings, are now in the regular ministry.

Preachers' Children's Fund of the United Methodist Free Churches in England.—The itinerant ministers receive £6.6 per year for each child born to them after they are received into full connection. The payment commences when a child is two years old, and ceases when the sixteenth year is completed. No collections or subscriptions are solicited on behalf of this fund. The needful amount is raised by a levy pro rata on the circuits, the amount per member varying according to the connectional requirements. At the present time it is seven pence per annum. The income, as reported to the Assembly of 1876, was £1819.11.1, and the expenditure £1707.15.8. Rev. E. Boaden is secretary and treasurer of the fund.

Prentice, George, A.M., professor in Wesleyan University, was born in Grafton, Mass., Dec. 15, 1834. He studied in the Methodist General Biblical Institute at Concord, N. H., in 1855, and joined the New England Conference of the Methodist Episcopal Church in 1857. In 1867 and 1868 he studied at the University of Halle and traveled in Europe, and in 1871 he was elected Professor of Rhetoric and English Literature and instructor in Hebrew in Wesleyan University. He has written a number of able articles for the church periodicals.

Presidents of Conference (English Wesleyan).—No minister can be elected to the presidency unless he is a member of the legal hundred. The election takes place in the Conference immediately after filling up the vacancies in "the hundred." Previous to 1814 the election was solely by their votes, but that year it was decided that every minister who had traveled fourteen years was entitled to vote. Since 1867 this limit has been enlarged to admit all who have traveled ten years and upwards. The election is by ballot, the appointment is by the majority of votes,—this is only legal when confirmed by "the hundred." No president can be elected two years in succession, but he may be so chosen after a period of eight years. The election of the secretary follows immediately, and when both are legally recognized, the ex-president calls the newly-elected president to the chair, after which, the ministers all standing, he congratulates his successor, and hands to him the seal of the Conference, with official documents, also the Bible used by Mr. Wesley when field-preaching; after this the newly-elected president makes his inaugural address. This is followed by a prayer-meeting, to which the public are admitted, and it is called "The Conference Prayer-Meeting." The president has authority to fill any vacancy in a circuit from the "List of Reserve;" to sanction any decision of a district committee made between each Conference; to attend any district meeting if requested by the chairman, or a majority of the superintendents; to visit any circuit when requested, and make inquiries concerning any difficulty, and, in unison with the district committee, to settle it. He is empowered to affix his signature to all sales of trust property, and to all applications to the charity commissioners for the exercise of their powers, with the proviso that they are recommended by the chapel committee. In conjunction with the superintendent of the circuit where the next Conference is to be held, he may make arrangements for the same, appointing such brethren as he may see fit to preach in the principal chapels during the first fortnight of the Conference. By his official position he is the chairman of the district where he is stationed, and is a member of the stationing committee. In his year of office he is entitled to an assistant; he has two votes during the session, and he may request the secretary of the Conference to attend special district meetings as his "official adviser." In case of illness or death, the ex-president assumes the powers of the office as if he were the president.

Presiding Elders are officers in the Methodist Episcopal Churches selected among the elders, and placed for purposes of supervision over certain districts of country. The districts are not composed of any definite number of circuits or stations, but vary according to circumstances from a very few to fifty or sixty. For many years the number of charges in a district was about twelve, that the presiding elder might visit each one every three months, and hold quarterly meeting services embracing Saturday, Sunday, and sometimes Monday or Tuesday. As the circuits were divided, and stations multiplied, and as the difficulty of passing from one charge to another diminished, the number of charges was increased, and several quarterly visitations were held in the same week. The elder, however, was required to hold all the quarterly meetings, and to call together the Quarterly Conferences. In 1876 the Discipline was modified so as to require the elder to be present as far as practicable, and to hold all the quarterly meetings, especially the first and fourth. The provisions of the Discipline are, Section 1, 161–165: "Presiding elders are to be chosen by the bishops, by whom they are also to be stationed and changed. A bishop may allow an elder to preside in the same district for any term not exceeding four years; after which he shall not be appointed to the same district for six years; but presiding elders in missions and Mission Conferences in heathen lands may be appointed to the same district for more than four successive years. The duties of the presiding elder are: 1. To travel through his appointed district. 2. In the absence of the bishop, to take charge of all the elders and deacons, traveling and local preachers, and exhorters in his district. 3. To change, receive, and suspend preachers in his district during the intervals of Conferences, and in the absence of the bishop, as the Discipline directs." He is further required to hold the Quarterly Conference; to oversee the spiritual and temporal business of the church, and promote the benevolent and educational interests; to see that the rules for the instruction of children have been observed, and to decide all questions of law in the Quarterly Conference, subject to an appeal to the president of the next Annual Conference. The law of limitation in appointments binds the presiding elder as well as the bishop, and he may not employ any preacher who has been rejected by an Annual Conference unless liberty has been given. In cities, and in densely-populated sections of country where the church is strong, the number of circuits or stations in a district are the greatest. In sparse populations in the South and West the districts have usually but few appointments. As a rule, the presiding elder has no separate station or circuit over which he has charge, but where the district is small, especially in new territories, and in mission-fields, he has charge of a station as well as of the district. At the Annual Conferences, presiding elders report in reference to the character and standing of the preachers, and counsel with and advise the bishops as to the appointments. In non-Episcopal Methodist Churches, such as the Wesleyans, in England and in Canada, and the Methodist Protestant Church of the United States, there are no presiding elders. In British Methodism, there are chairmen of districts, who perform many of the same functions, but have also charges of stations. In the Methodist Protestant Church, the Conferences are usually small, and the president of the Conference performs these duties.

Presiding Eldership is a part of the plan of itinerant general superintendency in the Methodist Episcopal Churches. It is, in the nature of its functions, a sub-episcopate. Unlike the Church of England, the Protestant Episcopal Church, and other episcopal bodies, the episcopacy in the Methodist Churches is not diocesan, or limited to a comparatively small district. It is general and itinerant. In the Protestant Episcopal Church in the United States, with a membership of about 300,000, there are about sixty dioceses. There is at least one for every State, and in some States, as New York and Pennsylvania, there are three or four. In the Methodist Episcopal Church, with a membership of about 1,600,000, there are but eleven bishops; and in the Methodist Episcopal Church South, with a membership of 730,000, there are but seven bishops. Consequently a direct and minute supervision over all the congregations by the bishops is impossible. To secure this supervision, however, each Conference is divided into districts, over which an elder is placed for four years, who receives the name of presiding elder, and who supervises all the interests of the church within those bounds. These presiding elders act under the direction of the bishops, report to them officially, and advise and counsel with them touching the ministerial appointments and arrangements; and thus a minute supervision of the church, more thorough than that by dioceses in the Protestant Episcopal Church, is secured, while at the same time the number of bishops is comparatively small.

History.—The presiding eldership arose, not from any theoretical plan, but was developed in the practical growth of the church. From the commencement of Methodism in America in 1766 to the organization of the Methodist Episcopal Church in 1784, no preacher was authorized to administer the sacraments. A few had, without full authority, undertaken this service, but the movement did not meet with the approbation of the Conference, During the Revolutionary War the older preachers, who were from England, with the exception of Bishop Asbury, left America; and all the preachers were of comparatively limited experience and training. When the church was organized, Mr. Wesley requested that no more should be elected to the office of elder than were absolutely necessary for the administration of the sacraments. Out of the 83 preachers then in the field only about 30 had been traveling four years. Of these 30 a number were of very limited education and qualifications. Twelve were selected and ordained elders, but that the church might have the advantages of their services, these elders were authorized to travel, not only over their own circuits, but over certain contiguous circuits, where the preachers were not ordained, that the people might receive the sacraments of baptism and the Lord's Supper. After a year's trial these elders were authorized to exercise all the functions of a superintendent within their respective districts, provided they were not to do anything contrary to the orders of the superintendent. As the ministers increased in numbers and experience, there were more elders ordained than were needed for this purpose of supervision, and hence those who were directed to travel over different charges received the name of "presiding elders," and were known as such in 1787, and were probably recognized as such in the Discipline of that year, though no copy of that Discipline is known to be extant. In the Discipline of 1789 the term presiding elder occurs, and his office in the supervision and control of preachers is fully recognized. The General Conference of 1792 imposed a limit to the duration in office, allowing a presiding elder to be appointed to the same district for only four years. The districts were formed by the bishop, and the presiding elders were appointed by him, and were subject to change, in order to secure an accurate and thorough administration; and this has remained the practice of the church to the present time. It is well known that the economy of the Methodist Episcopal Churches gives to the bishop the power of appointing the preachers annually under certain limitations. This power of appointment has given rise to discussion at different periods. In 1792 the effort was made by O'Kelley and his associates to give the right of appeal to the Annual Conference, and to compel changes to be made according to their judgment. This motion being rejected by the General Conference, led to O'Kelley's withdrawal and the formation of the Republican Methodists. Finding this effort unavailing, others suggested that the presiding elders should be elected by the Conferences, and that they should be a joint board, acting with the bishop in making the appointments. This proposition, brought forward in 1804, was also rejected. In 1808, when it was proposed to form a delegated General Conference, and to restrict that body from certain modifications without the consent of the Annual Conferences, the proposition was laid on the table in order to discuss the question whether the election of the presiding elders should not be given to the Annual Conferences. After three days spent in debate the project was rejected by the Conference, and the plan of the delegated General Conference was adopted, which prevented any destruction of the plan of the general superintendency without the consent of the Annual Conferences. In 1820 a proposition was brought forward that the bishop should nominate three presiding elders for each vacant district, one of whom should be chosen by the Conference by ballot without debate. It was claimed that while the restrictions prevented an election by the Conference, they did not prevent the Annual Conferences from choosing out of any number nominated by the bishops, and that such a plan gave to the bishops the right of appointment. In that shape the measure carried for the time, but its action was suspended for four years, and the plan was at the end of that time rejected. As now constituted, the presiding elder selected by the bishop is amenable to the Annual Conference for his moral conduct and for the discharge of his official duties; and that body alone has power to affix any penalties for any act of maladministration. But he is also under the control of the bishop, and if his administration should not be in accordance with the direction of the General Conference, the bishop may at any moment remove him from the district and appoint him to some other position, thus securing a unity of administration and a direct amenability to the order of the General Conference. If owing to any sectional question or any sudden excitement the majority of an Annual Conference, even were it but one, should set itself against the authority of the General Conference, as has sometimes occurred, and as took place in the Baltimore Conference after the action of the General Conference in 1860, if the presiding elders were elected by the Annual Conference, the bishops would be wholly powerless to secure an administration in accordance with the direction of the General Conference. The General Conference itself has no power to try or sit in judgment either on the preacher or presiding elder. It acts administratively through the bishops, whom it directs to see that its commands are carried out throughout the charges. Another reason for the appointment to the presiding eldership by the bishops is, that the presiding elders are in their office of advisers to the bishop umpires between the preachers and the people. On the one hand, they care for the interests of the preachers and the securing for them proper appointments; on the other hand, they care for the churches to secure for them proper pastors. If they are to be elected,—being umpires between the people and the preachers,—each party should have equal vote in their election; but the Annual Conferences being composed wholly of ministers, the charges would have neither voice nor influence in the securing of their pastors. Hence their selection is given to a disinterested body. If a change should be made, the people should have in some form equal voice with the preachers; as the people now have, through their delegates in the General Conference, a voice in the election of the bishops, they will expect and require that they shall also have a voice in the election of presiding elders.

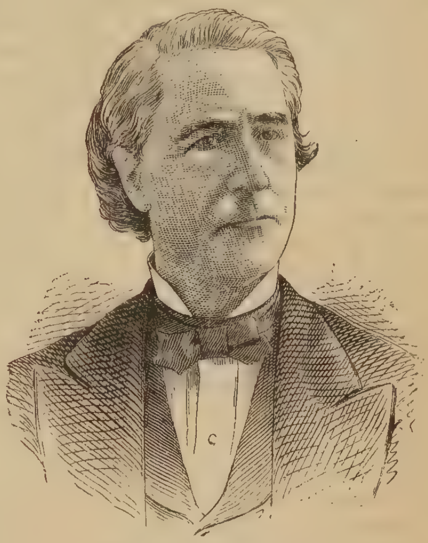
Presnell, Prof. H., a well-known and useful teacher in our Southern work, whose devotion to the M. E. Church in the South led to his election as a lay delegate from the Holston Conference to the General Conference of 1876.

Prest, Charles, an eminent Wesleyan minister in England, was born in 1806, and appointed to a circuit in 1829. His name will be long remembered as the indefatigable secretary of the army and navy work, and also in connection with the work of the Home Mission and Contingent Fund. He loved Methodist doctrines, which is proved by his earnest preaching and by his writings. He was secretary to the committee of privileges for several years, a treasurer of the Schools Fund, and he actively promoted the building of New Kingswood School. For eighteen of the ripest and best years of his life he was mainly occupied in Home Mission work. He was president in 1862, and died in 1875.

Preston, Hon. David, a leading banker in Detroit, was converted early in life, and has been an active member of the M. E. Church, occupying its various official positions. He has been active in aiding to build churches and to free them from debt, making addresses upon the occasion, and assisting in taking up collections. He has also devoted time and means to the endowment of Albion College, Michigan. He was a delegate from the Detroit Conference to the General Conference of 1876.

Price, Henry, an able member of the Irish Conference, was born in 1802, and died in 1869. For forty years he held a foremost place in the councils of the church, and occupied during his long ministerial life all the offices of trust his brethren could confer upon him. In 1869 he was honored by being the first "delegate," the then newly-created office and link between the British and Irish Conferences. He held this office when he died, and left behind him the rare fragrance of a holy life and a fruitful ministry.

Price, Hon. Hiram, member of Congress from Iowa, was born in Washington Co., Pa., Jan. 10, 1814. After having engaged in mercantile business he removed to Davenport, Iowa, in 1844, where he has since resided. In 1847 he was elected as the first school-fund commissioner of the county, which office he held for nine years. In 1848 he was elected recorder and treasurer, which positions he filled for eight years, and declined a re-election. In 1859 he became president of the State Bank of Iowa, and filled the office until 1866, closing up the business without the loss of a dollar. At the breaking out of the Civil War, the State having no available funds, he quartered and subsisted about 5000 infantry and cavalry for several months, at the request of the Governor, from his individual means. He was appointed paymaster-general, and was elected by large majorities to the 38th, 39th, and 40th sessions of Congress, and declined to be a candidate for the 41st. He became president of the Davenport and Northwestern Railroad; resigned after two years' service, spent some time in Europe, and was nominated against his express wish for the 45th Congress, where he is now (1877) serving. He united with the M. E. Church in September, 1831, and has been a consistent and devoted member, filling the various offices in the church, and also acting as treasurer and president of the Scott County Bible Society. He was an early friend of lay delegation, and was lay delegate from the Iowa Conference to the General Conferences of 1872 and 1876. He has also been an earnest and consistent advocate of temperance.



HON. HIRAM PRICE.

Price, Thomas W., Esq., a manufacturer of Philadelphia, was born in England in 1819. Removing to America when quite young, he settled in Philadelphia, and learned the manufacturing of blank books, and has been for many years at the head of one of the largest houses in that business in the city of Philadelphia. He united with St. George's church in 1835, and was subsequently a member of Green Street, holding the various positions of leader, trustee, and Sunday-school superintendent. He is now a member of Spring Garden Street church, towards the erection of which he was a liberal contributor; and he has also assisted a number of the smaller congregations in the suburbs of the city. He was a lay delegate to the General Conference of 1876, and was appointed by that body a member of the Missionary Board. He has taken a deep interest in the missionary cause, and was for several years treasurer of the Philadelphia Conference Missionary Society. He is also an active member of various benevolent organizations.

Prince, John Calvin, was born in Maine in 1825, and died in Bloomington, Ill., March 9, 1859. In his eighteenth year he became a member of the church, and in 1847 was received on trial in the Maine Conference. In 1848, by a division of the Conference, he became member of East Maine, and occupied prominent positions as a pastor. Suffering from hemorrhage he went West, hoping to regain his health, and served for a time as official agent of the Northwestern University. Subsequently he was appointed to Bloomington station, where he died. He had suffered severely for several years from asthma. He was possessed of great energy and perseverance, and the beautiful churches at Rockport, Damariscotta, and on Union Street, Bangor, are monuments of his indefatigable exertion.

FIRST M. P. CHURCH, PRINCETON, ILL.

Princeton, Ill. (pop. 3264), a beautiful town in Bureau County, on the Chicago, Burlington and Quincy Railroad, is the seat of a Methodist Protestant institution of learning. This region was originally included in the Bureau mission. Princeton circuit was organized in 1837, with Zadok Hall as pastor, who reported, in 1838, 220 members. In 1857 it had become a station, having 84 members, 112 Sunday-school scholars, and $2000 church property. It is in the Rock River Conference, and has 149 members, 180 Sunday-school scholars, and $14,500 church property. There is also a Methodist Protestant church, but the statistics have not been reported.

Prindle, Cyrus, D.D., was born in Conn., April 11, 1800; united with the M. E. Church in his early youth; was licensed to preach, and recommended to the New York Annual Conference, in March, 1821. For fifty-six years he continued in the active ministry of the word. Twenty-one years were spent in the city and State of New York, nineteen years in Vermont, six years in Massachusetts, and ten years in Ohio, where he retired in 1877 from public life, in full vigor of body and mind. He was an early, earnest, fearless, and faithful friend of the slave, when to be an abolitionist caused his removal from first-class appointments to those so feeble that $250 only was the salary he received per year. He became one of the pioneer and leading minds of the Wesleyan anti-slavery connection in 1843, and continued with that body until he deemed its work accomplished, and then, with nearly one hundred of his ministerial brethren, returned to the old church in 1867, after a quarter of a century's successful struggle with slavery. In his "last sermon," so called, March 25, 1877, he sums up his work thus: fifty-six years of ministerial service; preached more than twelve thousand sermons, besides delivering thousands of addresses; salaries varied from less than $1000, at the most, to $100 per annum, averaging $300; had given away one-seventh of his income to God and his cause.

Private Prayer is specifically enjoined in the Holy Scriptures. Every Christian is directed to enter into his closet to offer his petitions to the Father "who seeth in secret." This duty was earnestly enforced by Mr. Wesley in his General Rules, and in his public and social ministrations. He enjoined it upon his preachers in their pastoral visitations to carefully inquire of their members if they observed this service, and the preachers were directed to so arrange their duties wherever they were as to secure the morning and evening hour for spiritual meditation and private devotion.

Probationers.—In the formation of Methodist societies, it was deemed proper by Mr. Wesley that prior to recognition as full members there should be a period of probation, for the purpose of the society becoming acquainted with the candidate, and the candidate becoming acquainted with the rules of the society. At first, this period was fixed at two months; subsequently at six months. The latter period was adopted at the formation of the Methodist Episcopal Church in 1784, and has since remained the settled rule. Probationers are those who have made application for membership; their names are enrolled on the class-books and on the records of the church as probationers; they have all the privileges of the various means of grace, and at the end of six months, having acquainted themselves with the Discipline of the church and with its doctrines, and the church having become acquainted with the life and habits of the candidates, if approved they are recommended by the leader's meetings to be received into full connection. If they desire admission they come before the church, answer before the congregation questions touching their faith, and their approval of the economy of the church, and are then received by a simple, yet solemn ceremony, into the membership of the church. The probationary period answers to that of a catechumenate of the old church, and the probationers to the catechumens. Since the separation of the Methodist Episcopal Church South, the probationary period has been abolished in that church, and all approved candidates are at once received into full membership. The probationary system is retained by the Methodist Protestant Church, but its period is not strictly defined.

Probationers and Candidates.—See MINISTERS.

Protracted Meetings were originally one of the peculiarities of Methodism. As the name indicated, they were protracted religious services held from evening to evening, sometimes from day to day, the especial object being to promote a religious revival. Frequently the interest awakened was such that large crowds attended the service, and many were led to embrace a religious life. Such meetings are now held in other denominations, and are oftentimes productive of very gracious results.

Providence, R. I. (pop. 68,904), was first settled in 1636, by Roger Williams, a Baptist, who was banished from the Puritan colony of Massachusetts because he would not conform to their established religious customs. An Indian chief gave him all the land known as Rhode Island "to sit down in peace and enjoy it forever." The first Baptist church, the first in America, was here founded, in 1638. The first Methodist sermon was preached by Mr. Garrettson, in April, 1787; the second, by Jesse Lee, July 4, 1790. He preached here again on Monday, Nov. 7, 1791. Bishop Asbury visited it as early as 1791. In 1792 Providence circuit was organized, the first in the State, and it included Bristol, Newport, Cranston, Warren, and some towns in Massachusetts. In 1793 it was called Warren circuit, and Philip Wager was in charge, and reported from that vast region 58 members. The first Methodist church in Providence was dedicated June 1, 1816. A gracious revival occurred in it in 1820, the result of which was such an accession to the society as made a larger church necessary; accordingly the corner-stone of the Chestnut Street church was laid August 6, 1821, and on Jan. 1, 1822, the new church was dedicated. In 1833 the Power Street church, organized from Chestnut Street, was erected. In 1848 the Mathewson Street society was organized from Power Street church, and they worshiped in Hoppin Hall until 1851, when their church was built. In 1855 the Wesleyan Methodist church, on the corner of Fountain and Franklin Streets, was purchased, and another station organized. The South Providence society was organized in 1854. On the 6th of February, 1859, a mission Sunday-school was begun in Lester Hall, Cranston Street, and a church was finished May 31, 1865, known as Trinity church. The progress of the M. E. Church in this city is indicated in the following table:

Years.	Members.	Increase.	Ratio of Increase.
1800	129	......	....
1810	190	61	47.28 per cent.
1820	220	31	16.31 "
1830	305	84	38.18 "
1840	618	313	10.26 "
1850	627	9	1.45 "
1860	932	305	48.32 "
1870	1264	322	35.62 "

The Wesleyan Methodists built a church in 1842, which was sold to Broadway church in 1855. The African M. E. Church and the African Zion Church have each two congregations. This city is in the Providence Conference, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1816	Chestnut Street*	353	338	$44,800
1833	Hope Street†	275	216	46,500
1848	Mathewson Street	322	240	40,000
1860	Broadway	271	298	18,000
1859	Trinity	440	489	45,000
1871	St. Paul's	150	427	15,000
1868	Asbury	350	315	8,000
	East Providence	36	100	....
	First African M. E. Ch.	300	90	21,700
	Second " " "	55	250	....
1831	First African Zion Ch.	300	115	13,000
	Second " " "	44	55	6,500

Providence Conference, M. E. Church, was organized by the General Conference in 1840. Its boundaries were defined by the General Conference of 1876 as follows: "Including that part of Connecticut east of Connecticut River; the State of Rhode Island, with Millville and Blackstone, in Massachusetts; and also that part of Massachusetts southeast of a line drawn from the northeast corner of Rhode Island to the mouth of Neponset River, leaving Walpole station, Foxborough, and Quincy Point in the New England Conference." This Conference held its first session June 9, 1841, and reported 10,560 white and 104 colored members, 85 traveling and 63 local preachers. At this session David Leslie was appointed missionary to Oregon. In 1876 the Conference reported 180 traveling and 160 local preachers, 22,400 members, 24,231 Sunday-school scholars, 170 churches, valued at $1,677,100, and 116 parsonages, valued at $219,950.

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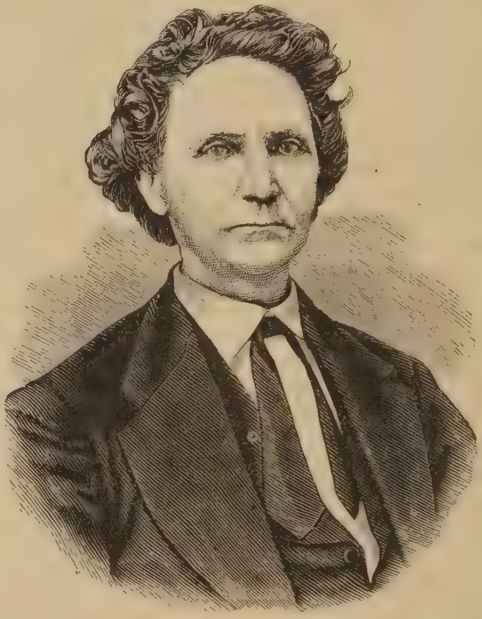
* Rebuilt 1822. † Rebuilt 1874.

Public Worship.—When the Methodist Episcopal Church was organized in 1784, a ritual and liturgy which had been prepared by Mr. Wesley were adopted for the Sunday service; and in some places they were used on Wednesdays and Fridays. But as the preachers, with the exception of Asbury, Whatcoat, and Vasey, had been brought up in America, and had not been accustomed to read the service, but had practiced extemporaneous prayer, the ritual was but little used. As the preachers were obliged to travel long distances on horseback, carrying with them what clothing was necessary and what books they expected to read or to furnish to their people, and as few congregations were furnished with books for the service, both the gown and the service fell into disuse, and without any act of the church gradually passed away. In 1792 an order of public worship was adopted, similar to that which is now in the Discipline, and which required that the morning service should consist of singing, prayer, the reading of a chapter from the Old and one from the New Testament, and preaching; the afternoon service was to consist of the same, omitting one chapter in reading; the evening service omitted the reading of the Scriptures. When the sacrament of the Lord's Supper was administered, the two chapters might be omitted in the morning service. In 1824, it was directed that in administering the ordinances, and in the burial of the dead, the form of the Discipline should be invariably used, and the Lord's Prayer should be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation. In 1864, it was directed that the congregations should be exhorted to join in the audible repetition of the Lord's Prayer, and that the doxology should be sung at the conclusion of each service. It was further specified that the people should be exhorted to engage in these acts of worship, and to respond to the prayers of the ritual. Notwithstanding these directions, there is no exact uniformity in the order of the service. It is somewhat influenced in various localities by the usages which have been practiced among other denominations.

Publishing Committee.—The general book committee of the M. E. Church is considered the publishing committee for all the books and periodicals authorized to be published at the Book Concern. But the papers at Pittsburgh, San Francisco, and Portland are under the control of publishing committees. The first two committees are appointed by the General Conference; the last is selected by the Oregon Annual Conference. These committees are directed to make a full report of their proceedings to the ensuing General Conference.

Pugh, Josiah M., A.M., president of Andrew Female College, was born in Gates Co., N. C., Oct. 21, 1821, and graduated at Washington College, Pa., in September, 1842. Subsequently he studied law in Mississippi. He was converted in September, 1843, and feeling it his duty to preach, he accepted a tutorship in Centenary College, Miss., in 1844. He was elected Professor of Mathematics, Natural Philosophy, and Astronomy, in Johnson College, Miss., in 1845. He joined the Mississippi Conference in 1854, and had charge of pastoral works while professor and president of colleges. He accepted the same chair in Centenary College, La., in 1860, but the college suspending on account of the Civil War, he served as presiding elder from 1862 to 1869. He was transferred to the Northwest Texas Conference in 1872, and appointed president of Marvin College, and in 1876 he was elected president of Andrew Female College, the position which he now holds.


REV. JOSIAH M. PUGH, A.M.

Punshon, Wm. Morley, M.A., LL.D., an English Wesleyan minister, entered the ministry in 1845, and gave early promise of a brilliant future, his ministrations being attended by divine influence. Mr. Punshon added to his circuit labors those of a platform orator and lecturer; John Bunyan, Wilberforce, Daniel in Babylon, and other subjects being treated by him with an eloquence and power which gained for him a world-wide popularity. In 1862, Mr. Punshon made the most noble offer to raise by his own exertions the sum of £10,000 in five years, to assist in building chapels in watering-places. Of course the offer was gratefully accepted, and the result is seen in many pretty seaside chapels. In 1868, Mr. Punshon left England for Canada, where he was president of the Conference. He returned in 1873. In 1875 he became one of the secretaries of the Missionary Society, and the following year was elevated to the presidential chair of the Conference.

Q.

Quarterage is a term originally applied among Methodists to the contributions paid to the support of the ministry. In circuits these collections were taken every three months, at a time immediately preceding the quarterly meetings, and from these periodical payments they received the name of quarterage. On stations and in cities this term is not so generally employed as formerly; but it is still in use on the circuits.

Quarterly Conferences.—Quarterly Conferences are among the oldest and most efficient organized bodies within the church. They were originally composed of the traveling and local preachers, stewards, and class-leaders. To these have subsequently been added exhorters, trustees, and superintendents of Sunday-schools, where said trustees and superintendents are members of the church, and have been approved by the Quarterly Conference. The presiding elder of the district is the presiding officer of each Quarterly Conference, but in his absence the preacher in charge acts in his stead. A regular record is kept under the care of the recording steward. The duties of the Quarterly Conference are: to receive and try appeals from the members of the church; to recommend to the District Conference, or, where there is no District Conference, to the Annual Conference, local preachers who are eligible for deacon's or elder's orders, or for admission on trial in the traveling connection; to receive the annual report of the trustees, and to elect stewards for the circuit or station, of whom one shall be a district and another a recording steward. The Quarterly Conference has supervision of all the Sunday-schools within its bounds, and has power either to approve superintendents or to remove any one who may prove unworthy or inefficient. The collections for the support of the minister, presiding elder, bishop, and for Conference claimants are reported and recorded, as well as the collections which have been taken for benevolent purposes. Attention is also called to the instruction of children, to the reading of the General Rules, and to the keeping of church records. Distinct committees are ordered to be appointed by each Quarterly Conference on missions, Sunday-schools, tracts, education, church extension, church records, parsonages, and furniture, church music, preachers' salaries, and Conference claimants. The whole temporal and spiritual matters of the charge properly come under the supervision of the Quarterly Conference.

Quarterly Meeting, The (English Wesleyan), is the chief local or *circuit court*, and, although not invested with judicial or disciplinary powers, dates from an early period. At the Conference of 1749 the assistants or superintendents were directed "to hold quarterly meetings, and there diligently inquire into both the spiritual and temporal state of each society." The design of this institution was thus twofold: first, to give an opportunity for the more satisfactory transaction of the financial affairs of the respective circuits, and also to secure a more efficient supervision of the spiritual interests of the societies at large. 1. The quarterly meeting consists of—(1) All the ministers and preachers on trial in the circuit, and supernumeraries whose names appear in the printed minutes of the Conference. (2) The circuit stewards, all the society stewards, and the poor stewards. (3) All the class-leaders in the circuit. (4) All the local preachers of three years' continuous standing, after being twelve months on trial, they being resident members in the circuit. (5) All the trustees of chapels situate in places named on the circuit plan, such trustees being members of society in the circuit. 2. The quarterly meeting has the direction and control of all moneys raised in the classes, and, by collections or otherwise, for the sustentation of the ministry in the circuit; and is responsible for providing, according to rule and usage, the necessary supplies. 3. All claims for deficiencies, for which the circuit is unable to provide, must first meet with the approbation of the quarterly meeting, and be signed by the stewards of the circuit, before they can be brought under the consideration of the district committee. 4. The stewards of the circuit are appointed at the December quarterly meeting, the nomination resting with the superintendent, the approval or otherwise with the meeting. 5. The consent of the quarterly meeting is necessary in order to the erection, enlargement, or purchase of any school or chapel in the circuit. 6. No circuit can be divided in reference to the formation of a new circuit till such division has been approved by the quarterly meeting. 7. Before any superintendent proposes any preacher to the Conference as a candidate for the ministry such preacher must be approved of by the March quarterly meeting. 8. The right of petitioning the Conference as to the appointment of ministers is vested in and restricted to the quarterly meeting. 9. The right of memorializing the Conference on any connectional subject is vested in the June quarterly meeting. Notice of such memorial must be presented in writing to the superintendent of the circuit ten days previous to the holding of such meeting, when, if adopted by the meeting, the memorial must be signed by the parties moving its adoption, and be then placed in the hands of the superintendent, who is held responsible for its presentation to the ensuing Conference. No memorial can be received except in manuscript. 10. Each superintendent is required to place before the September quarterly meeting any new rule which the preceding Conference has made for the government of the societies at large, when, if in the judgment of the meeting the operation of such rule will prove injurious, its enforcement in the circuit for that year may be set aside; but, if confirmed by the ensuing Conference, it will be binding on the whole connection. 11. *The special circuit meeting*, instituted for the rehearing or retrying an accused member or local officer, is composed of twelve lay members of the quarterly meeting, chosen for the occasion by the meeting in such manner as it may deem proper. At all such meetings the chairman of the district must preside. 12. If in any circuit no local preacher's meeting can be held, each candidate for the office of local preacher must be approved of by the quarterly meeting. 13. At the March quarterly meeting the return of members in each society or circuit is recorded as the official return, to be inserted in the district minutes, and the statistics of the day- and Sunday-schools of the circuit must be read. If sufficient time be not then available for the discussion of such statistics and for inquiry into the state of the schools, this shall be postponed until the June quarterly meeting. 14. The circuit treasurer of the Worn-out Ministers' Fund must be appointed at the September quarterly meeting. 15. At the quarterly meeting in December, a day must be fixed for the holding of the annual united meeting of the treasurers of the several chapels in the circuit, with as many of the trustees as can conveniently attend. The circuit chapel secretary must also be then appointed.

Quarterly Review, Methodist, is a critical and scholarly publication under the control of the M. E. Church. It originated as the *Methodist Magazine*, and was published monthly until 1828. (See METHODIST MAGAZINE.) It was then changed to a quarterly publication, and has for many years held high rank both in the church and among publications of its class. It is edited by Rev. D. D. Whedon, D.D., LL.D., who has occupied this chair since 1856. His vigorous and racy editorial notices have given to it much of its high character. It is published by the book agents at New York, and has a circulation of about 5000.

Queal, Luke C., D.D., of the Central New York Conference, was born in 1827, and joined the Oneida Conference in 1854. In addition to filling important stations, he has been several times presiding elder on districts. He was a member of the General Conferences of 1868, 1872, and 1876, and is among the strongest men of his Conference.

Queal, Robert F., Esq., is an active layman of Chicago, who is deeply interested in all the plans of church extension and improvement in that city and vicinity. He was an earnest supporter of lay delegation, and contributed largely to its success. He was a member of the General Conference of 1876.

Quebec (pop. 59,699), the capital of Quebec Province, in Canada, is an old city, founded in 1608. It was for more than a century the Gibraltar of French power in America, but was taken by the English in 1759. The Roman Catholics have about six-sevenths of the population. The Wesleyan Methodists have one church in the city.

Queenstown, Ireland (pop. 10,039), is on the harbor of Cork, and the point at which the Liverpool steamers always touch. A neat Methodist church has been built in the place, for which contributions were made by a number of Americans.

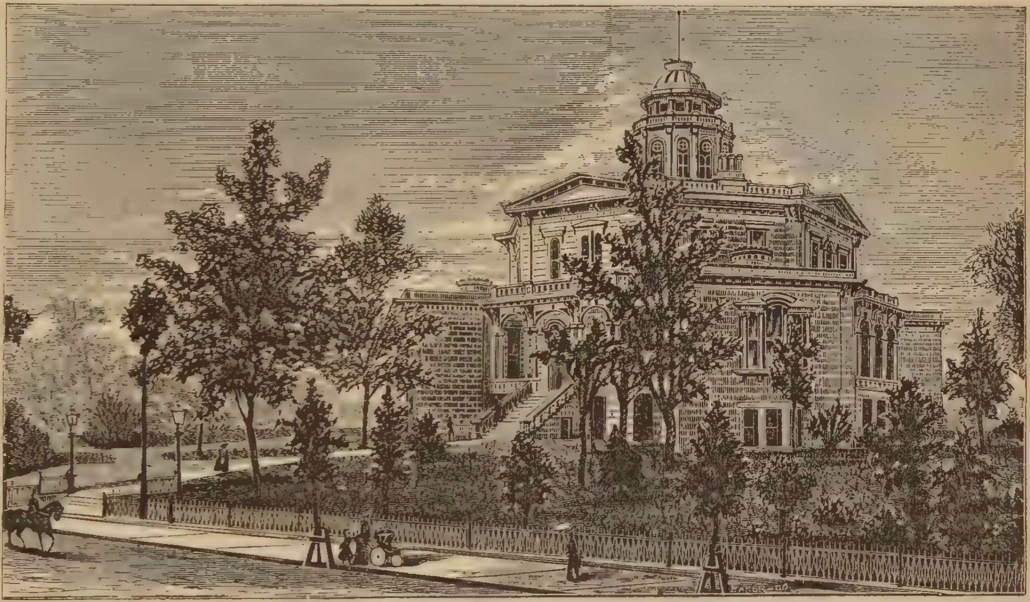
Quereau, George Worthy, D.D., was born in Stamford, Dutchess Co., N. Y., June 9, 1827, and graduated from Wesleyan University in 1849. He taught Latin and Greek for a year in Providence Conference Seminary, and in 1850 studied in Auburn Theological Seminary. In 1852–53 he was teacher of Ancient Languages in Providence Conference Seminary and associate principal, and in 1854–58 became principal and financial manager therein. He was admitted into the Providence Conference in 1857, and the following year accepted the position of principal of Jennings Seminary, Aurora, Ill., and entered the Rock River Conference in 1859. In 1867 he traveled in Europe and the East. In 1873 he resigned the principalship of Jennings Seminary, and remains a supernumerary member of the Rock River Conference.

Question Book, Berean, is a publication by the M. E. Church for the use of teachers in Sunday-schools. It contains the lessons for the entire year, and full and appropriate questions upon them; pictorial symbols and lesson verse, home reading, and adaptations of the lesson to the younger pupils. In 1876 it had attained a circulation of 75,000. It is published by Nelson & Phillips, New York, and is edited by J. H. Vincent, D.D.

Quigg, J. B., is an active minister of the Wilmington Conference. In addition to filling various important appointments, he has served as agent for the erection of the Newark Conference Seminary, and was successful in raising considerable means. He is (1877) presiding elder of the Wilmington district.

Quincy, Ill. (pop. 24,052), the capital of Adams County, is situated on the Mississippi River. Quincy circuit was organized in 1832. At the same time the Quincy district was formed, of which Peter Cartwright was presiding elder, and the whole district was missionary work. In 1857 Quincy had become a station, having 184 members, 145 Sunday-school scholars, and $8000 church property. The German Methodist Church has also a good congregation, and the African M. E. Church has an organization. In 1856 a literary institution, known as Quincy English and German Seminary, was founded, and a few years afterwards was raised to the grade of a college. A fine building was erected, but it was for years embarrassed with a heavy debt. In 1874 Johnson College, of Macon City, Mo., was consolidated with Quincy College, and in December, 1875, the trustees purchased a splendid property belonging to ex-Governor Woods, which originally cost some $200,000, disposing of their former college building to the city for a public school. In December, 1876, the donation of $30,000 was made to the college by Mr. Charles Chaddock, of Astoria, Ill., and in consequence of this donation the name was changed to Chaddock College. The college is under the care of Rev. E. W. Hall, A.M., assisted by a corps of teachers, and has a regular and thorough course of study. The following are the statistics of Methodism in Quincy for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Vermont Street	421	200	$20,000
Trinity	240	300	20,000
Jersey St. German M. E. Ch.	287	200	10,700
Jefferson St. " " "	74	200	3,000
African M. E. Church	300	200	10,000



CHADDOCK COLLEGE, QUINCY, ILL.

Quinn, James, was born in Washington Co., Pa., in 1775. He was converted and joined the Methodists in 1792, and commenced an active religious life. In 1799 he was received on probation in the Baltimore Conference, and, after traveling for five years, was, in 1804, transferred to the Western Conference. He labored extensively and successfully throughout the West. He presided on districts twelve years, was without any position four, on circuits twenty-two, was agent for the Preachers' Relief Society one, supernumerary one, and superannuated four. He was also a member of eight sessions of the General Conference. His talents as a preacher were universally admired. He was an able minister, and a theologian of a high order. He died Dec. 1, 1847, his last words being, "All is peace." His life was written by Dr. John F. Wright.

Quinn, William P., one of the bishops of the African M. E. Church, was born in 1788, and united in his youth with the M. E. Church. At its formation he became identified with the African M. E. Church. After laboring faithfully in New York, Baltimore, and Philadelphia, in 1838 he removed West for the purpose of engaging in missionary labor, and traveled through Ohio, Indiana, and Missouri. He was an earnest and eloquent speaker, and possessed the confidence of the people among whom he was called to labor. In 1844 he was elected to the office of bishop, from which time he traveled extensively throughout the church. He died in February, 1873.

R.

Racine, Wis. (pop. 9880), the capital of Racine County, is situated on Lake Michigan. It is in the region where John Clark, in 1832, established the first Methodist mission in this State. Fox River mission was established in 1835, when W. Royal was sent as missionary, and in 1836 it reported 119 members. In 1837, Otis F. Curtiss was appointed a missionary to Racine, which, in 1838, had 103 members. Methodism continued to grow until, in 1857, it had become a station, with 172 members, 120 Sunday-school scholars, and $8000 church property. It is in the Wisconsin Conference. The statistics for 1876 show 215 members, 160 Sunday-school scholars, and $43,000 church property in the American M. E. Church; and the Norwegian M. E. society has 184 members, 110 Sunday-school scholars, and $5500 church property.

Radical Methodists was a term applied to those who, from 1820 to 1830, were seeking to make radical changes in the economy of the Methodist Episcopal Church, by abolishing the episcopacy and presiding eldership. The movement resulted in the formation of the Methodist Protestant Church. Its members were designated for a number of years by the term "Radicals." (See M. P. Church.)

Rahway, N. J. (pop. 6258), is situated in Union County, on the New Jersey Railroad. The first society in this place was organized about 1798, and the first church edifice was built in 1808, and rebuilt in 1857. It first appears on the minutes of the M. E. Church for 1827, with Thomas B. Sargent as pastor, who reported 182 members. The second church was organized in 1849, by Rev. James Dandy, and the church building was erected in 1851. The Free Methodist church was organized in 1871. There are also two colored Methodist churches, the African M. E. church, and the Zion M. E. church. They are both small. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	191	120	$26,000
Second Church	143	201	18,000
Free Methodist	10	10	10,000

Raleigh Christian Advocate was established at Raleigh, N. C., under the patronage of the North Carolina Conference of the M. E. Church South, and the first number was issued in January, 1856, Dr. Hefflin being the editor until 1861. In 1860 Rev. W. E. Fell was elected assistant editor, and in 1861 editor in chief. In the embarrassments connected with the Civil War the publishing was suspended. At the close of 1862 the paper was revived; W. E. Fell was chosen as editor, and continued until 1865, when it again suspended. In 1867, Rev. W. H. Cuninggim was appointed by the Conference publishing agent, and the paper was issued for the third time, with Rev. H. T. Hudson as editor, and its name was changed to *Episcopal Methodist*. The following year it was purchased as a private enterprise by Mr. Hudson. At the earnest request of the Conference, Rev. J. B. Bobbitt was appointed editor, and under his care the paper was issued in January, 1869, resuming its former name of *Christian Advocate*. It is now published by Rev. Mr. Bobbitt and R. P. Gray, Esq., under the patronage of the North Carolina Conference of the M. E. Church South, and it is circulated extensively throughout the State.

Raleigh, N. C. (pop. 7790), is the capital of the State, and is situated on the North Carolina Railroad. The first Methodist services in or near this place were conducted by Jesse Lee, then a local preacher, in 1780. Near this place he was drafted into the army, but from conscientious scruples he declined to engage in the active service. When released, he preached to the soldiers. The older itinerants visited it about 1794. Bishop Asbury preached in the court-house in 1800. The first Methodist church built in the town was erected by the followers of O'Kelley, and was erected chiefly by the liberality of William Glendenning, who for some time held religious service. Raleigh circuit was organized out of the Haw River circuit, in 1807, with Christopher S. Mooring and Gray Williams as pastors, and the Raleigh district was organized in 1810. In 1811 Bishop Asbury held a

Conference, from the services of which a revival spread throughout all that section of country. As one of the results the first M. E. church was built that year, when the charge was made a station, and C. H. Hinds was pastor, who reported the next year 32 white and 44 colored members. It alternated between being part of a circuit and a station until 1820, when it became permanently established as an independent work. It was from this charge, in 1832, that Melville B. Cox was sent to Africa as the first African missionary. The church, which was built in 1811, was burned in 1839. The present building, called the Edenton Street church, was erected in 1841. In 1845 the church in Raleigh, as well as throughout the entire State, adhered to the M. E. Church South, and has remained connected with it. In 1846 a second charge, called Person Street church, was built, and which was greatly improved in 1875. The third church, the Will's Hill, was built by the young men of Edenton Street, in 1875, as a mission chapel. In 1876 a centennial celebration was held in the city of Raleigh, and arrangements were adopted to raise funds for liquidating the debts upon the colleges belonging to the Conference, and for erecting a metropolitan church in place of the Edenton Street church in the city of Raleigh. An interesting volume containing the addresses was prepared by Rev. L. S. Burkhead, D.D., which gives a full account of Methodism in North Carolina. The *Raleigh Christian Advocate* is published in the interest of the M. E. Church South in this city. Up to 1853 the colored members were attached to the Edenton Street charge, but during that year the white members of Edenton Street, assisted by the colored members, purchased the old Episcopal church and moved it to the corner of Edenton and Harrington Streets, and fitted it up for the use of the colored people. From that time until the close of the war the colored people were a separate pastoral charge, served by some of the prominent ministers of the Conference, and were always assisted by the Missionary Society. In 1865 the colored membership united with the African M. E. Church, and the trustees transferred to them the church property. There is also in the eastern part of the city a small congregation belonging to the African M. E. Church. In a suburban village one and a half miles from the city, called Oberlin, the M. E. Church has organized a small congregation of colored people. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church (colored)........	57	178	$1,000
M. E. CHURCHES SOUTH.			
Edenton Street....................	500	350	20,000
Person Street.......................	200	200	10,000
Will's Hill...........................	.....	50	500
African M. E. Church..........	600	500	15,000
African M. E. Mission.........	150	200	1,000

Ramsey, John W., Esq., a native of McMinn Co., Tenn., was born in 1826. He united with the M. E. Church in 1841, and by the separation, in 1845, was placed in the M. E. Church South, and remained until 1866, having resided in Georgia and Alabama most of that time. He taught school from 1847 to 1851, in Tennessee and Georgia, and then studied and practiced law in Alabama from 1853 to 1866, when he settled at Cleveland, Tenn., where he has since resided and practiced law. He re-united with the M. E. Church. While devoted to his law practice, he is greatly attached to the church, and makes Sunday-schools a specialty. He was lay delegate for the Holston Conference to the General Conference of 1872, and at the General Conference of 1876, as reserve lay delegate, he filled the place of W. Rule.

Randolph Macon College is an institution of learning, which was founded by the Virginia Conference of the M. E. Church in 1832. It was located originally in Mecklenburg Co., Va., near the North Carolina border, but was removed in 1866 to a more suitable location in Ashland, on the railroad between Washington and Richmond. The college has a number of buildings, and consists of several separate schools. There is a special school of biblical literature and Oriental languages for the theological students. In 1876 there were 10 professors and upwards of 200 students. It was under the superintendence for several years of the late talented and lamented Dr. Duncan, who died since the first pages of this work have been in press.

Rankin, Thomas, was appointed by Mr. Wesley in 1772 as missionary to America, and as general assistant or superintendent of the American societies. He was by birth a Scotchman, and had been educated under strictly religious influences. He early united with the Methodist society, which had been formed by some settlers who had been converted under John Haime, and he at once commenced laboring as a local preacher. He was called by Mr. Wesley into the itinerancy in 1761, and he came to America in company with George Shadford and Captain Webb, in the spring of 1773. Immediately on his arrival, he called together the preachers to meet him in the first Annual Conference in Philadelphia, on the 14th of July, which was the first Annual Conference ever held in America. He had fine executive ability, but was rather stern in manner. His action as a disciplinarian gave form and stability to the Methodist societies. He traveled extensively till after the breaking out of the Revolutionary War, when, being intensely English in all his sympathies, he saw that his way was hedged up. He remained, however, till the spring of 1778, when, after having held the oversight of the Methodist society for five years, he returned to

England. He continued his active labor under Mr. Wesley's direction, and was present at his death in City Road parsonage. He continued to labor as his health permitted, until he ended his course with joy on the 17th of May, 1810. By some means Mr. Rankin, when in America, had failed to estimate Mr. Asbury properly, and had induced Mr. Wesley to write for his recall in 1775. But as Mr. Asbury was hundreds of miles distant when the letter arrived, and as, owing to revolutionary movements, the letter could not be forwarded to him at an early date, he did not receive the information in time for action, and it was agreed that Mr. Asbury should then remain. The unfavorable impression which Mr. Wesley received was through letters of Mr. Rankin, and personal representations after he returned to England. Mr. Wesley, however, lived to see his fears as to Mr. Asbury wholly dispelled, and to rejoice in the great work which God had raised him up to accomplish.

Raper, William H., of the Cincinnati Conference, was born in Western Pennsylvania in 1793. His parents removing to the vicinity of Cincinnati, he was brought up in Ohio. In the War of 1812 he volunteered, and became captain of a company, and was considered one of the bravest men in the army. He united with the M. E. Church in 1816, and the following year was employed by the presiding elder on Miami circuit. In 1819 he joined the Cincinnati Conference, and labored successfully and efficiently until 1852. He filled a number of the most important stations, and was several times presiding elder. He was a delegate to the General Conference in 1832, 1836, 1840, and 1844, and was for one term a member of the general mission committee. He died in February, 1852. He was remarkable for his amiability, his conversational power, and his ability and fidelity as a preacher of the gospel.

Rattenbury, John, an English Wesleyan preacher, commenced his ministerial career in 1828. Holy consecrated service has been crowned with most abundant success. In every circuit he has stayed the full term of three years,—this is unprecedented. He was president of the Conference in 1861. When Mr. Rattenbury became supernumerary in 1873, he was appointed agent and secretary of the Auxiliary Fund, when he stated that he had an ambition to raise by donations £100,000 for the Auxiliary Fund,—the claimants on that fund have already felt the benefit; and at the district meeting, in May, 1877, he stated that he had raised towards his cherished object £85,000.

Ray, Edwin, an active minister in the Indiana Conference, was born in Kentucky, July 26, 1803, and died in Indiana in 1832. His father, Rev. John Ray, had entered the traveling ministry in 1790, and, after having traveled a number of years, located. Having re-entered the itinerancy, he was at the time of his death a superannuated member of the Indiana Conference. Like many of the older ministers he was strongly anti-slavery, and had requested to be transferred into Indiana from Kentucky, giving as a reason that he was unwilling to die and be buried in a slave State. Daniel embraced religion at a camp-meeting at the age of sixteen, and was admitted on trial in the Kentucky Conference at nineteen. In 1824 he was transferred to the Illinois Conference, but his labors were chiefly confined to the State of Indiana. He preached in Indianapolis, Madison, Terre Haute, and though during his pastorate in Madison there was a large secession in the church, growing out of what was termed the radical controversy, he sustained himself well. In 1830, his health having failed, he became superannuated, but labored during a large part of the year. He then resumed the station work for another year, at the close of which he started for Conference. He was taken sick on the way, and after eleven days of extreme suffering, died in peace. He was a young minister of superior ability and of commanding influence. He said to his wife during his last illness, "The religion which I have professed and preached has comforted me in life, supported me in affliction, and now enables me to triumph in death." His son, John W. Ray, Esq., of Indianapolis, has inherited many of his traits.

Ray, Hon. John W., is a native of Madison, Ind., born in August, 1828. He graduated in his twentieth year, with much distinction, at Indiana Asbury University, and afterwards studied law, and commenced to practice in 1858. For years he has been Register in Bankruptcy, and also treasurer of the Indianapolis Savings Bank. He has long been treasurer of Indiana Asbury University, and has promoted its financial interests. He is active in church duties, and is pre-eminent as a Sunday-school worker. At the session of the General Conference of 1876, he represented the Southeastern Indiana Conference, in place of Alex. C. Downey, as reserve delegate.

Raymond, Miner, D.D., professor in Garrett Biblical Institute, was born in New York City, Aug. 29, 1811. For a number of years he was a teacher in Wilbraham Academy, Mass., and was a member of the New England Conference. From 1848 to 1864 he was principal of Wilbraham Academy, and then accepted the chair of Systematic Divinity in the Theological Seminary at Evanston, the position which he now holds. He has recently issued a work on "Systematic Theology," in two volumes, which has been very favorably received.

Rayne, R. W., of New Orleans, La., was born in Sunderland, England, in 1808. His parents were members of the Methodist society, and he embraced religion and united with the church in 1824. He immediately became an active worker in visiting the poor in work-houses; and was a visitor for the Benevolent Strangers' Friend Society, dispensing alms, and holding prayer-meetings on Sunday evenings among the poor in their dwellings. He was shortly afterwards licensed to exhort and preach. In 1832 he emigrated to the United States, and, after a short residence in New York and Philadelphia, settled in Cincinnati, where, at the invitation of the Methodist Protestant Church, he accepted an appointment in the ministry. In 1835 failing health compelled him to locate, and business arrangements led him for a short time to Massachusetts. In 1842 he removed to New Orleans, and united with the M. E. Church. At the separation he adhered to the M. E. Church South. He continued in mercantile business till the breaking out of the war. At its close he returned to the city, and has been an active and consistent member of the M. E. Church South, living in harmony and fellowship with all denominations.

Read, James L., M.D., was born in Philadelphia, Pa., March 28, 1808. Fairly educated in youth, he afterwards acquired a knowledge of ancient languages. He entered the Pittsburgh Conference in 1833, and filled the work on three charges, but ill health induced him to enter another department of church labor. In the winter of 1840 he was called by the Pittsburgh Conference to assist Rev. Z. H. Coston as agent of the Methodist Book Depository. In 1842 he was appointed agent of the Depository, and occupied the position until 1848. Was re-elected in 1851, and served until December, 1868, when he resigned, and shortly afterwards opened a large paper and book house. He was prominent at the inception and building of the Methodist building, occupied jointly by the Book Depository and *Pittsburgh Christian Advocate*, and had a general supervision of the building until he resigned his agency. In 1843, owing to an affection of the throat, which disabled him for pulpit labors, he commenced the study of medicine, and since that time has practiced as far as other duties would allow.

Reading, Pa. (pop. 33,930), the capital of Berks County, is on the Schuylkill River, 57 miles northwest from Philadelphia. It was laid out in 1748, by Thomas and Richard Penn, proprietors and governors of the Province of Pennsylvania. The first Methodist sermon was delivered by Joseph Pilmoor, who records in his diary, under date of May 27, 1772, that he "preached in the court-house at Reading to most of the genteel people of the place," but the beginning of regular Methodist worship was in the summer of 1823. At that time a class of fifteen was formed. It met for some time in private houses, and then in school-houses. Among the early preachers were James Bateman, Wesley Wallace, Henry Boehm, Thomas Miller, Jacob Gruber, Joseph Lybrand, and others. On the 15th of June, 1824, $570 were paid for a small house on Third Street, near Franklin, and it was turned into a church. In 1825 Reading was included in a six weeks' circuit, with preaching every two weeks, and in 1830 it became a station, with Thomas Sovereign as pastor. In 1839 the society built a church on Fourth Street below Penn. On June 16, 1848, 55 members of the original society were organized into a separate church, and worshiped in a hall until their church was built. It was finished in 1848. The corner-stone of Covenant M. E. church was laid Oct. 18, 1868, Henry Boehm officiating, and the house was dedicated April 11, 1869. This church, on the corner of Elm and Ninth Streets, was the gift of Mr. Henry Crouse. The society was formed April 18, 1869. In 1836 an African M. E. society was founded by Jacob Ross, a local preacher, and a fugitive from slavery in Virginia, and in the year after, the society built a church. In 1846 about 25 members of Ebenezer M. E. church left and organized a Methodist Protestant society. In 1848 they built a house of worship on Chestnut Street, but the society did not prosper, and in 1862 the house was sold to another denomination. It is in the Philadelphia Conference, and has the following statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1839	Ebenezer	339	301	$32,500
1848	St. Peter's	410	300	27,500
1869	Covenant	142	211	10,000
1837	African M. E. Church.	60	75	6,000

Red Wing, Minn. (pop. 4266), is the capital of Goodhue County, on the Mississippi River, 55 miles below St. Paul. The first Methodist sermon preached in this place was by Chauncy Hobart, D.D., in 1853. In 1857 it had become a station, having 106 members, and the first church was built, which was enlarged and improved in 1875. A parsonage was built in 1858, which was sold in 1876, and a new edifice is being erected. Adjoining the church a mission chapel was built in the west end of the city, in 1867. A German, a Swedish, and a Norwegian Methodist Episcopal church have also been built in the city. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	228	243	$22,000
German M. E. Church	118	75	6,500
Norwegian	50	45	2,000
Swedish	37	60	300
Mission Chapel	.....	.....	....

Reed, H. W., D.D., was born in Hillsdale, N. Y., May 7, 1813; was converted in 1824, and admitted into the New York Conference in 1833. In 1835 he was transferred to Illinois Conference, and labored for several years in the extreme northwest part of the Conference, and also at the Oneida Indian mission, near Green Bay. He was subsequently appointed presiding elder on the Plattville, Dubuque, and other districts, and was a member of the General Conferences from 1844 to 1860. In 1862 he was appointed the agent of the Blackfeet Indians, and also a special agent and commissioner to trade with the Indians. He was also subsequently appointed, in 1873, as agent at Fort Hall, among the Idaho Indians, and had supervision over several Indian appointments in Montana and Idaho. He is now a member of the South Kansas Conference.

Reed, Miles L., was born in Mount Morris, N. Y., in 1821. He was educated in the Rock River Seminary, and after having been employed by the presiding elder two years, was admitted, in 1845, into Rock River Conference. He filled important stations, but became a victim of pulmonary disease, and died July 4, 1857.

Reed, Nelson, one of the early American ministers, was born in Anne Arundel Co., Md., Nov. 27, 1751. His name first appears in the minutes in 1779, though it is supposed he commenced preaching in 1775. He was a member of the General Conference of 1784, and was among those ordained elders, and for ten subsequent years had charge of districts in Maryland and Virginia, and filled the most prominent appointments in the cities, or presided over districts. In 1820 he became superannuated, and so remained until his death, Oct. 20, 1840. He was in the ministry sixty-five years, and was at the time of his death the oldest Methodist preacher in Europe or America.

Reed, William, a minister of the United Methodist Free Churches, England, entered the ministry in 1838, and continued on circuit work till 1860, when he was appointed connectional editor. He held this office for eleven years, until failing health induced him to resign it, in 1871. He became supernumerary in that year, and fixed his residence in Sunderland. He is still an occasional contributor to the literature of the body. He was elected president of the Annual Assembly in 1862.

Mr. Reed has always taken a lively interest in the public proceedings of the denomination, and for many years was one of the chief debaters in its Annual Assemblies. His powers as a debater are universally acknowledged.

Reese, Ely Yeates, D.D., of the Methodist Protestant Church, was born in Baltimore, Jan. 18, 1816. In his childhood he showed poetical tendencies, and at twelve years of age completed a poem of some three hundred lines. At fourteen he was a contributor to the *Monthly Repository*, in New York, and also wrote for literary journals in Baltimore. He united with the M. P. Church, and was trained for the Christian ministry. In his twenty-third year he was elected editor of the *Methodist Protestant*, the official organ of the church, and was re-elected by the General Conference at its various sessions from 1842 to 1856. Dr. Reese was widely known throughout the city as a popular preacher and pastor, and as a clear and forcible writer. He was for some time public school commissioner, and in 1857 was a member of the first branch of the city council. Notwithstanding he had but little time for poetical culture, he devoted much time to poetical reading, and was also a popular lecturer. As a religious journalist he had many excellences. Of his poems, which are chiefly miscellaneous, many are devotional in character, and exhibit true inspiration. He died in 1861.

Reese, John Smith, M.D., of the Methodist Protestant Church, was born in Harford Co., Md., April 7, 1790. In his early manhood he became a teacher and prosecuted medical studies, taking his collegiate course at the Washington Medical College, in Baltimore, and graduating at the Washington Medical College of Pennsylvania in 1829. He was converted and joined the M. E. Church about twenty-one years of age, and was licensed to preach in 1819. About the time of his graduation as a physician, the Reform question which resulted in the organization of the Methodist Protestant Church had reached its height of agitation. From conscientious convictions of duty, Dr. Reese turned aside from the life of a physician and gave himself fully to the itinerancy of the new church. As a preacher he had gifts of a high order. "He reasoned like Paul; he persuaded like Apollos, and was oftentimes overwhelming in the pulpit." Itinerating for twenty-seven years, he filled many of the most prominent appointments in his Conference, including that of being president for three separate terms. No minister in Maryland was more widely known and more highly respected. He died at his home in Baltimore County, Feb. 14, 1855. He repeatedly quoted in his later moments with his old fire and enthusiasm Pope's "Dying Christian." Among his last utterances was, "My body is miserably broken by disease, but my soul is free; disease cannot touch that."

Reese, Levi R., of the Methodist Protestant Church, was born in Harford Co., Md., Feb. 8, 1806. At the age of seventeen he was employed as an assistant teacher in an academy, where he increased his literary attainments. He designed to enter the naval service, but the death of a young friend made a deep impression on his mind, and under a pointed exhortation of a preacher he was fully awakened, and shortly after was converted and united with the M. E. Church, being about twenty years of age. He espoused the cause of Reform, then agitated in Baltimore, joined the Union society, and became secretary to that body; and in the controversies which arose he was among the number excommunicated on the charge of "sowing dissension in the church and speaking evil of ministers." He immediately entered into the active ministry of the new church, and spent two or three years in New York and Philadelphia. He subsequently served in every important station and in every official position in the gift of the body with which he was connected. For two successive years he was chosen president; was repeatedly a representative in the General Conference; and at one time presided over its deliberations. He was elected chaplain to the House of Representatives in Congress in 1837–38. During his chaplaincy the lamentable "Graves and Cilley" duel occurred. The delicacy, fidelity, and pathos which characterized his address on that sad occasion drew forth the highest admiration. He delivered in the Capitol a series of discourses on the obligation of the Sabbath, which were afterwards published. He was the author of "Thoughts of an Itinerant." He died in Philadelphia, Sept. 21, 1851.

REV. ELY YEATES REESE, D.D.

Reeves, Mrs. Hannah Pearce, a preacher of the Methodist Protestant Church, was born in Devonshire, England, in 1800. Her maiden name was Pearce. She was converted under the influence of Mr. O'Bryan, the founder of the Bible Christians. At the age of nineteen she felt it her duty to preach, and the way being opened for her, she commenced traveling a circuit in England. Subsequently she came to America, and was married to Mr. Reeves, who was a minister in the Methodist Protestant Church. In 1831 the Conference offered her an appointment, but she declined, preferring always to accompany her husband in his work, uniting with and sustaining him in his labor. She was an earnest and successful speaker, and was active in works of benevolence and philanthropy. In her sixtieth year her health became so impaired she was obliged to desist from regular public ministrations, though for nine years she was active in assisting the churches, the Sunday-schools, and benevolent societies. She died Nov. 13, 1868, calmly, reclining in an arm-chair. Previous to this time she had been exceedingly joyful and had said, "He is with me; he told me he would abide with me to the end; he has kept his word. Open the doors wide, let it be seen how happily a Christian can die."

Regeneration signifies a new birth. It is the work of the Holy Spirit, by which a change is wrought in the heart of the believer. It consists in the recovery of the moral image of God upon the heart, so that we may love him supremely, serve him according to his command, and delight in him as our chief good. It is said, "the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned." The sum of the moral law is, to "love God with all the heart and soul and strength and mind." Regeneration consists in this principle being implanted in the soul by the operation of the Holy Spirit; and in its perfect condition, in obtaining the ascendancy and habitual prevailing over its opposite. It is synonymous with the phrases "conversion" and "new creation," or the becoming a "new creature." The efficient cause of regeneration is the Divine Spirit, for no man can turn himself unto God. It proceeds by enlightening the judgment through the word of truth, or the gospel of salvation, and impressing that truth upon the understanding so as to subdue the will and reign in the affections. Regeneration is to be distinguished from justification, though closely connected with it. Every one who is justified is also regenerated; but justification places us in a new *relation*; regeneration places us in a new moral *state*. The one is a work done *for* us, the other a work done *in* us. This regeneration which takes place at the time of justification is under a law of growth: the believer is a babe in Christ; he grows to be a child, and then a young man, and ultimately into the full stature of a perfect man in Christ Jesus. Regeneration, as the initial and incipient state, is of the same character with sanctification, which is a state of maturity or completeness in character, though even that in its developments may be perpetually enlarging. The period between regeneration and sanctification may be more or less extended. The growth may be gradual, and the changes from state to state scarcely perceptible; or the work may be cut short in righteousness. Regeneration is preceded by true penitence, which involves the turning from all sin with sincere abhorrence, and also by faith in the Lord Jesus Christ, which claims the promise that to them who receive him he gives power to become the sons of God. In this respect Methodism differs from the Calvinistic theory, which makes regeneration precede the exercise of either true repentance or true faith. Methodists teach in common with Calvinists that no man can turn to God by his own power or by any natural ability; but they believe, in distinction from Calvinists, that the power to repent and believe is imparted by the Holy Spirit unto all men, and not to the elect only; that God gave his Son to die for all men; that he desires the salvation of all; and that a measure of the Spirit is given to every man to profit withal; that the distinction between men is not that greater light or grace is given to one rather than to another, but that one accepts the gracious provisions, and that the other rejects; that God has given to man the power, on the one hand, of yielding to the influences of the Spirit, and on the other, of rejecting them and pursuing a course unto perdition. God has in his gracious economy placed this fearful responsibility upon the exercise of the human will. Methodism further teaches that this regeneration becomes a matter of human consciousness, not only by the results of the change in the human soul, in its states of love and hope and joy, but by the direct witness of the Holy Spirit accompanying that change, according to the Scripture, "He that is born of God hath the witness in himself." This witness, they believe, is usually given in the moment of regeneration, but it is sometimes delayed for the exercise of more direct faith. They do not believe that in regeneration any new faculties are imparted to the human soul, or that any already existing are destroyed; but that all the powers with which God has invested humanity are directed to their proper end, and that all are governed by supreme love to God.

Rehoboth Beach is the name of a camp-meeting ground near Lewes, Del. It contains about 400 acres of land, 35 of which are an oak-grove of large growth, and 50 acres are in pine and cedar of good size. Part of it is a hard clay and loam soil, and part sandy, with the exception of about 25 acres. The whole is laid out in wide avenues varying in width from 60 to 100 feet. The average size of lots is 50 by 100, giving ample room for a house, with front and side yards. There are 2 good hotels and about 30 cottages, varying in cost from $600 to $3000. Besides these there are a number of wooden tents, which are comfortable one- and two-story buildings. During the camp-meeting season a large number of canvas tents are pitched upon the ground. It is also supplied with a tabernacle during the unpleasant weather, and a preacher's lodge, plainly furnished. Good water can be obtained anywhere at a depth of from 12 to 20 feet. The beach is hard, affording a good drive for 10 miles. From Henlopen Light to Indian River Inlet the opportunities and facilities for bathing are very fine. An extensive board walk has been laid, 1000 yards in length and 6 feet wide, on Surf Avenue, on the ocean-side, making a fine promenade. Sunday-school conventions are held as well as camp-meetings, and the place is occupied as a seaside resort, and is free from many of the vices found at fashionable watering-places.

Reid, John M., D.D., was born in New York City in 1820; was converted in 1835, and graduated from the University of New York in 1839. He joined the New York Conference in June, 1844, and was sent to Wolcottville as his first appointment. He served Bakerville charge in 1846, and Jamaica in 1847–48. In 1849, when New York East Conference was set off, he became a member of it, and was sent to Birmingham, where he remained two years; was appointed to Middletown, Conn., during 1851–52; of Seventh Street, New York City, in 1853–54; and in 1855 was sent to Summerfield chapel, Brooklyn, which he served two years, and in 1857 was appointed to Bridgeport and Fairfield, Conn. In 1858 he was elected president of Genesee College; in 1864, editor of *Western Christian Advocate;* in 1868, editor of *Northwestern Christian Advocate;* in 1872, corresponding secretary of the Missionary Society of the M. E. Church, which position he still holds. He has been a member of each General Conference since 1856.

REV. JOHN M. REID, D.D.
MISSIONARY SECRETARY.

Reilly, William, was a venerated and useful member of the Irish Conference. He was the faithful colleague of Rev. Gideon Ousely on the "Irish mission to Roman Catholics," and subsequently held some of the most important offices in the Conference. In 1856 he was appointed, with Dr. Robinson Scott, a deputation to the United States on behalf of the fund for the increase of Wesleyan agency in Ireland. He was then seventy-five years old, yet was able to do good service in America, where he found very many friends that had been converted under his ministry. Gifted with rare natural endowments and wholly consecrated to his work, he was honored with signal success in his ministry, and died triumphantly.

Religious Messenger, The, was a weekly paper published in Philadelphia, under the patronage of the Conference, in the latter part of the year 1825. It continued about two years, when it was merged in the *Advocate and Journal,* of New York. It was commenced almost a year prior to the *Advocate,* at New York. Dr. Holdich, now secretary of the American Bible Society, was on its publishing committee, and was one of its chief editors. It was published by John Clark, on Arch Street, very near, if not on, the same spot now occupied by the Methodist book-store.

Remington, Eliphalet, is a large manufacturer, resident at Ilion, N. Y. He was the first lay delegate from the Central New York Conference to the General Conference of 1872, and was appointed a member of the general committee of church extension from 1872 to 1876, and is a member also of the missionary and church extension committee for the present quadrennial term. He and his brother, Mr. Philo Remington, are members of the Methodist Episcopal Church, and have distinguished themselves not only for their liberality in erecting a church in their own vicinity, but for large and liberal gifts to the Syracuse University, and to the Missionary and Church Extension Boards.

Repentance in its generic sense signifies a change of mind, a wishing something were undone that has been done. In a strictly religious sense it signifies conviction of sin, and sorrow for it. This differs from a repentance caused merely by the knowledge of injuries sustained or likely to be incurred. Evangelical repentance embraces not only sorrow for the act performed, but a recognition of the sin as offensive to God, accompanied with grief and hatred of all sins and a turning of heart from them to the Saviour. This is called repentance towards God. In Calvinistic theology regeneration precedes faith and repentance; as, according to that system, only the regenerated can perform these religious acts. With them the process is: first, regeneration; second, faith; and, third, repentance. Methodists believe that in the salvation of the sinner, the Holy Spirit enlightens his understanding and causes him to see his need of a Saviour; that under this spiritual influence and power the first step is repentance, or turning from sin, the second, believing in the Lord Jesus Christ. These are followed by justification or regeneration.

While repentance is, strictly speaking, the act of man, it is nevertheless also in another sense the gift of God. Without the grace of God first given, no man will repent or turn to God. The Holy Spirit supplies light to the understanding, quickens the emotions, and so seals divine truth upon the conscience that the sinner not only *sees*, but *feels* his spiritual danger. The motives to repentance are furnished in the word of God; opportunity to repent is afforded through the mercy and forbearance of God; and hope is found in the promises so graciously given to the penitent and contrite heart.

Representation in the General Conference, Ratio of.—At the formation of the M. E. Church in 1784 no provision was made for the assembling of a General Conference. The body which formed the church was composed of all the traveling preachers, irrespective of age or standing, who could be convened at the time when notice was given. Having settled the general plan of the church, it appears to have been the purpose to have whatever changes were necessary adopted from time to time by the vote of the different Annual Conferences, taking as their pattern the English Wesleyan Conference. The Baltimore Conference was at that time the central and largest body, and holding its sessions after the Conferences which were more southern, was regarded as deciding on the various questions proposed and which had been submitted to the other Conferences. This mode becoming difficult and uncertain, the Conferences agreed that a council should be held in 1789, to be composed of the bishop and presiding elders, who should recommend such measures as they unanimously agreed upon to the Annual Conferences, but these measures were to have no effect unless sanctioned by the Annual Conferences. A second council was called in 1790, composed of the bishops and a delegate elected from each Annual Conference, which, in addition to recommending measures, had the right to supervise the college and the publishing of books. Dissatisfaction, however, with such a limited body sprung up, and the Annual Conferences directed that a General Conference should be called in 1792, to be composed of all the preachers in full connection. This Conference assembled in November of that year, and adopted a plan for quadrennial Conferences, which has remained the order of the church to this time. In 1800 the attendance on the General Conference was limited to ministers who had traveled four years. The body becoming large, and the central Conferences from convenience of attendance being able to outvote the other Conferences, an effort was made in 1804 to establish a plan of delegation. It was not then adopted, it being deemed wisest to let the Annual Conferences speak upon the subject. In 1808, the majority of the Conferences having requested a plan of delegation to be formed, the Restrictive Rules were adopted, which fixed the ratio at not more than one for every five, nor less than one for every seven. The ratio in the General Conferences of 1812 and 1816 was five; from 1820 to 1832 the ratio was one for every seven. The Conference becoming unwieldy in number, an effort was made at several General Conferences to change the Restrictive Rule, but it was not successful until 1832, and in 1836 the rule was adopted allowing not more than one for every fourteen, nor less than one for every thirty. In 1860 the ratio was changed to not less than one for every forty-five, which is at present the ratio of the representatives to the members of the Annual Conferences. In addition to these, each Annual Conference is entitled to a representative for a fraction of two-thirds of the number requisite for the ratio, and every Annual Conference, no matter how small, is entitled to one ministerial delegate. In the plan of lay delegation which was adopted in 1872, every Conference which has two ministerial delegates is also entitled to two lay delegates, those which have but one ministerial delegate having but one lay delegate.

Reprobation is the counterpart of election, and is equivalent to rejection. Calvinistic theology teaches that God from eternity elected certain men to salvation and eternal life, passing by others; that only the elect receive such spiritual influence and impulses as will lead to their salvation. Consequently the reprobates are left without spiritual power or hope. Methodists utterly reject this doctrine of unconditional election and reprobation. They believe that no man is lost because he is passed by in the sovereign counsels of God, or because spiritual power to repent and believe is not furnished. They believe that the Holy Spirit is sent to enlighten every individual and incline his heart to turn to God; that if lost, his ruin will come from his voluntary rejection of the light and power offered by the Holy Spirit. They believe that eternal reprobation is derogatory to the character of God, contrary to his justice, to his sincerity in offering salvation, and that it makes God a respecter of persons. They also believe that the eternal punishment of reprobates who had no spiritual power given them to repent and believe would be in opposition to every idea of righteousness or justice, and that the preaching of such a doctrine leads unavoidably by its reaction to Universalism, or the rejection of the idea of future punishment.

Restrictive Rules.—Prior to the General Conference of 1808 there was nothing in the law of the church which limited the legislative authority. The whole body of the eldership had a right to attend every session of the General Conference, and they were present as far as practicable. But the church having spread so extensively through the West and South that it involved great loss of time and means for the preachers generally to attend, it was resolved to constitute a delegated General Conference. The church was then unwilling that supreme power to change every part of the church economy, and of even its doctrines, should be vested in so small a body. Hence they adopted certain limitations, which are known as "Restrictive Rules," prohibiting the General Conference from altering or modifying certain features without the consent of the members of the various Annual Conferences. These restrictions, when adopted, in 1808, were so stringent that on all matters embraced within their sphere nothing could be altered except by a majority vote of every Annual Conference in the church, and this continued to be the case until 1832. One of the restrictions, however, prohibited a less representation than one for every seven members. With the growth of the church the body became unwieldy, and the Annual Conferences agreed not only to alter that restriction, but to further change the mode of altering the Restrictive Rules, so that a change might be made in any of them by a vote of two-thirds of the General Conference, and of three-fourths of the members of all the Annual Conferences who should vote thereon. This change of limitation prevented the majority of any one Conference from defeating the will of all the others. Since that period no change has been made in the general economy of the church without a submission according to the Restrictive Rules. By this process the ratio of representation has been altered on several occasions, until now its limit is one for every forty-five members. By the same process the rule on temperance was altered in 1848, and the rule on slavery in 1864. In the same way the plan of lay delegation was voted upon, and introduced into the economy of the church; though in that instance, in addition to the vote of the General Conference, and of the Annual Conferences, the question was also submitted to the vote of the laity. The Restrictive Rules, as now constituted, are as follows:

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine. 2. They shall not allow of more than one ministerial representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every forty-five, nor more than two lay delegates for any Annual Conference: *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one delegate. 3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency; but may appoint a missionary bishop or superintendent for any of our foreign missions, limiting his jurisdiction to the same respectively. 4. They shall not revoke or change the General Rules of the united societies. 5. They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal; neither shall they do away the privileges of our members, of trial before the society, or by a committee, and of an appeal. 6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. *Provided*, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

Resurrection.—The Methodist Churches, in common with orthodox Christians, believe in the doctrine of a general resurrection of the dead, which will come to pass at the end of the world, and will be followed by an immortality either of happiness or misery. The third article of religion thus speaks of the resurrection of Christ: "Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." The resurrection of Christ is believed to be a pledge of a general resurrection, as the apostle says, "He is the first fruits of them that slept." In the Apostles' Creed, embraced in the form of baptism, every communicant professes to believe in "the resurrection of the body and everlasting life after death." How a resurrection of the body can take place, or what specific changes shall be made on that body, we are not informed. It is a subject beyond the province of human reason, and depends wholly on revelation. That the dead shall rise is explicitly taught in Holy Scripture, for Jesus says, "The hour is coming in which all that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That there shall be a great change in the human body is also taught, when it is said that "when he shall appear, we shall be like him," and he "shall change our vile body that it may be fashioned like unto his glorious body."

Revels, Hiram R., D.D., was born in Fayetteville, N. C., Sept. 1, 1822. Having a thirst for an education, and the laws of North Carolina forbidding colored schools, he went to Northern Indiana, where for some time he attended a Quaker school, and ultimately entered at Knox College, Illinois. At the age of twenty-five he entered the ministry of the African Methodist Episcopal Church. He filled a number of appointments in Missouri, Kentucky, Kansas, and Maryland. Being in the latter State at the breaking out of the war, he assisted in forming a colored regiment. He settled in 1864 in Vicksburg, where he had charge of a congregation, and assisted in organizing churches and in forming schools in various parts of the State. His health becoming impaired he went North, where he remained eighteen months. Returning to the South, he located at Natchez, and in 1869 was elected as a member of the United States Senate. After the close of his services in the Senate he returned to the ministry, and united with the Methodist Episcopal Church. He is now (1877) president of Alcorn University.

Revivals.—In various periods of the church and in almost every country there have been seasons of remarkable religious interest, in which the public mind has been turned to spiritual subjects. Under such influences many who have been openly vicious have been reformed, and others who have been thoughtless and careless have become exemplary and active Christians. Methodism itself was eminently a revival in its origin. It was simply the earnestness of a few who were endeavoring to lead holier lives and to be more active Christians which directed first the attention of their friends and then excited their mockery and reproach. The year 1739 is generally regarded as the commencement of Methodism, yet ten years earlier Mr. Wesley and a few others were deeply exercised. He writes: "In 1729 two young men in England (meaning himself and his brother Charles), reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do." After this followed the organization of what was called "The Holy Club" in Oxford University. It is a remarkable coincidence that in the same year when the Oxford Methodists were formed into a society the Rev. Jonathan Edwards, in New England, began to preach with great earnestness the doctrine of "Justification by Faith alone." The result of his preaching was a great revival of religion, which commenced at Northampton and spread over the greater part of New England. This revival was accompanied with intense awakenings, and the conversions were also marked with physical demonstrations. Numbers fell prostrate on the ground and cried aloud for mercy; many were convulsed and benumbed, and the physical manifestations were similar to those in England. The conversation of the people everywhere was on the subject of salvation; they met for prayer, singing, and reading the Holy Scriptures; the groans and sighs of the penitent and the joy and shout of the convert were quite frequent. During this revival their meetings also were oftentimes protracted for many hours. The ministers who engaged in this work in New England were censured and persecuted for their earnestness, and for their appeals to the emotions and passions of their hearers, rather than to their reason. They were censured also for preaching the terrors of the law, and for speaking of future judgment and perdition. They were also condemned for allowing their children to meet together to read and pray, and to seek the Lord in the days of their youth. About this period also a revival commenced in Wales, under the labors of Howell Harris, who afterwards became a friend of Mr. Wesley's, and a more intimate associate of Mr. Whitefield. At the time, however, of the commencement of the Methodistic movement neither of the Wesleys had any acquaintance either with him or with Edwards.

In 1740 a revival commenced in Scotland, under the labors of the Rev. Mr. Robe, who preached earnestly the doctrine of regeneration. At one place, in 1741, sixteen children began to hold prayer-meetings, and the religious excitement became general. Cries, tears, and groans were heard, and in a short period, under the ministry of Mr. Robe, hundreds were converted in the vicinity of Kilsyth. Drunkenness, swearing, and other flagrant forms of curse were abandoned; meetings for praise and prayer were established, and the people flocked to the house of God. Young converts held prayer-meetings in fields, barns, school-houses, and elsewhere. In many towns of Scotland there were also the same physical demonstrations of crying, fainting, and even of convulsions, which were manifested in New England. Some were depressed, while others would break forth into rapturous shoutings, and their countenances were lighted up with serenity and brightness. Rev. Mr. Robe, in his narrative of this wonderful work, cites a number of precedents of similar character in revivals in Germany, and in the Moravian Church, and still farther back in the history of the Christian church. This religious movement or revival affected churches of all denominations, and while out of that movement Methodism, as an organization, remains the chief witness, yet its influence raised up in all churches a more earnest evangelical clergy. In America, about the year 1800, a remarkable revival occurred in Kentucky and Tennessee, which led to the formation of the Cumberland Presbyterian Church. The people gathered in large congregations, services were continued through many days, and there were the same strange physical demonstrations which had previously occurred in Scotland, England, and New England. Since that period revivals of greater or less extent have marked the history of the church in many denominations, and have been very frequent in the history of Methodism. Oftentimes these revivals are simply local in their character, and individual churches are largely strengthened, without any general influence prevading the public mind. There have, however, been some remarkable seasons, such as that between 1840 and 1844, which is alluded to by the bishops in their address to the General Conference when they say, "No period of our denominational existence has been more signally distinguished by more extensive revivals of the work of God and the increase of the church." There was also a remarkable work in 1858, spreading over Ireland, part of Scotland, England, and through the United States. In the last few years, under the labors of Mr. Moody, Mr. Sankey, and other evangelists, large protracted meetings have been held in the leading cities of England, Scotland, Ireland, and the United States. In later times there have been fewer physical demonstrations accompanying these revivals, but the public mind has, nevertheless, been very deeply moved.

Reynolds, George G., LL.D., was born at Amenia, Dutchess Co., N. Y., Feb. 7, 1821. He prepared for college at Amenia Seminary; was graduated at Wesleyan University, Middletown, Ct., in 1841; studied law, and was admitted to the bar in 1844; and received the degree of LL.D. from Wesleyan University in 1871. He has practiced law since his admission to the bar, mostly in Poughkeepsie and Brooklyn, N. Y. In 1860 he was elected judge of the City Court of Brooklyn (a court of co-ordinate jurisdiction with the Supreme Court in said city), and served a term of six years. Under a re-organization of the court he was re-elected to the same office, in 1872, for a term of fourteen years. He joined the Methodist Episcopal Church in 1843, and has held various official positions therein. Has for several years been one of the board of managers of the Missionary Society, and a trustee of the Wesleyan University. Was one of the lay delegates from the New York East Conference to the General Conferences of 1872 and 1876.

Reynolds, Rev. John, first bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828, was born near Hudson, N. Y., in 1786. In 1796 he removed to Canada, and in 1803 experienced religion under the labors of Nathan Bangs. In 1807 he began traveling under the elder. In 1808 was admitted on trial in the New York Conference, and sent with Daniel Pickett, who afterwards assisted in his consecration as bishop, to Augusta circuit. In 1810 he was admitted into full connection and ordained deacon. The War of 1812 intervening, he assisted Elder Ryan in keeping the societies together, but was not ordained elder, as there was no intercourse of preachers between the countries. In 1815, on account of failing health, he located. At the Hallowell Conference, in 1824, he was ordained elder by Bishop George. Resisting from the beginning the union with the British Wesleyans and the abandonment of episcopacy, he was re-admitted in 1833, by the rallying Conference of the M. E. Church in Canada, and was constituted bishop by the election of the General Conference and imposition of the hands of elders in 1835. In this capacity he served the church, though not always able to travel at large, till his death, in 1857. He has been succeeded by Alley, Smith, and Richardson.

Rhode Island (pop. 217,353) is the smallest State in the Union, and was the last of the thirteen original States to adopt the Federal Constitution. Its first permanent settlement was made at Providence, in 1636, by Roger Williams, who had been banished from Massachusetts for his religious and political opinions. The first Methodist sermon in this State was preached by Freeborn Garrettson, in April, 1787. He preached twice in Providence, and also twice in Newport. Services were regularly introduced by Jesse Lee, who visited the State in 1789, and writes under date of September 7, "To-day I have preached four times, and felt better at the conclusion of my labor than I did when I first arose in the morning. I have found a great many Baptists in this part of the country who are lively in religion. They are mostly different from those I have been heretofore acquainted with, for these will let men of all persuasions commune with them. I think a way is now opened for our preachers to visit this State. It is the wish of many that I should stay, and they begged that I would return again as soon as possible, although they never saw a Methodist preacher before." On this visit he preached in Windham, Norwalk, New London, Stonington, Newport, Bristol, and Providence. In 1791, Bishop Asbury visited the State and preached in Providence. It was also visited by Dr. Coke in 1804. In 1792 a circuit was organized, called Providence, and Lumsley Smith was appointed pastor. In 1793 Providence circuit was changed to Warren, and reported 58 members, with Philip Wager in charge. Among others who assisted in planting Methodism were Joseph Lovell, John Chalmers, W. Lee, D. Abbott, Z. Priest, and E. Mudge. In 1796 there were two circuits, with 220 members, and in 1800 three circuits, with 227 members. The first Methodist church edifice was built in Warren, and was dedicated Sept. 24, 1794. The growth of Methodism in this State has not been so rapid as in some other sections of the country, but it has had a gradual and constant increase. The principal part of the State is within the bounds of the Providence Conference, which also includes a portion of Connecticut and of Massachusetts. The only educational institution under the control of the church is the Conference Seminary, in East Greenwich. The denominational statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations......	295	283	125,183	$4,117,200
Baptist......................	75	73	23,695	719,400
Christian..................	12	12	3,050	33,500
Congregational..........	27	27	18,500	620,000
Episcopal..................	42	39	17,155	735,100
Friends......................	17	17	5,514	58,600
Lutheran..................	1	1	400	1,500
New Jerusalem..........	3	2	675	5,500
Roman Catholic.........	22	20	19,108	910,100
Second Advent...........	17	14	3,370	28,700
Unitarian..................	4	4	3,450	229,000
Universalist...............	4	4	2,770	220,000
Methodist..................	33	30	14,605	371,300

Rhodes, P. T., a member of the Kansas Conference, was born in Ohio, May 29, 1820; united with the M. E. Church in 1840, and joined the Rock River Conference in 1849. In addition to filling various charges and districts, he superintended, in 1857, the erection of Hedding College, and planned and superintended, in 1863–64, the erection of Grand Prairie Seminary. He was a member of the General Conference in 1868, and transferred to Kansas in 1870. After filling both stations and districts, he was, in 1877, appointed financial agent of Baker University, the position which he still holds.

Rice, William, D.D., a member of the New England Conference, was admitted into that body in 1841, and, after filling a number of important appointments, owing to impaired health, he became, in 1857, supernumerary. He received the appointment of librarian in the city of Springfield, where he has since remained, occasionally filling contiguous appointments. He was a member of the General Conference of 1876, and was appointed a member of the committee to revise the hymn-book. To the duty thus devolved upon him he devoted much attention.

Rice, William North, Ph.D., professor in Wesleyan University, was born in Marblehead, Mass., Nov. 21, 1845; was graduated from Wesleyan University in 1865, and studied in the Sheffield Scientific School of Yale College. He was elected Professor of Geology and Natural History in Wesleyan University in 1867. He joined the New York East Conference of the Methodist Episcopal Church in 1869. He studied in the University of Berlin in 1867 and 1868, while on leave of absence from his professorship. He is editor of the *Wesleyan University Alumni Record*, and is a member of the Connecticut Academy of Arts and Sciences, and of the American Association for the Advancement of Science.

Rich, Hon. Hampton, a merchant of thirty years' standing, was twice elected to the Senate of Michigan. He has been long connected with the railroad interests of that State, and was the projector of the Lansing and Iowa Railroad, and president of the company. Having large experience as a legislator, and being thoroughly devoted to Methodism, he was elected to the General Conference of 1876, as lay delegate for the Michigan Conference.

Rich, Isaac, prime mover in the establishment of Boston University, and otherwise a munificent patron of education, was born in Welfleet, Mass., Oct. 24, 1801, and died in Boston, Jan. 13, 1872. At an early age he went to Boston and engaged in business as a fish merchant, commencing, as his poverty compelled him to do, in the humblest manner. Religiously trained from his youth, he united with the church when about twenty years of age. His remarkable business talent, his winning personal presence, his honesty and application, gradually placed his house at the very head of the trade in which he was engaged. Meantime, death having deprived him of his well-loved children, he was not disobedient to the providential call to use his wealth and influence for the good of his fellow-men. Like many whose own educational advantages were limited, he felt a profound interest in providing better opportunities for those beginning life after him. To this form of beneficence his heart and judgment inclined more and more as his years went on. The successive disasters which overtook the Wesleyan Academy, at Wilbraham, in 1856–57, called out his first larger benefactions—at least $40,000—in this direction. A little later, upon the removal of the School of Theology from Concord to Boston, and in the efforts to equip and endow more adequately the Wesleyan University, at Middletown, Conn., his gifts to these were of munificent proportions. To each he gave more than $100,000, and at Middletown erected a beautiful library hall at an expense of nearly $75,000. His chief monument, however, must ever be the broadly planned university, which he created in the city of his residence, and to which he bequeathed the bulk of his estate, valued at the time of his death at more than $1,500,000. With characteristic modesty he declined to have the institution named for himself, and it was in entire accord with his feeling that it should be what it is,—the first university in the world organized from the beginning and throughout without discriminations of any sort on the ground of sex. Mr. Rich was a man of remarkable physical symmetry and beauty, ever unassuming, yet of unembarrassed manner, obliging, an humble Christian, a manly man. A good bust of him, by Milmore, is preserved at Middletown, and portraits were procured for each of the three institutes of which he was so notable a patron.

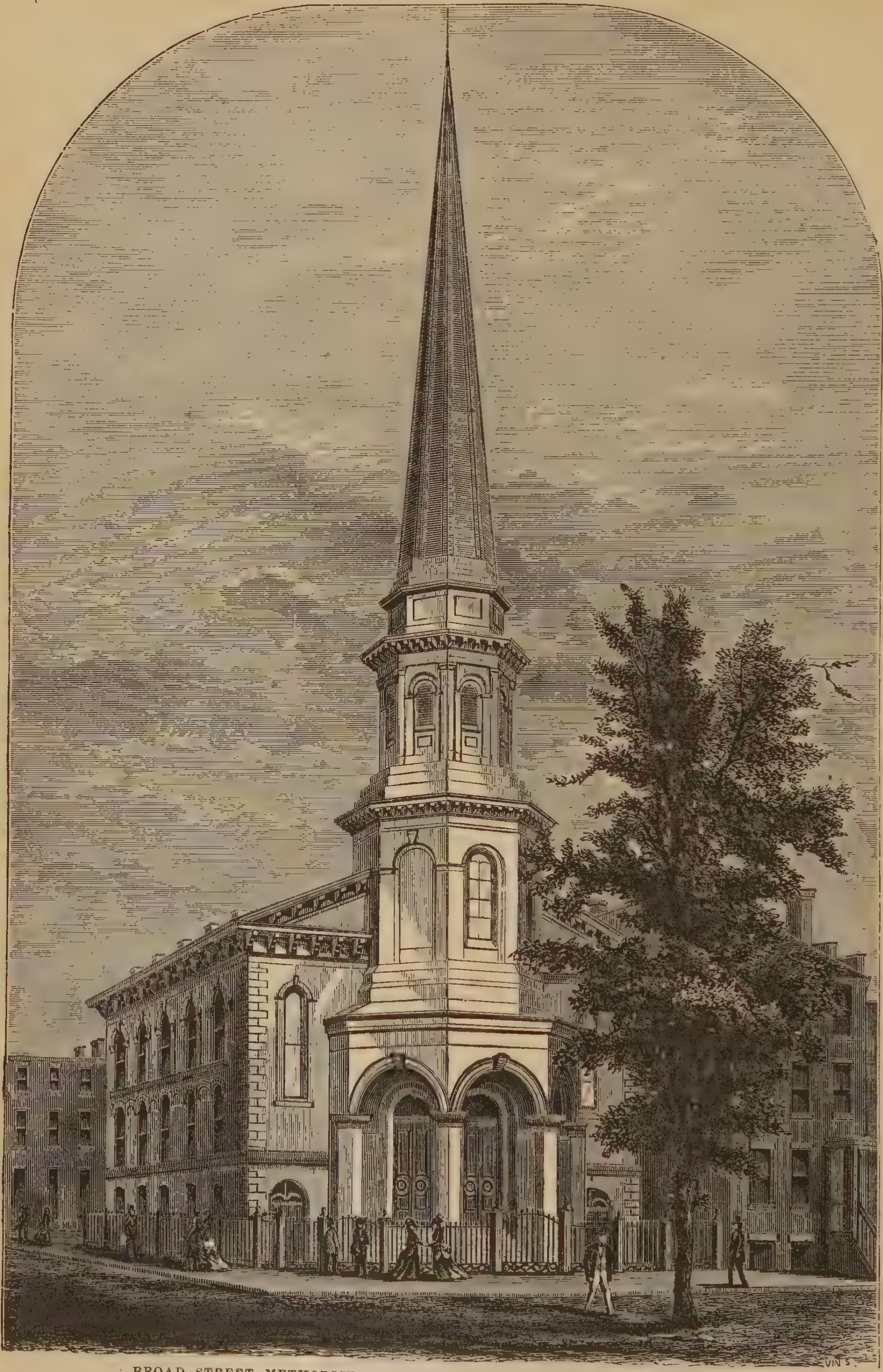
Richardson, Chauncy, of the Texas Conference, was born in Vermont in 1802, and died April 11, 1852. At the age of nineteen he was converted, and in 1823 was licensed to preach. In 1826 he was received on trial by the New England Conference, and after filling a few prominent appointments, was, on account of impaired health, obliged to locate. Visiting the South, his first residence was at Tuscumbia, Ala., where he aided in building up a literary institution. In 1839 he was called to the presidency of Rutersville College, in Texas, and did much for that institution in creating for it a permanent basis. He was a member of the first Annual Conference in Texas, in 1840, and was also a member of the convention held in Louisville in 1845 to organize the M. E. Church South, and of its General Conference in 1850. He was successively president of the college, presiding elder of the district, and editor of the church paper called the *Texas Wesleyan Banner*. For several years he was secretary of his Conference. He was laborious, prompt, systematic, and exact.

Richardson, James, D.D., fourth bishop of the Methodist Episcopal Church in Canada, after the separate organization of 1828, was born at Kingston, Upper Canada, Jan. 29, 1791. He was trained as a sailor, and passed his early years with his father on the vessels on the lakes. In the War of 1812–15 he was made a lieutenant in the Provincial marine, and subsequently principal pilot of the Royal fleet; shared in the unsuccessful attempt on Sackett's Harbor, and in the capture of the fort of Oswego. In the last engagement he lost his left arm. At the close of the war he settled at Presque Isle, and was appointed a magistrate and collector of customs. Under the ministry of Wyatt Chamberlain, of the Genesee Conference, he was converted in 1817, and in 1818 he united with the Methodist Episcopal Church. He became a steward, and was subsequently licensed as a local preacher. In 1825 he was admitted on trial, along with Egerton Ryerson, into the Conference, under the presidency of Bishop Hedding. In 1827, at the Hamilton Conference, under the same presidency, these two were ordained deacons. Of the Conference of 1828, that which determined upon the separate organization of the Methodist Episcopal Church in Canada, Richardson was secretary, as also of subsequent Conferences. He was not ordained elder till 1830. Since the Canada Conference had not obtained the bishop of their election, and were careful to adhere to episcopal ordinations, in that year Bishop Hedding visited the country, and on the request of the Conferences performed the ordinations. In 1831 Richardson was appointed presiding elder of Niagara district, and in 1832 editor of *The Christian Guardian*. Having opposed the union with the British Wesleyans in 1833, he finally acceded to it, and accepted appointments under it. But subsequently, being dissatisfied, he removed to the United States, and was preacher in charge at Auburn. In 1837 he returned to Toronto and joined those who continued to adhere to Episcopal Methodism. In 1840 he was permitted by his Conference to serve as agent of the Upper Canada Bible Society, which office he held eleven years. In 1852 he was again appointed presiding elder, and in 1858, at the General Conference at St. Davids, he was elected and consecrated bishop, which office he held till his death, in March, 1875, at the advanced age of eighty-four years. James Richardson is remembered among his people as a patriot and a sage, and in his church as a faithful preacher, a prudent counselor, and a kind and good bishop.

Richmond, Ind. (pop. 9445), is situated in Wayne County, on the Columbus, Chicago and Indiana Railroad. The first Methodist itinerants who visited the eastern part of the State formed the Whitewater circuit, which embraced this region. The city first appears on the annals of the M. E. Church for 1838, when John W. Sullivan was pastor, who reported for the circuit 182 members. In 1857 it had become a station, having 262 members, 246 Sunday-school scholars, and $7000 church property. The African M. E. Church has also a flourishing congregation. It is in the North Indiana Conference, and reports for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Pearle Street	290	250	$19,000
Grace Church	240	250	50,000
African M. E. Church	139	70	6,000

Richmond, Va. (pop. 51,038), the capital of Virginia, was founded in 1742, and in 1780 became the seat of the State government. Methodism was very early introduced into this city. It is first mentioned in the annals of the M. E. Church for 1788, when Matthew Harris was preacher in charge, and Richard Ivy was presiding elder. Two families by the name of Parrott and Allen are supposed to have been the first Methodists that settled in Richmond. They were formerly Methodists in England, and came to America at the close of the Revolutionary War. The first place of worship was the court-house, which they continued to occupy until a charge was made against them of disturbing the public peace by their loud singing and shouting, and they were excluded from the house by the civil authorities. After this their preaching-place was in an open field in the suburbs of the city. Subsequently a barn or storehouse was fitted up as a place of worship. The first efforts towards the erection of a church were made by Dr. Coke while on a visit to that city in



BROAD STREET METHODIST EPISCOPAL CHURCH SOUTH, RICHMOND, VA.

1796, but they were not successful. In 1799, Thomas Lyell began to raise subscriptions to erect a church, and succeeded in erecting a church on the corner of Franklin and Nineteenth Streets. At the Conference of 1800, Richmond reported 50 members. It was frequently visited by Jesse Lee, Francis Asbury, and other distinguished pioneers of Methodism. The Methodists of this city adhered to the M. E. Church South after the division of the M. E. Church, in 1845. Since the close of the Civil War, however, the M. E. Church has re-organized two small societies. It is in the Virginia Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	49	117	$8000
M. E. Church (colored)	39	82	2500
Trinity Church South	404	...	......
Nicholson St. "	78	...	......
Centenary "	350	...	......
Broad Street "	324	...	......
Sidney "	155	...	.....
Oregon "	140	...	......
Clay St. "	425	...	......
Union "	418	..	......
German Mission South	23	...	......

Riddle, Findley B., a native of Centre Co., Pa., was born in 1830. He was educated at Dickinson College, Carlisle, Pa., and at the Biblical Institute, Concord, N. H. He entered the Baltimore Conference, M. E. Church, in 1857, and at the division of that Conference fell within the East Baltimore Conference. In 1869, the Central Pennsylvania Conference being organized, he became a member by being on a charge within its bounds. In these several Conferences he has filled good appointments. In 1876 he was a delegate to the General Conference.

Riddle, James, was born in Parkmount, Antrim Co., Ireland, in April, 1803, and was brought up among the Covenanters, and was educated to oppose Methodism. He was led by a spirit of curiosity to attend Methodist service at a school-house at Ballyeor, where a local preacher officiated, and was awakened and converted. He was finely educated, and afterwards became quite scholarly. He removed to America in 1827, and became identified with the cotton manufacturing interests in New Jersey and Pennsylvania. In 1844 he commenced business on the Brandywine, near Wilmington, Del., and in 1857 he became the sole owner of this immense establishment, now conducted by his son and son-in-law, where he accumulated considerable wealth. He was early licensed as a local preacher, and was instrumental in doing much good to the hundreds of operatives under his charge. He was one of the founders of the National Local Preachers' Association, and was its president in 1864. He exerted a wide influence in Methodism in Delaware, and during the late Civil War was a decided friend of the government. He was nominated, in 1866, as the Republican candidate for governor, and, although unsuccessful, he was far ahead of the ticket. For years previous to his death he was an invalid, and died of heart-disease, Aug. 21, 1873. He left a number of legacies, exceeding $20,000, to the M. E. Church interests.

Ridgaway, Henry B., D.D., a delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, and an author, was born in Talbot Co., Md., in 1830. He was graduated from Dickinson College in 1849. He joined the Baltimore Conference of the Methodist Episcopal Church in 1851; was transferred to the Maine Conference in 1860, and stationed at Portland; was transferred to the New York Conference in 1862, where he filled some of the most important appointments, and was transferred to the Cincinnati Conference in 1876. He has contributed frequently to periodicals of the Methodist Episcopal Church, and is the author of two works which have been received with great favor, "The Life of Alfred Cookman" and "The Lord's Land: a Narrative of Travels in Sinai, Arabia Petrea, and Palestine, from the Red Sea to the entering in of Hamath."

Riemenschneider, E., was born in 1815, in Kurhessen, Germany, and was educated in the Reformed Church. He came to the United States in 1835, was converted in Pittsburgh, and was the first who gave his name to start a German M. E. mission. He became a successful missionary among the Germans in the United States, and afterwards labored many years in Germany and Switzerland. He lives now as a retired minister at Berea, O., and is a member of the Central German Conference. E. Riemenschneider, Jr., Ph.D., of the Central German Conference, son of the above, is a very successful professor of Greek and Latin at the German Wallace College, at Berea, O.

Rigg, Hosea, a Western pioneer local preacher, was born in western Virginia, April 4, 1760. He was a soldier in the Revolutionary War, and when twenty-two years of age united with the M. E. Church and became an active exhorter. In 1796 he removed to Illinois, and settled in the American Bottom, in St. Clair County. It was then a portion of the Northwest Territory. A class had been formed some time before, but it had ceased its meetings. Mr. Rigg gathered together the old members, with others, into a class, and also organized another class in what is now Madison County. In 1798 he removed to within two miles of where Belleville, St. Clair County, now stands, and was the second or third settler in the entire region. Desiring the services of a minister, he went to Kentucky in 1803; was subsequently ordained a local preacher, and for a long series of years maintained a respectable standing as a local preacher and a useful man. He died at his residence near Belleville, Oct. 29, 1841, in the eighty-second year of his age, being at that time the oldest man in the county. He is represented as a man of deep and active piety, and though without much education, was exceedingly useful.

Rigg, James H., D.D., principal of the Westminster Normal School, England, was born Jan. 16, 1821. He was educated at Kingswood, where he excelled all his associates in mathematics, and had only one equal in the classics. He entered the Wesleyan ministry in 1845. In 1846 he became a contributor to the *British Review.* The controversies of 1849 engaged his attention, and he wrote successfully in defense of original Wesleyan Methodism. In 1850 he published his "Principles of Wesleyan Methodism," and the following year, "Wesleyan Connection and Congregational Independency Contrasted."

In 1854 Dr. Rigg removed to London, and became connected with the *London Quarterly Review.* His papers have contributed to the strength and celebrity of that periodical. His subjects are chiefly ecclesiastical and social,—as "Vocation and Training of the Clergy," "Defects and Remedies of the Established Church," "Kingsley and Newman," "Pauperism and Popular Education," etc. In 1866 Dr. Rigg, when elected into the legal hundred, stated that one of his principles as a Methodist had always been to maintain the friendly independence of Methodism as one of the churches of the land, "a church friendly to all, but owing allegiance to none." On the education question Dr. Rigg has always occupied an intermediate position, maintaining, on the one hand, that denominational exclusiveness would not be able to cope with the educational necessities of England; and in a published volume of essays he even indicated the general outline of the present mixed system of national education; while he has maintained, on the other hand, a position hostile to the principles and practice of pure secularism. His work on National Education is the most elaborate that has ever been published on this subject. Dr. Rigg has held the office of principal of one of the largest training colleges in the kingdom ever since 1868; and was a member of the first London school board.

Rinehart, William, was born in Alleghany Co., Pa. From early manhood he has been an active merchant in Pittsburgh, achieving good success, and establishing a permanent business. He united with the Methodist Protestant Church in Pittsburgh, Aug. 6, 1831, and has continued to be a member of the same congregation. He was fond of music from his youth, and was a member of the hymn-book committee which compiled the "Voice of Praise," now a standard in the church. Mr. Rinehart has attended several Annual Conferences and two General Conferences of his church as official representative, and is a member of the Board of Publication, in Pittsburgh. He is a director in the Morganza Reform School, and is trustee of many important interests.

Ripley, Allen P., D.D., editor of the *Buffalo Christian Advocate,* was born at Livonia, N. Y., June 1, 1818, and was educated at Genesee Academy and Genesee Wesleyan Seminary. He was received into the Methodist Episcopal Conference in 1839, and has done effective work for over thirty years; serving as presiding elder more than eight years. He has been a trustee of Genesee Wesleyan Seminary for more than twenty years. In 1869 he became editor of the *Buffalo Christian Advocate,* which position he now holds.

Rittenhouse, Aaron, was born in Northampton Co., Pa., March 14, 1837. He was converted and received into the M. E. Church Nov. 20, 1852, and licensed to preach Feb. 28, 1855. He was employed as a teacher in the Charlotteville Seminary, N. Y., and at the same time prepared for college, and graduated in the Wesleyan University in 1861. He was received into the Philadelphia Conference in 1862, having served under the elder the greater part of the previous year. Having served various appointments, at the organization of the Wilmington Conference he fell within its bounds, and in 1871 was transferred to the Philadelphia Conference. In 1876 he was appointed presiding elder of the North Philadelphia district, in which position he still remains.

Ritual, The, is a term employed to denote the prescribed order of exercises in any association, and as applied to the church, the order of religious worship and ceremonies. The ritual of the Methodist Churches embraces directions for public worship; for the administration of baptism, and of the Lord's Supper; for solemnizing matrimony; for the burial of the dead; for the reception of members; for laying the corner-stones, and for the dedication of churches; for the ordination of deacons and elders, and for the consecration of bishops. The chief part of this ritual was prepared by Mr. Wesley, and was adopted by the General Conference of 1784. A few alterations as to certain expressions have been made since that time; and that part referring to the reception of members, and the erection and dedication of churches, has been added. Methodists do not believe that any precise form of ritual is essential, but that it is necessary for the sake of propriety and order that some general and, as far as practicable, uniform system should be adopted.

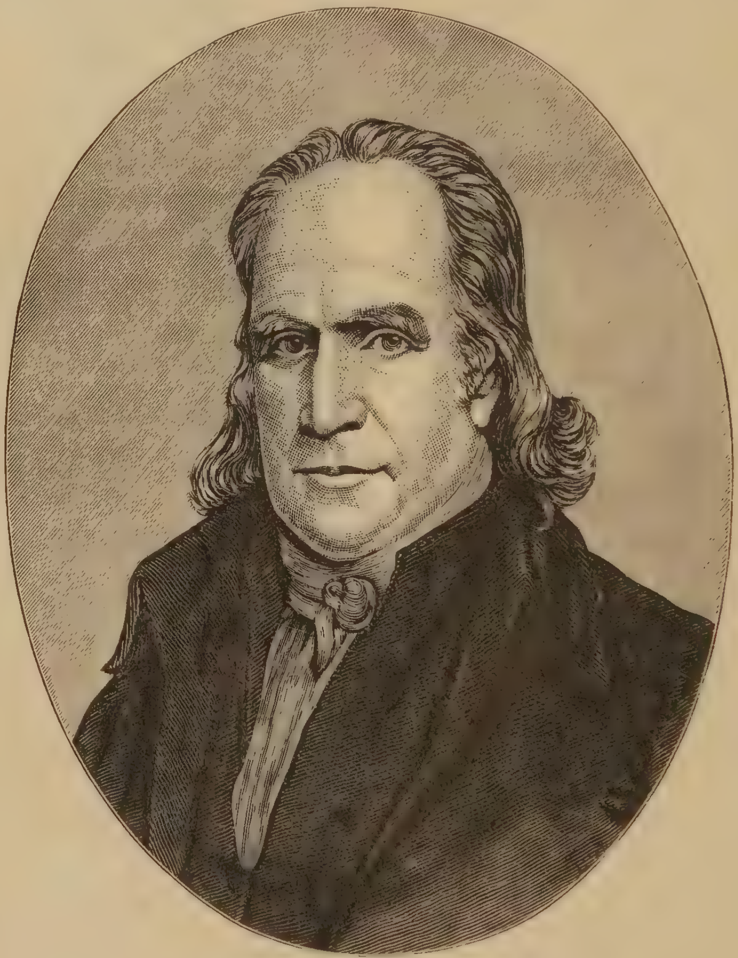
Roberts, George, M.D., a distinguished minister, was born near Easton, Md., May 3, 1766. He became a minister in 1789, and his name first appears in 1790. Subsequently he labored six years in New England, both on circuits and districts. From that time he was stationed in New York, Baltimore, and Philadelphia. In 1806 he located in Baltimore, where he remained during his life. When in Philadelphia he became intimate with Dr. Rush, and under his advice studied medicine, and after his location engaged in its practice. He died in Baltimore, Nov. 27, 1827. His death-bed was a scene of remarkable triumph. One night near his end he exclaimed, "If I had the voice of an angel, I would rouse the inhabitants of Baltimore for the purpose of telling them of the joys of redeeming love. Victory! victory! victory! through the blood of the Lamb!"

Roberts, George C. M., D.D., a distinguished physician and local minister of the city of Baltimore, was the son of George Roberts, one of the early ministers. He was early converted, and gave himself with great fidelity to the service of the church in its varied interests. He was always the friend of the traveling ministry, and took a deep interest in the improvement and elevation of his local brethren. He aided in establishing the association of local preachers and founded also the Historical Society of Baltimore. He devoted both time and means in making historical collections to illustrate the early history of the church. For a number of years he was chaplain in the military station at Baltimore.

Roberts, John Wright, late missionary bishop of the M. E. Church for Africa, was born in Petersburg, Va. He was converted while in the United States, and united with the M. E. Church. At an early age he emigrated to the colony of Liberia, and in 1838 was admitted among the missionaries in that country. He was elected by the Liberia Conference to elder's orders in 1841, and came to America and was ordained the same year. In 1866, pursuant to the special provision in the Discipline, he was elected to the office of missionary bishop. He was consecrated in St. Paul's M. E. church, New York, on June 20, 1866, and left for Liberia June 25. From that period he labored faithfully for the edification and enlargement of the church in the republic of Liberia and the adjacent territory. For some months he had been in feeble health; had arrived in Monrovia to find a vessel to attend the Conference, which that year was to be held in Greenville. It was found impossible to procure a vessel, and the place of meeting was changed to Monrovia. When the time arrived the bishop was very ill, and another filled the chair. He died Saturday, Jan. 30, 1875. "Bishop Roberts was endowed with excellent mental gifts, which, under the circumstances of his early condition, were exceedingly well trained. His grace of manner and his spirit were superior; a gentleman by nature and culture; a Christian in faith and life; he impressed most favorably all with whom he associated; and diligently and judiciously administered within the bounds of that portion of the church committed to his charge."

REV. JOHN WRIGHT ROBERTS.
LATE MISSIONARY BISHOP FOR AFRICA.

Roberts, Joseph J., ex-president of the republic of Liberia, was born in Petersburg, Va., in the year 1809. He was never a slave, his parents being free. He was fortunate in receiving the elements of a plain English education, and being thoughtful and very industrious, he engaged in navigating a small vessel upon the Appomattox and James Rivers. His mind becoming religiously impressed, he united with the M. E. Church under the pastoral care of white ministers. In 1825 his mother and the family sailed for Liberia, taking along with them the frame and materials of a house for their newly-adopted home. As soon as he reached Liberia he engaged in mercantile pursuits and was very successful, several times visiting the United States for supplies. Sometimes he chartered an entire vessel for his trading purposes, and his credit was of the highest character. For a number of years white men presided over the Liberian colony, but when the choice devolved upon the people, Mr. Roberts was elected, and for six years successively presided over the young commonwealth as its governor. In 1844 a gentleman of Canandaigua sent a silver cup to the church in which Governor Roberts worshiped, and inquired if he was a member of any Christian denomination. The governor replied, "I am happy to be able to inform you that I have long been a member of the M. E. Church,—upwards of sixteen years,—and have not failed to find support and consolation in the religion of Christ and the promises of the gospel." In his visits to the United States, he frequently addressed large public meetings, and his communications were received with attention at Washington. In 1846 the Colonization Society dissolved all political connection with the people of Liberia, and in the following year, in convention, they declared themselves a sovereign state by the name and title of the "Republic of Liberia." The birthday of the republic was celebrated on the 24th day of August, 1847. On the 5th of the following October the first election took place under the constitution, and J. J. Roberts was proclaimed president for four years. President Roberts visited the United States and England to settle various questions of importance to the young and growing country; in each he received a pledge of $10,000 to purchase a tract of sea-coast from St. Mount to Sierra Leone; and the British government presented to the republic a small sloop-of-war. President Roberts, after having served creditably in the office for a second term, was elected president of the college which had been established under the aid and patronage of an American association. In every department he discharged the duties of his trusts with integrity and fidelity, and has sustained an unblemished reputation both at home and abroad.



REV. ROBERT RICHFORD ROBERTS,
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Roberts, Robert Richford, one of the bishops of the Methodist Episcopal Church, was born in Frederick Co., Md., Aug. 2, 1778. About the age of fifteen he was converted, and became a member of the M. E. Church. After much hesitation, owing to great timidity, he preached his first sermon in 1801, and in the spring of 1802 was received on trial in the Baltimore Conference. After filling appointments in Western Pennsylvania, Maryland,

and Ohio, he was sent by Bishop Asbury to Baltimore, where he reluctantly went, as he doubted his being suited to city congregations. From that time he filled appointments in Baltimore, Alexandria, Georgetown, and Philadelphia. In 1815 he was appointed presiding elder of Schuylkill district, Philadelphia, and, owing to the death of Bishop Asbury, he was elected to preside over the Philadelphia Conference in the spring of 1816. At the following session of the General Conference he was elected to the office of bishop, being the first married man in America who filled that office. The support being exceedingly small, he settled in the western part of Pennsylvania, upon a farm which he had owned, and traveled extensively from Maine to Mississippi. Subsequently he removed to Indiana and settled upon a farm near White River, and continued to preach, visit the churches, and attend the Conferences in all parts of the Union. Only a year or two before his death he visited the Indian mission work west of Arkansas. In the spring of 1843 he was seized with bilious fever, and died on the 26th of March. 'He was eminently a good man, full of faith and of the 'Holy Ghost.' He was a man of more than ordinary intellectual power, had been a careful reader, was a clear and forcible speaker, and often quite eloquent. As bishop he was kind and conciliating, yet firm and decided. His simplicity of manner, his great plainness, and his abundant labors greatly endeared him to the church."

Roberts, William, was born in Burlington, N. J., in 1812, and admitted into the Philadelphia Conference in 1834. He filled various important appointments until 1846, when he was selected by the Board of Bishops as superintendent of the Oregon mission. He sailed from New York in 1846, with instructions from the Missionary Board to explore California. He stopped six weeks in that country, and organized the first church in San Francisco, visiting San José, Monterey, and other places, and reached Oregon in June, 1847, taking the place of Rev. George Gary as superintendent of the mission work on the Pacific coast. In 1849, by direction of Bishop Waugh, he organized the Oregon and California Mission Conference, which was under his superintendency four years, when the Oregon Conference was organized by Bishop Ames. In 1856 he was delegate to the General Conference at Indianapolis. For the next three years he was agent of the American Bible Society for Oregon and Washington Territory, after which he was stationed in Portland, and served as presiding elder of Portland district. He is now (1877) in a superannuated relation on account of feeble health, thus closing forty-two and a half years of effective labor in the itinerant work. His present residence is Portland, Oregon.

Robie, John E., late editor of the *Buffalo Christian Advocate*, was born about 1817, and joined the Oneida Conference of the Methodist Episcopal Church in 1834. He begun at Auburn, N. Y., in 1841, the publication of *The Northern Christian Advocate*, a paper which has since come under the charge of the General Conference as one of the official papers of the Methodist Episcopal Church. In 1843 he began the publication of the *Genesee Evangelist*, at Rochester, N. Y., but afterwards sold it to Presbyterians, and in 1850 started the *Buffalo Christian Advocate*, at Buffalo, N. Y. All of these papers were begun as dollar religious weeklies. In 1861, Mr. Robie transferred his paper to other hands and entered the army of the United States as chaplain of the 21st Regiment of New York Volunteers. At the close of the Civil War he bought back the *Buffalo Christian Advocate*, and continued its conductor till the time of his death. From 1866 to 1870 he was presiding elder of the Buffalo district.

Robinson, John Bunyan, A.M., president of Grand Prairie Seminary and Commercial College, Ill., was born April 11, 1834, in Warren Co., O. He prepared for college at New Carlisle Academy, entered the Ohio Wesleyan University in January, 1858, and graduated in 1860. He was converted, and joined the M. E. Church in 1851; was licensed to preach in 1860, and became principal of Mount Washington Seminary, near Cincinnati. In 1865 he was elected president of Willoughby College, then in the bounds of the Erie Conference. In 1869 he became president of Fort Wayne College, Ind.

JOHN BUNYAN ROBINSON, A.M.

In 1871 he was called to the presidency of the New Hampshire Conference Seminary and Female College, Tilton, N. H., and in 1877 became president of Grand Prairie Seminary and Commercial College, at Onarga, Ill. In 1875 he published "Infidelity Answered."

Robison, James, was born of Scotch-Irish parentage June 27, 1812. At the age of twenty-one he became a subject of converting grace. In the fall of 1832 he connected himself with the Methodist Protestant Church, in Fairmont, W. Va. On entering upon his new life the conviction forced itself upon him that he was called to preach the gospel. Soon after joining the church he was licensed to exhort, and in 1837 was received by the Pittsburgh Annual Conference into the traveling connection. He has continued a member of this Conference unto the present time, serving several of its most important pastoral charges in Pittsburgh and vicinity, as president, and as active manager of the Preachers' Aid Society business. In 1872, upon the resignation of Ancel H. Bassett as publishing agent at Pittsburgh, Mr. Robison was elected to fill the place, and has been since that time twice re-elected by the highest authority of the church.

Rochester, Minn. (pop. 3953), the capital of Olmstead County, is situated on the Winona and St. Paul Railroad. It first appears on the annals of the M. E. Church for 1857, with S. M. Forest as pastor. It was that year made a station. In 1859 it had 63 members, 120 Sunday-school scholars, and $800 church property. The German Methodists have a prosperous congregation. This town is in the Minnesota Conference, and the M. E. Church has 295 members, 300 Sunday-school scholars, and $18,000 church property. The German M. E. Church has 103 members, 86 Sunday-school scholars, and $4500 church property.

Rochester, N. Y. (pop. 62,386), the capital of Monroe County, is situated on the New York Central Railroad, at the Falls of the Genesee River. The first Methodist class was formed in 1816, and the first M. E. church was organized in 1820, though the edifice was not erected until 1826. This was enlarged in 1827, and rebuilt in 1831. It was then 104 by 80 feet, and was built of stone. This church was burned in 1835, a debt remaining on it of $21,000, and no insurance had been effected. The church, though greatly crippled, rebuilt in 1838, and again in 1861. In 1836 a second society was organized on the east side of the river, and was called Asbury; the church edifice was dedicated in 1843. In 1852 an offer was made by a liberal gentleman, Mr. Champion, of $10,000 to any denomination that would erect four churches in growing parts of the city. The Methodists accepted the proposition, and that year Frank Street and North Street churches were organized, and the following year Cornhill and Alexander. These churches, having but few members, became very considerably embarrassed, and for several years the policy of thus enlarging was considered a very questionable one. They are all, however, now firmly established, though some are still struggling with debt. The first direct Methodistic movement in the city was made in 1825, under the pastorate of Dr. John Dempster. Under his ministrations about 200 were added to the church, and from that time it advanced in strength. A church was commenced in 1848 by Rev. J. N. Sauter, for the German population of Rochester, which amounts to about 20,000. It was rebuilt as a beautiful church in 1876. There is also a parsonage for the presiding elder of their district. The Free Methodists have also a congregation. It is said that no less than twenty-five ministers have, from these societies, entered the different Conferences, some of them in the home and others in the foreign field. The city is in the Genesee Conference, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1826	First Church	505	500	$41,000
1853	Cornhill	190	217	29,500
1843	Asbury	324	201	35,000
1853	Alexander Street	276	300	15,000
1852	North Street	185	200	25,000
1852	Frank Street	245	240	16,000
	Hedding Mission	.....	....	....
	German M. E. Church	156	180	27,000
	Free Methodist	54	50	10,000

Rockford, Ill. (pop. 11,049), the capital of Winnebago County, is a very beautiful city. It first appears, as a circuit, on the annals of the M. E. Church for 1838, with Leander S. Walker and Nathan Jewett as preachers. In 1840 it had become a station, with 186 members. In 1857 there were two stations, East and West Rockford, having an aggregate of 485 members, 464 Sunday-school scholars, and $20,500 church property. From that time the church has made rapid progress. It is in the Rock River Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	197	200	$21,000
Court Street	346	420	18,500
Third Street	230	200	12,000
Winnebago	260	300	11,500
Swedish M.E. Church	130	75	7,600

Rock Island, Ill. (pop. 7890), on the Mississippi River, three miles above the mouth of Rock River, derives its name from an island in the river, owned by the national government. Methodist services were held for the first time by Asa McMurtrie, in 1834. In 1843 the first church was built, which was occupied until 1850, when a larger one was erected. In 1875 a chapel was built on Ninth Street to accommodate a mission Sunday-school, and in 1875-6 special services were held in the chapel, which resulted in the conversion of 40 persons, who, with others, comprising a society of 60 members, were organized into a church, taking the name of Ninth Street charge. In May, 1877, a third society was projected, and a Sunday-school of 100 members organized in the eastern part of the city, called Green Bush M. E. Sunday-school mission. The Swedish M. E. church was erected in 1824. The German and African M. E. Churches have each a society. This city is in the Central Illinois Conference, and the following are the statistics:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1843	First Church	300	300	$25,000
1875	Ninth Street	60	200	7,500
1877	Green Bush Mission	.....	100	....
1854	Swedish M. E. Church	.....	......	....
	German M. E. Church	36	40	4,600
	African M. E. Church	40	30	2,000

Rockland, Me. (pop. 7074), is the capital of Knox County, on the west side of Penobscot Bay. It has an excellent harbor and is well fitted for commerce. In its earlier history it was called the Shore Village of Thomaston, or East Thomaston. This section of country was embraced in the fourth circuit organized in the State, in 1796, which was called Bath, and the first preaching in Thomaston was June 11, 1795. Jesse Lee says, "The prospect of religion in that part of the country was very small when we first went among them, and the people who enjoyed religion were pretty generally opposed to us." A church was organized in 1831 by 31 members, only part of whom are now living. Shortly after this a house of worship was erected, and the church passed through a series of reverses and dangers until 1869, when, under the labors of Rev. George Pratt, one of the senior ministers of the Conference, the building of a new church edifice was commenced and carried to completion. The building is said to be now the best in Eastern Maine. The statistics for 1876 are: 209 members, 165 Sunday-school scholars, and $22,000 church property.

Rock River Conference, M. E. Church, was organized out of the Illinois Conference by the General Conference of 1840, and included "that part of the State of Illinois not embraced in the Illinois Conference," or the northern part of the State. It also included "the Wisconsin and Iowa Territories." In 1844 the Iowa Conference was separated from it. Upon the organization of the Peoria Conference, now the Central Illinois Conference, in 1856, Rock River Conference embraced all that part of the State "north of the Peoria Conference, so as to include the city of Peru, excepting that portion of Spring Grove circuit lying within the State of Illinois." The General Conference of 1876 fixed its boundaries so as to include that part of the State north of the Central Illinois Conference. This Conference held its first session Aug. 26, 1840, and reported 78 traveling and 108 local preachers, 6519 white, 21 colored, and 45 Indian members. In 1856, after the organization of the Peoria Conference, it reported 165 traveling and 228 local preachers, and 15,956 members. The statistics for 1876 were: 231 traveling and 248 local preachers, 24,916 members, 29,921 Sunday-school scholars, 251 churches, valued at $1,654,550, and 119 parsonages, valued at $187,800.

The Rock River Conference is in advance of its sister Conferences in the West in educational and literary interests. The Mount Morris Seminary was early established within its bounds, and educated a number of promising young men, who helped to give tone to the ministry of the church. With the settlement of Chicago, a number of its leading citizens resolved on the establishment of a university, and purchased property in the city, and subsequently on the lake-shore, some 12 miles from the city, where Evanston is now located, and erected the Northwestern University, which, in the amount of its property, is in advance of all the church institutions of the West. About the time of its being founded the Garrett Biblical Institute was planned and endowed, and annually sends forth from its halls a large number of educated young ministers. A seminary was also established, now called the Jennings Seminary, in Aurora, which has been instrumental in accomplishing great good. In 1852 the General Conference established *The Northwestern Christian Advocate* in the city of Chicago, and subsequently the large book depository was built, which has suffered reverses through fire and otherwise, but has been a centre of great usefulness to the church. There is published by it also a paper for those who read the Swedish and Norwegian languages. A somewhat novel feature was added to the Methodism of Chicago, in changing the old Clark Street church, which was located in the centre of the city, into a business block, reserving church room in an upper story. It was placed in the hands of a board of trustees, who, after meeting expenses of its own church, are to devote all its surplus proceeds to the extension of Methodism throughout the city.

Rock River Seminary is located at Mount Morris, Ill. It was founded in 1839; has a fine campus, and the buildings are estimated at $60,000. It is supposed that from its halls about 100 young men have entered the ministry, and more than 3000 students have been in attendance since its commencement. It now sustains a relation as a preparatory department to the Northwestern University. It has been for many years under the presidency of N. C. Dougherty, A.M., assisted by a corps of able teachers.

Rocky Mountain Conference, The, was organized in 1872, and included the Territories of Utah, Idaho, and Montana, with part of the Wyoming Territory. The distance between Utah and Montana being very great, and traveling being both difficult and expensive, the General Conference authorized the ministers to divide, with the approbation of the bishop, and in the session of 1876 the preachers unanimously requested the division. In 1880 the Conferences were changed to mission districts.

Rodemeyer, A., is a member of the Germany and Switzerland Conference; he is editor of the *Bremen Evangelist*, and is author of a book on holiness.

Roebuck, I. H., a minister of the Wesleyan Methodist Association, England, was born in Leeds, Feb. 14, 1816. He received a liberal education, which he improved by laborious and well-directed study. He read the Holy Scriptures in their original languages, and made himself well acquainted with the most esteemed ancient writers. When about fifteen years of age he was awakened by a sermon preached in Park chapel, Leeds. After his conversion his thoughts were turned to the Christian ministry, and for two years he labored with great acceptance as a local preacher. When only nineteen years of age he was appointed to the Sheffield circuit, where he labored one year. In 1836 the Protestant Methodists, with whom he was identified, became merged in the Wesleyan Association, and Mr. Roebuck was appointed to Manchester, where he continued two years. While here he had a public debate with the veteran antagonist of Christianity, Robert Owen, the founder of Socialism. This system of the grossest infidelity was then rampant and making havoc of the unstable and young. The discussion excited intense interest, and the stripling warrior showed amazing skill. On his removal to Glasgow, in 1838, Mr. Roebuck continued his useful services against Owenism, and also conducted for a time *The Temperance Journal*, and in other ways helped the infant cause of Total Abstinence. In his ministerial labors he was much blessed. A gracious revival followed his entrance on the Glasgow pastorate. The youthful pastor attracted much attention. When rising into eminence and with the prospect of great usefulness before him, he was seized with inflammation of the throat, ending in quinsy. After a month's illness he appeared to recover, and resumed his labors, but his disease returned with violence, and on Dec. 20, 1840, he suddenly expired.

Mr. Roebuck was one of the most remarkable men that any of the offshoots of Methodism has produced. His intellectual gifts, his mental culture, his extensive reading, his marvelous self-possession, his ready elocution, his moral courage, all qualified him for eminent usefulness.

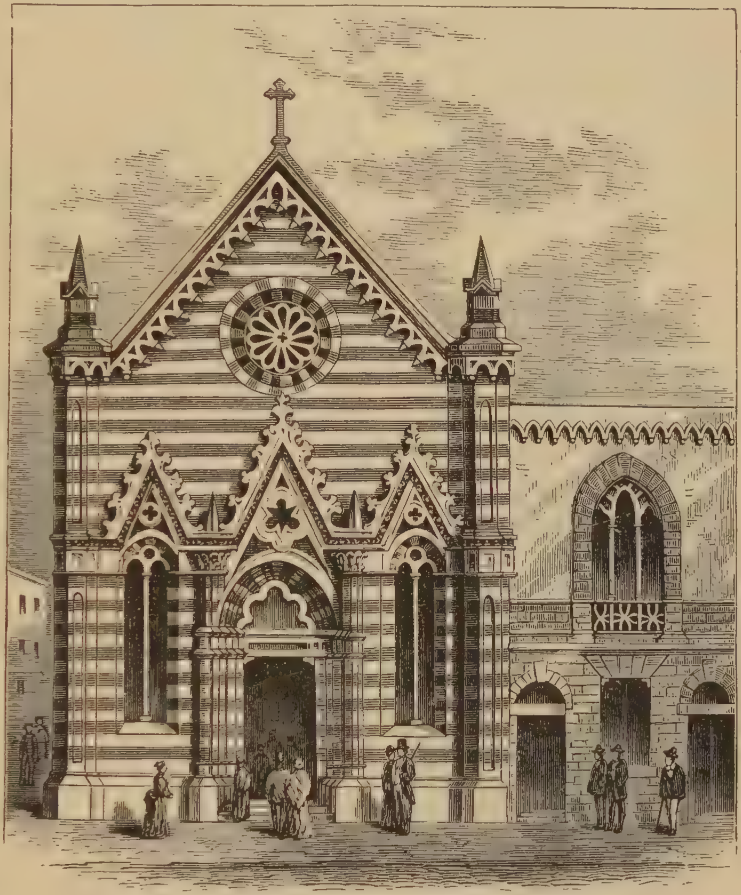
Rogers, Hon. Eliphas H., a native of New York, was the son of a member of the Genesee Conference, who at the time of his death, in 1872, was a presiding elder. He early settled in Nebraska, and has been prominently identified with its rapid growth. He is an attorney by profession, and resides at Fremont, where he has also been identified with banking. His influence has been given towards the strengthening of Methodism in that State. He represented the Nebraska Conference at the General Conferences of 1872 and 1876.

Rogers, Hester Ann, an eminently pious lady, born in 1756, who was converted on Mr. Wesley's visit to Macclesfield in 1774. She became deeply devoted, and assisted greatly in leading classes in exhortation, and in visiting the sick and poor. Her maiden name was Roe, and she was subsequently married to James Rogers, one of Mr. Wesley's ministers. She was a correspondent of Mr. Wesley, a number of whose letters were directed to her. Her husband and herself were present at his death-bed in London. Her journal and letters were early published, and have been read with religious profit by many thousands.

Rogers, William A., A.M., president of Dalton Female College, was born at Athens, Ga., in 1826, and was converted and united with the M. E. Church at the age of twelve years. He was educated principally at the University of Georgia, and choosing teaching as a profession, commenced in Monroe, Ga., in 1846–47. From 1849 to 1853 he was in charge of McDonough High School, and was president of Cassville College in 1854, in which position he continued until 1858, when he was elected president of Griffin Female College. In 1860 he was admitted into the Georgia Conference of the M. E. Church South. He continued in charge of Griffin College for eleven years. From 1869 to 1873 he was in Marietta Female College, and in the latter year was appointed to Dalton, where he is now president.

Rome, Italy (pop. 220,532), the capital of the old Roman Empire, and for ages the city of central power in Europe, has been termed "the Eternal City." It owed its preservation and its importance during the ages passed to the gradual development and supremacy of Christianity. Under the Roman Catholic system, the Bishop of Rome claimed supreme spiritual authority as successor to St. Peter. While this supremacy was denied by the Eastern churches, it was recognized throughout all Western Europe, and hence Rome was regarded as the centre of the Western Christian world. Being the residence of the Pope, all other forms of religion were strictly prohibited, and no Protestant worship, and not even the sale or circulation of the Holy Scriptures as published among the Protestant churches of Europe, was permitted in the city. During the war between France and Germany, King Victor Emanuel occupied Rome as the capital of Italy, after a brief resistance by the Papal troops. On the question of its annexation to the kingdom of Italy, the vote in the city of Rome was 4785 in the affirmative to 46 in the negative. Since that period Rome has remained the capital of Italy, though Pope Pius IX. issued a letter excommunicating all who had taken part in the establishment of the kingdom of Italy. With its new life Protestantism was permitted to enter within its walls, and various Protestant denominations have established schools and religious services. Among the first to enter were the Wesleyan Methodists of England, who purchased a valuable property, formerly the residence of the secretary of the Inquisition, in a central part of the city, on the Via della Scrofa, where a handsome church has been fitted up and a book-room and publishing centre have been established. The Methodist Episcopal Church has also established a mission under the superintendence of Rev. L. M. Vernon, D.D., and a neat though small church building has been erected, called St. Paul's chapel, on the Via Poli, which has also a central location, and is the first Protestant church which was erected in the city. Under this mission of the Methodist Episcopal Church service was established among the soldiers, and a military church composed of nearly 400 members was formed. For various causes this has since been transferred to the care of the Wesleyans of England.

The Wesleyans reported, in 1875, 62 members in Rome, which number has been largely increased since that time. The last report of members made by the Methodist Episcopal Church shows 109. A view of St. Paul's church is herewith given.



ST. PAUL'S METHODIST EPISCOPAL CHURCH, ROME, ITALY.

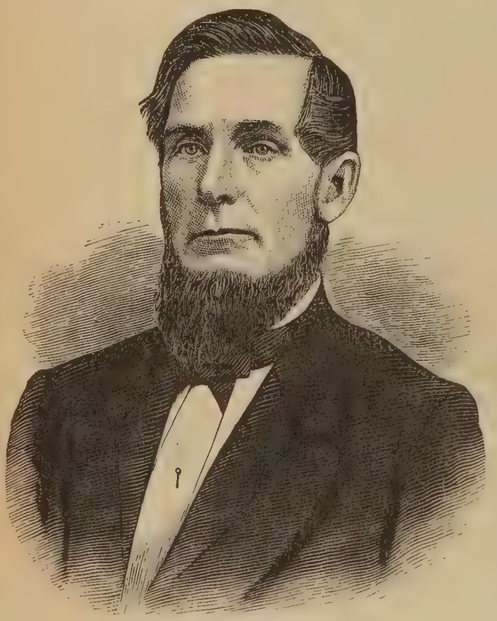
Rome, N. Y. (pop. 11,000), the capital of Oneida County, is situated on the New York Central Railroad. This region was for some time included in the Oneida circuit, which was organized in 1799, and the circuit then had only 28 members. Rome, as a circuit, first appears on the annals of the M. E. Church for 1829, with Andrew Peck as pastor, and D. Barnes as presiding elder of Oneida district. In 1830 it reported 146 members. In 1857 it had become two stations, having an aggregate of 312 members, 410 Sunday-school scholars, and $8000 church property. This city is now in the Northern

New York Conference, and the following are the statistics for 1876 :

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	470	260	$48,000
Court Street	151	60	10,000
Free Methodists	45	34	7,500
African M. E. Church	19	14	1,000

Rondout, N. Y. (pop. 10,114), is situated in Ulster County, on the Hudson River. Methodism was established in Rondout in 1832, by Cyrus Foss, who formed a class in that year. Prior to 1838 worship was held in a school-house, and after that, until 1841, in the basement of the Presbyterian church. In the latter year the society built its first church, rebuilt it in 1852, and in 1868 built the present church and parsonage. This city is in the New York Conference, and has 430 members, 372 Sunday-school scholars, and $50,000 church property.

Root, Francis H., Esq., was born May 30, 1815, in New Berlin, N. Y., and has resided in the city of Buffalo since 1835; is extensively engaged in the manufacture of stoves and other castings, and is a member of the firm of Jewett & Root. He united with the Swan Street M. E. church in 1848, and was a trustee actively engaged in building the Grace church, serving for many years as clerk and recording steward. He was one of the early friends of lay delegation, having been appointed delegate to the layman's convention in Philadelphia in 1852. He was appointed by the convention to represent its views at the following General Conference at Boston, and was also delegate to the convention subsequently held in New York. He was appointed as one of the committee to arrange the centenary celebration of Methodism in 1866. Prior to the establishment of Syracuse University, he was a member, and for several years president of the board of trustees of Genesee College; and was one of those who arranged for the State Methodist Convention, which resulted in the establishment of the Syracuse University, and has been one of its active trustees since that time. In 1870 he united with a few others in organizing the Delaware Avenue M. E. church, and contributed most liberally to its erection, and has been president of the board of trustees since its organization. In 1872 he was the first lay delegate from the Genesee Conference to the General Conference, and was appointed a member of the board of education. He is also a member of the committee to arrange for an ecumenical council. He has been active in benevolent and business organizations, being a trustee of the State Normal School in Buffalo, and director in the Manufacturers' and Traders' Bank, the Bank of Buffalo, the Buffalo Savings Bank, and also president of the trustees of the Buffalo City Cemetery.



FRANCIS H. ROOT, ESQ.

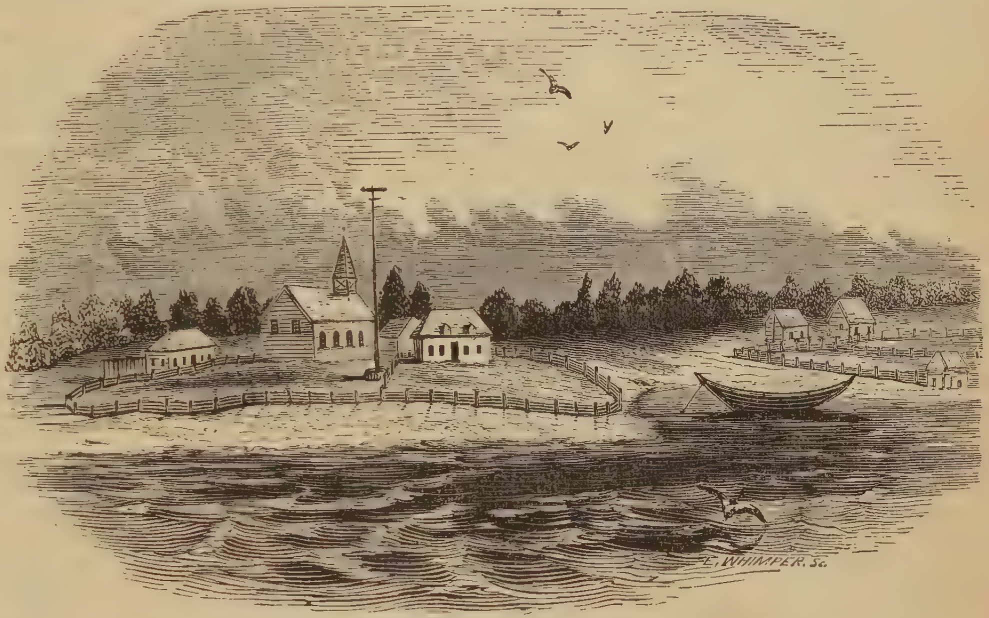
Rose, Reuben, an active minister in the Methodist Protestant Church, was born in Botetourt Co., Va., Sept. 2, 1813, and having removed to Ohio, he embraced religion in 1830, when but a youth; was licensed to preach, and received into the Ohio Conference in 1840, and studied theology in Wittenberg College, at Springfield, O. Mr. Rose has been an active pastor; was a member of the Convention at Springfield, in 1856, at Cincinnati, in 1857, at the Cleveland Union Convention of 1865, at the Union Convention at Cincinnati, 1862, and at the General Conference at Alleghany City, 1866, where he was elected corresponding secretary of the Board of Missions. He was also a member of the General Conference at Cleveland, in 1867, and at Princeton, in 1875, and of the Union Convention in Baltimore, in 1877. Mr. Rose has been elected president of his Annual Conference four times, and was the first agent to engage in raising the endowment fund for Adrian College. He is one of the trustees of Adrian College, and has served on the Board of Publication, Board of Missions, and Church Extension Board.

Rose, Samuel, a minister of the Methodist Church in Canada, was born in Prince Edward, Ontario, Canada, in 1807, and was converted at the age of twelve. In 1830 he engaged as missionary school-master, and during the year was employed to labor on a circuit. He was regularly received on trial by the Conference of 1831. In 1850 he was placed in charge of the Muncey Indian mission with the principalship of the Mount Elgin Industrial School, and the following year was made chairman of the district, in which office he was continued on various districts for thirteen years. In 1864 he was elected book steward of the Wesleyan Methodist Church in Canada, and was reappointed to that office by every Conference until 1874, when, on the union of the churches, he was appointed book steward for the entire Dominion. From 1867 to 1868 he discharged the function of co-delegate or vice-president of the Conference.

Ross, Anthony, a member of the Louisiana Conference of the M. E. Church, was born in Maryland in 1805, and taken in slavery to Louisiana in 1831, where he has since resided. Converted at fifteen, he began as local preacher in 1835, and soon became a leader of prominence among his fellow-servants. After the proclamation of freedom he entered the regular ministry of the M. E. Church, and in 1865 was ordained deacon and elder by Bishop Thomson. Since then he has been a successful pastor among his people.

Ross, Daniel L., Esq., a merchant of New York City, was a native of New Jersey. He early united with the Allen Street M. E. church, and was earnestly devoted to all its interests. After having engaged in mercantile business in New York, he established a business house in San Francisco, where he resided for a number of years, and where he aided in building up the cause of Methodism on that coast. He especially took a deep interest in the commencement of the Chinese work. Subsequently he returned to New York, and was extensively engaged in the California trade. He was for several years a member of the Missionary Board, and was one of the liberal contributors in the erection of the Seventeenth Street church.

Rosser, Leonidas, D.D., a distinguished minister and author in the Methodist Episcopal Church South, was born in Petersburg, Va., July 31, 1815. He was graduated from Wesleyan University in 1838, and joined the New York Conference of the Methodist Episcopal Church in the same year. He was transferred to the Virginia Conference in 1839, and labored in the traveling connection in that body till 1858, when he was appointed editor of the *Richmond Christian Advocate.* From 1861 to 1864 he was a general missionary in the Confederate States army; from 1870 to 1873 he was a general missionary in the Virginia Conference. In the interval between these two appointments, from 1865 to 1869, he was presiding elder of the Richmond district. He was a member of the General Conference of the Methodist Episcopal Church South in 1850, 1854, 1858, 1862, and 1866. He is the author of works on "Baptism," "Experimental Religion," "Recognition in Heaven," "Class-Meetings," "Open Communion," and of a "Reply to Howell's Evils of Infant Baptism."


E. WHIMPER, Sc.

ROSSVILLE MISSION STATION.

Rossville is a mission village in the Hudson's Bay territories, which was established about three miles from Norway House, a station of the Hudson's Bay Company at the northern end of Lake Winnipeg. It was commenced in September, 1840, and is for the benefit of the Indians of the Swamp Cree tribe, many of whom are fishermen and laborers in the service of the company. The settlement was made and the mission building erected under the care of Rev. Mr. Evans, who preached from the beginning of the mission to about 100 Indians. He also invented syllabic characters to facilitate the reading of the Cree language, and succeeded in casting type and printing with his own hand lesson books, hymns, and a portion of the Holy Scriptures. A school was also established by the assistance of the company in connection with the chapel, and the general progress was satisfactory. The accompanying cut shows its appearance in 1850. In 1874 there were about 90 scholars in the day-school, and about 100 children in the Sabbath-school. It is an outpost, nearly 400 miles from the city of Winnipeg, and when visited by the chairman in the depth of winter, required a journey of 1200 miles going and returning, a large part of which was by dog-trains.

Roszel, Stephen G., an eminent minister of the Baltimore Conference, was born in Loudon Co., Va., April 8, 1770. He entered the traveling connection in 1789, under the direction of Bishop Asbury, and died May 14, 1841, at Leesburg, Va. His long ministry was exceedingly efficient. He was stationed at various times in Baltimore, Georgetown, Frederick, Alexandria, and Philadelphia, and was presiding elder over the Baltimore and Potomac districts. One year he served as agent for Dickinson College. He was one of the most prominent members of the Baltimore Conference; was a quick and ready debater, and had great influence on the floor of the General Conference.

Rothweiler, Jacob, a member of the Central German Conference, was born in Baden, Germany, and was converted in New York under the preaching of the Rev. J. C. Lyon. He has been a very hard-working missionary in Ohio, and to his energy and self-denying spirit is largely owing the endowment of the German Wallace College at Berea. He has been presiding elder on several districts, a member of the General Conference in 1868, 1872, and 1876, and was for several years a member of the book committee. He is now very much devoted to the German Orphan Asylum, at Berea, O.

Rothwell, Robert, a native of England, born June 2, 1803, a resident of Illinois, was a member of the M. E. Church until the organization of the Wesleyans in 1843. Of that body he is now a member, devoting his substance liberally in support of church organization and periodical interests. During thirty-one years he has been a lay member of thirty Annual Conferences, and has represented the Illinois Wesleyan Conference in seven General Conferences.

Round, Hon. Carr, was born in Kingston, Pa., Sept. 14, 1839, and entered the Wesleyan University in 1858. At the breaking out of the war, in 1861, he entered the 1st Connecticut Heavy Artillery, where he served three years, and became second lieutenant in the United States Signal Corps, serving at the headquarters of Generals McLean and Schofield. At the close of the war he re-entered the university, and graduated in 1866. After studying law in Binghampton, N. Y., he entered the law-school of Columbia College, and was admitted to the bar. In 1868 he removed to Virginia, and has since practiced law in Manassas, and has been attorney for the Commonwealth in Prince William County and United States commissioner for Virginia, and was for two years delegate to the assembly of Virginia. He early in life united with the M. E. Church, and was reserve delegate from Virginia Conference to the General Conference of 1876, where he occupied a seat for part of the session.

Rounds, Nathaniel, an eminent minister in the Methodist Episcopal Church, was born in Winfield, N. Y., May 4, 1807, and died in Clark Co., Washington Territory, Jan. 2, 1874. Converted in his childhood, he was graduated from Union College, N. Y., in 1829. He was admitted on trial in the Oneida Conference July 1, 1831. Filling a number of appointments in that Conference, he was in 1836 elected Professor of Ancient Languages in Cazenovia Seminary, which position he held for one year. He then served as presiding elder of the Cayuga district two years, and of the Chenango district four years. In 1844 he was elected editor of *The Northern Christian Advocate*, which position he filled four years. From 1848 to 1852 he was a member of the book committee, at New York. In 1867 he asked for a superannuated relation. The following year he was made effective, renewed his labors, and was soon transferred to the Oregon Conference and elected president of the Willamette University, at Salem, which position he held for two years. In 1871 he was elected by the legislature of Washington Territory as Superintendent of Public Instruction, which office he held until within two months of his death.

Rountree, John H., Esq., a distinguished lawyer in Wisconsin, who represented the West Wisconsin Conference at the General Conference of 1872.

Rowland, Charles W., an extensive manufacturer in Cincinnati, is largely identified with the interests of Methodism. He was lay delegate from the Cincinnati Conference to the General Conference of 1876.

Rowland, Thomas, a minister of the United Methodist Free Churches, England, was born in Manchester in 1792. He was converted at the age of thirteen, through the ministry of Rev. Dr. Bunting, and entered the Wesleyan ministry in 1813. He continued to labor earnestly and diligently in his ministry, occupying a number of important circuits, until 1850, when he became involved in the questions connected with the Reform movement. Refusing to apologize to the Conference for some of his writings which had appeared in print, he was first made supernumerary, and eventually expelled. He joined the Wesleyan Reformers, and for several years preached with acceptance among them. He attended the first Annual Assembly of the United Methodist Free Churches, which was held at Rochdale in 1857, and died in 1858. Mr. Rowland was not a man of eminent intellectual gifts, but the spirituality and unction of his discourses made him acceptable, if not popular, as a preacher.

Rowley, Erastus, D.D., president of De Pauw Female College, was born in Richmond, Mass. Having prepared for college in Wilbraham Academy, he entered Union College, N. Y., and graduated in 1834. Shortly afterwards he became principal of the Lansingburg Academy, and for two years after became professor in the Episcopal Institute of Troy. In 1839 he removed South, and took charge of an institute in South Carolina, and subsequently of Ashville Female Seminary, North Carolina. In 1858 he was elected president of Athens Female College in Tennessee, under the control of the M. E. Church South. In 1865 he was elected president of what is now De Pauw College in New Albany, Ind., which position he still holds.

Rule, William H., D.D., an English Wesleyan minister, has for more than half a century been the unflinching, unswerving advocate of Protestant and Scripture truth. He was first a missionary in the West Indies, then for ten years was stationed at Gibraltar, where he added to his store of learning much of practical observation, and has given the world the advantage in a long succession of unsurpassed contributions to Protestant literature. Since Dr. Rule returned to the English work he has traveled in many circuits, to the advantage of the people; was editor for six years; then for several years in the army and navy work. He retired from active service in 1868, and employs the evening of his life in literary work.

Rules of Society (English Wesleyan) are the same as the General Rules of the M. E. Church, except the clause on slavery. (See General Rules.)

Rusling, General James F., was born at Washington, Warren Co., N. J., April 14, 1834, and graduated at Pennington Seminary with first honors in 1852, and at Dickinson College with second honors in 1854. He was Professor of Natural Science and Belles-Lettres at Dickinson Seminary, 1854–57; at the same time he pursued the study of law, and was admitted to the Pennsylvania bar in 1857. He became a local preacher in the M. E. Church in 1858, and was admitted to the New Jersey bar in 1859. At the breaking out of the Civil War he entered the army, in August, 1861, as first lieutenant, and retired in September, 1867, as brevet brigadier-general. He was in the army of the Potomac up to the fall of 1863, in the department of the Cumberland in 1865, and in the War Department to 1867. He was appointed United States pension agent for New Jersey in 1869, and was re-appointed until 1877, when, the agency being abolished, he resumed the practice of law, in which he still continues. He has written considerably for various periodicals: for the *Quarterly Review* in 1859–63; for *United States Service* in 1863–64; for *Harper's Magazine*, 1865–66. In 1875 he published a volume, entitled "Across America, or the Great West and the Pacific Coast," being an account of his travels when inspector-general in the United States army. He was president of Mercer County Sunday-School Association, 1875–76; has been a trustee of Dickinson College since 1862, and of Pennington Seminary since 1868, and is a member of the State Street M. E. church, in Trenton, N. J.

Rusling, Joseph, of the Philadelphia Conference, was born near Epworth, England, May 12, 1788. His parents early removed to the United States, and in 1808 he became a member of the M. E. Church. In 1814 he was received into the Philadelphia Conference, of which he remained an active member until his death, July 6, 1839. He was a faithful and successful preacher, and was remarkable for his executive ability, and his knowledge of and devotion to the economy of the church. He occupied the most prominent appointments of the Conference in Burlington, Trenton, Philadelphia, and Wilmington. For nearly twenty years he labored under symptoms of pulmonary consumption. In 1829 he established the first Methodist book-store in Philadelphia, and in which he placed the youthful Abel Stevens, who was then under his supervision and training. He published a few sermons and hymns for Sunday-schools.

Russel, James, a distinguished minister of the South Carolina Conference, was born in Mecklenburg Co., N. C., about 1786. He had limited advantages for education, and was admitted when about nineteen years of age into the South Carolina Conference, of which he continued a member until his death, in 1825. He was remarkable for his originality, for his powers of imagination, and for his studious habits. He exercised a commanding influence over the highest classes in society, and perhaps no man did more for the establishment of Methodism in Georgia than he. Dr. Olin said of his preaching: "The effect upon the congregation was often like that of successive shocks of electricity. I once heard him preach upon the opening of the books at the final judgment, when he represented the record of human iniquity in a light so clear and overwhelming, that the thousands who were listening to him started back and turned pale, as if the appalling vision had burst actually upon their view."

Russell, John, a minister of the Detroit Conference, was born Sept. 20, 1822, in Livingston Co., N. Y. He entered the ministry of the M. E. Church in 1843. He has filled several important appointments, was presiding elder six years, and was a member of the General Conference in 1860. For a number of years he has devoted his time chiefly to the temperance cause, delivering addresses and writing papers, and aiding in holding conventions. He edited *The Peninsula Herald*, and was nominated by the Prohibitionists for Vice-President.

Rust, Richard Sutton, D.D., LL.D., was born at Ipswich, Mass., Sept. 12, 1815. Left an orphan at an early age, he had but few literary advantages, and worked first on a farm, and then learned the trade of cabinet-making. Feeling a deep thirst for education, he succeeded in purchasing a portion of the time of his apprenticeship, and entered Phillips Academy, Andover, where he prepared for college. Under the influence of a lecture from George Thompson he united with an anti-slavery society, and being required by the faculty either to leave the society or the academy, he chose the latter, and finished his preparatory course at the Wilbraham Academy, and entering the Wesleyan University, graduated in 1841. While at college he paid his expenses by teaching and lecturing, and was one of the first anti-slavery lecturers in Connecticut, being on several occasions mobbed. In 1842 he became principal of Ellington School; in 1843, of Middletown High School; and in 1844 he joined the New England Conference. While filling prominent appointments he originated and published *The American Pulpit*, and subsequently he became principal of the New Hampshire Conference Seminary and Female College, and also State commissioner of common schools. He delivered lectures through the State, and did much to improve the character of the schools and of the buildings. In 1859, Dr. Rust was elected president of Wilberforce University, at Xenia, and was transferred to the Cincinnati Conference. Subsequently he was pastor of Morris chapel, Cincinnati, and was then elected president of the Wesleyan Female College, which place he held until the old college building was sold. He became corresponding secretary of the Western Freedman's Aid Society, and aided in the organization of the Freedman's Aid Society of the M. E. Church. For the last nine years he has been its corresponding secretary, in the duties of which he has traveled extensively over the country, and has organized and sustained a number of schools and seminaries.

Ruter, Martin, D.D., formerly president of Alleghany College, was born in Charlton, Mass., April 3, 1785. In his early youth he manifested an unusual thirst for knowledge, and in 1799 he was converted, and united with the M. E. Church. He was admitted, in 1801, into the New York Conference, having traveled a portion of the previous year in New England, under John Brodhead. In 1804 he was stationed in Montreal, Canada, but the following year returned to New England. In 1809 he was appointed to the New Hampshire district, and filled a number of the most prominent appointments in New England. In 1818 he was appointed in charge of the New Market Wesleyan Academy, subsequently removed to Wilbraham. In 1820 he was elected book agent, to found and conduct the book business at Cincinnati, and was re-elected in 1824. Before his term of service expired he was appointed president of Augusta College, which position he accepted in 1828, and remained until August, 1832. Desiring to devote himself to the ministry, he was transferred, and stationed in the city of Pittsburgh. When Alleghany College was accepted by the Conference, in 1833, Dr. Ruter was unanimously selected as president, and reluctantly accepted the position in 1834, where he remained until 1837, when he was appointed superintendent of the mission to Texas, with Lytleton Fowler and Robert Alexander as assistants. In July of that year he left Meadville, and in the autumn entered on his work in Texas. "He rode more than two thousand miles on horseback; swam or forded rivers; preached almost daily, and not unfrequently three times a day; shrank from no fatigue; avoided no hardships and no danger (for he visited some parts of border Texas where he had to be protected by an armed guard to secure him against probable attacks by the Indians); lived upon the rough fare, and slept in the still rougher lodgings of that wild and sparsely-populated region. He formed societies, secured the building of churches, made arrangements for the founding of a college, and laid out the greater part of the State into circuits." The following spring he started homeward for his family, and after riding about fifty miles he was taken seriously ill, and died in Washington, Texas, May 16, 1838. He was a very diligent student, a popular, instructive, and successful preacher, and was faithful in all the departments in which he was placed. He published a number of smaller works composed of miscellaneous articles, a "Hebrew Grammar," a "History of Martyrs," and an "Ecclesiastical History," and sermons and letters on various subjects.

Ryckman, Edward Bradshaw, M.A., of the Canada Methodist Church, is of German lineage. He was converted in 1854, while a student at Victoria College, and graduated in 1855 with the highest honors. He has filled a number of the most prominent appointments, having been for a term superintendent of the city of Kingston, and successively chairman of the Stanstead and Chatham districts. For two years before the division of the old Wesleyan Conference of Canada, he officially discharged the duties of secretary. In 1873 he was appointed principal of the Dundas Wesleyan Institute, and is now (1877) superintendent of Guelph circuit and chairman of Guelph district.

Ryerson, Egerton, D.D., LL.D., president of the General Conference of the Methodist Church in Canada, was born in Vittoria, Ontario, in 1803. He was converted about 1820; was classically educated, and was intended for the legal profession. Feeling it to be his duty to preach, and being needed in the ministry, he delivered his first sermon on Easter Sunday in 1825, since which time he has been identified with the ministry of the Methodist Church in Canada throughout its successive changes, and has been a leading minister in all the Wesleyan Methodistic movements. At the organization of the Methodist Church of Canada, formed from the Wesleyan Methodists, the New Connection, and the Eastern British Conference, he was elected to the presidency of that body, the position which he now holds. Early in his ministry he became a public writer, entering on the defense of the Methodist Church when assailed and deprived of its rights; a controversy which lasted for twenty years. He was the first editor of *The Christian Guardian*, which was the organ of the Canada Conference, and which was issued in 1829. In 1832 he was sent to England to negotiate for a connection with the parent body; and on his return he was re-appointed editor, in which office he continued for two years. After serving the pastorate for a term, he went to England and obtained a royal charter for the Upper Canada Academy, and again accepted the editorial chair in 1838. After two years' service he returned to the pastorate in Toronto, and was in 1842 appointed the first president of Victoria College. From that position he was called in 1845, by permission of the Conference, to be superintendent of education for the Province of Upper Canada, which office he filled without interruption for thirty years, and has been retired on full pay. He has been four times secretary of the Canada Conference, and has published "A Manual on Agricultural Chemistry," "The Clergy Reserve Question," "Compulsory Education," etc. He has several times visited Europe, and has twice been a representative to the American and British Conferences.

REV. EGERTON RYERSON, D.D., LL.D.

Ryland, William, of the Baltimore Conference, was born in Ireland in 1770. At eighteen years of age he removed to America, and in 1802 was admitted into the Baltimore Conference, of which he remained a member until his death, Jan. 10, 1846. He filled a number of the prominent appointments in the Conference, and was elected chaplain of the United States Senate; was subsequently elected to the same office four times, serving once also in the same capacity in the House of Representatives. He was a warm and intimate friend of General Jackson, who, when he was President, appointed him as chaplain to the navy-yard in Washington, in which position he served for seventeen years.

S.

Sacramento, Cal. (pop. 16,283), is the capital of the State, and is situated on the Sacramento River. Methodist services were commenced in this place by Dr. W. G. Deal, a local preacher from Maryland, who held services, but did not form any society. Rev. Isaac Owen having crossed the Sierra Nevada Mountains, arrived at Sacramento about the middle of October, 1849. A church building, which had been shipped from Baltimore, had been sent to Sacramento, and a lot had been secured. The week after the arrival of Mr. Owen the timbers were erected, and they occupied the church, though unfinished, and it became the centre of a work inaugurated by that indefatigable minister. The church has continued to grow from that date. The second California Conference was held in Sacramento, in 1853, by Bishop Simpson. Services were also introduced by the M. E. Church South, and a building erected. The statistics for 1876 are:

FIRST CHURCH, SIXTH STREET, SACRAMENTO.

Churches.	Members.	S. S. Scholars.	Ch. Property.
Sixth Street M. E. Church...	189	148	$25,000
Kingsley Chapel "	180	88	7,500
M. E. Church South...........	50	.....	....

Sacraments (Lat. *sacramentum*, an oath) are services of peculiar solemnity in the Christian church. In its earliest ages the word was used in a rather indefinite sense, to signify sacred doctrines and ceremonies, and then became applied to various rites. St. Augustine defined a sacrament to be, "the visible sign of an invisible grace." To this Protestants added that it must be instituted by Christ, and enjoined upon his followers. The Roman Catholic and the Greek Churches include among the sacraments seven ordinances, to wit: baptism, the Lord's Supper, confirmation, penance, extreme unction, ordination, and matrimony. The Council of Trent pronounces accursed those who deny that there are "more or less than seven sacraments." Methodists in common with Protestants reject all but the first two, viz., baptism and the Lord's Supper. Nor do they believe that in these sacraments of themselves there is any inherent power or virtue, but that they are signs and seals of covenant blessings to be received by faith by those who truly participate. (See BAPTISM and THE LORD'S SUPPER.)

Sacraments (English Wesleyan Churches).—Those observed in Methodism are the sacraments peculiar to the Protestant Church, viz., baptism and the Lord's Supper. They are administered by those only who are in full connection; in cases of necessity, if appointed by the superintendents, the former ordinance can be administered in private by probationers. The liturgy of the Church of England, abridged by Mr. Wesley, is used, with hymns, prayers, and suitable exhortation, when deemed expedient. In public, the rite is generally performed before the sermon; and, as a rule, for the children of members of the society or congregation only. Both parents are expected to be present; and the minister is enjoined carefully to register the names. With respect to the Lord's Supper the same liturgy is used. It is only given to members of the society, or to those who have received a note from the officiating minister. In many places the recipients are required, according to rule, to show their tickets.

Saginaw City, Mich. (pop. 7460), situated on Saginaw River, is the capital of Saginaw County. A large part of its population is German. Methodist services were held here for the first time in 1834, as that year the mission was established, and occasionally after until 1851, when the first class was formed by C. C. Olds, which consisted of 4 members. The first M. E. church was built in 1854, and replaced by a new one in 1863, which was enlarged in 1867, and a lecture-room and class-room were added to it in 1872. It is in the Detroit Conference, and has 173 members, 175 Sunday-school scholars, and $12,000 church property.

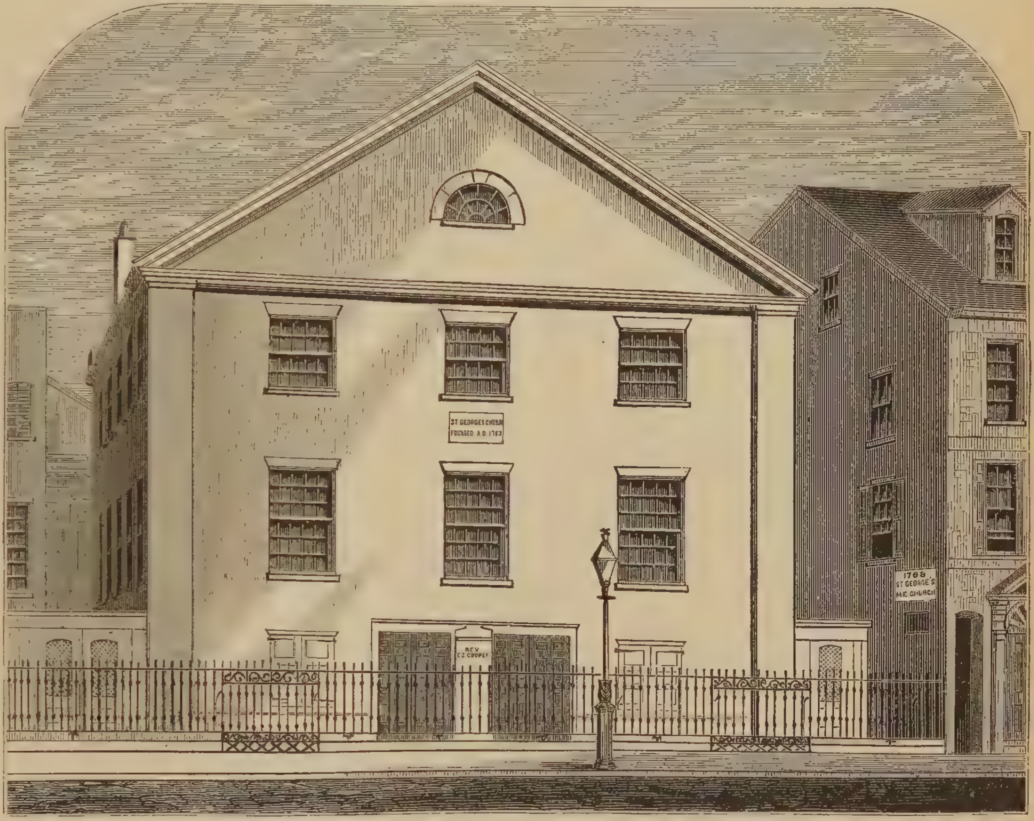
Saint Alban's, Vt. (pop. 7014), the capital of Franklin County, borders on Lake Champlain.

Methodism was introduced into this region early in the present century, the circuits extending from the southern part of Vermont into Canada. Its progress, however, in St. Alban's has not been as great as at various other points in the State. The statistics for 1876 show 240 members, 204 Sunday-school scholars, and $19,000 church property.

Saint Charles, Mo. (pop. 5570), the capital of St. Charles County, is situated on the Missouri River, and on the St. Louis and Kansas Railroad. This region was included in the early circuits of Methodism. St. Charles circuit was organized in 1832, and Jerome C. Berryman and Jacob Lanius were pastors, who reported, in 1833, from this large circuit 589 members. At the division of the M. E. Church, in 1845, the Methodists chiefly adhered to the Church South. The M. E. Church, however, has re-organized a small society. The German Methodists of this region continued to adhere to the M. E. Church. The African M. E. Church has a strong congregation. It is in the Missouri Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	39	100	$1,000
German M. E. Church	78	70	11,500
M. E. Church South	129	......	....
African M. E. Church	115	120	5,000

Saint Clair, Pa. (pop. 5726), is in Schuylkill County, on a branch of the Philadelphia and Reading Railroad. It first appears on the annals of the M. E. Church for 1855, with Samuel W. Kurtz as pastor. In 1856 it had 93 members. It is in the Philadelphia Conference, and connected with Wadesville, and together they have 150 members, 396 Sunday-school scholars, and $15,000 church property.



ST. GEORGE'S METHODIST EPISCOPAL CHURCH, PHILADELPHIA, PA.

Saint George's Church. — This edifice, on Fourth Street, near Vine, is the oldest Methodist Episcopal church now standing. It was erected in 1763, by some members of the German Reformed congregation, who had worshiped at the corner of Fourth and Race Streets. They took up a lot on ground-rent and built the walls of the church, 55 by 85. Becoming embarrassed, they were for a time imprisoned for debt, and the church was sold under the order of the "Provincial Assembly." It was purchased by a weak-minded young man for £700. His father, chagrined at the purchase, and not willing to make a public exposure, sold it, November, 1769, to one of the Methodists for £650, Pennsylvania currency. When purchased, it had only the bare walls, without any seating, or even a floor. It was immediately occupied by the Methodist society; a small part of it being furnished with temporary seats to accommodate the congregation. In 1777, when the British army occupied Philadelphia, after the battle of Brandywine, it was made a "riding-school" for their cavalry. At the close of the war, a rough ground-floor was made in the east end; the other half of it being simply the common earth.

Bishop Asbury labored earnestly for its completion. In 1772 he raised £150 on its debt; in 1782 he took a subscription of £270 for its ground-rent; and in 1786 he was trying to raise £500 to liquidate the entire debt which was incurred for its improvement. About 1791 the galleries were finished; and in 1795, Bishop Asbury remarks, "to my surprise I saw the galleries filled." In 1798 he met with the trustees to raise a subscription to complete the church. Since that time the walls have been raised so as to make room for a basement and for other improvements in the church. It has been the scene of many excellent revivals, and from it have sprung, directly or indirectly, *all* the Methodist churches in Philadelphia. Interesting centennial services were held within it in 1870. It is the only Methodist church edifice in America which has a history of a hundred years.

Saint John (pop. 45,000) is the capital of the province of New Brunswick, Canada, and is situated at the mouth of St. John River. Methodism was introduced into this vicinity by some loyalists, who left the United States at the close of the Revolutionary War; they were in a few years supplied with ministers from England. The growth of the church has been more rapid in St. John than in other parts of the province. There are now six ministers and charges in the city, besides a city mission; and the church property is estimated at $124,000.

Saint John's (pop. 30,000) is the capital of New Foundland, about 65 miles north of Cape Race. Methodism was introduced in the close of the last century, but has made comparatively slow progress. It was for many years embraced in the Eastern British American Conference, but has been merged into the Methodist Church of Canada; New Foundland being one of the Conferences. There are now two Wesleyan churches, with three ministers stationed in the city. There is also a Wesleyan Academy.

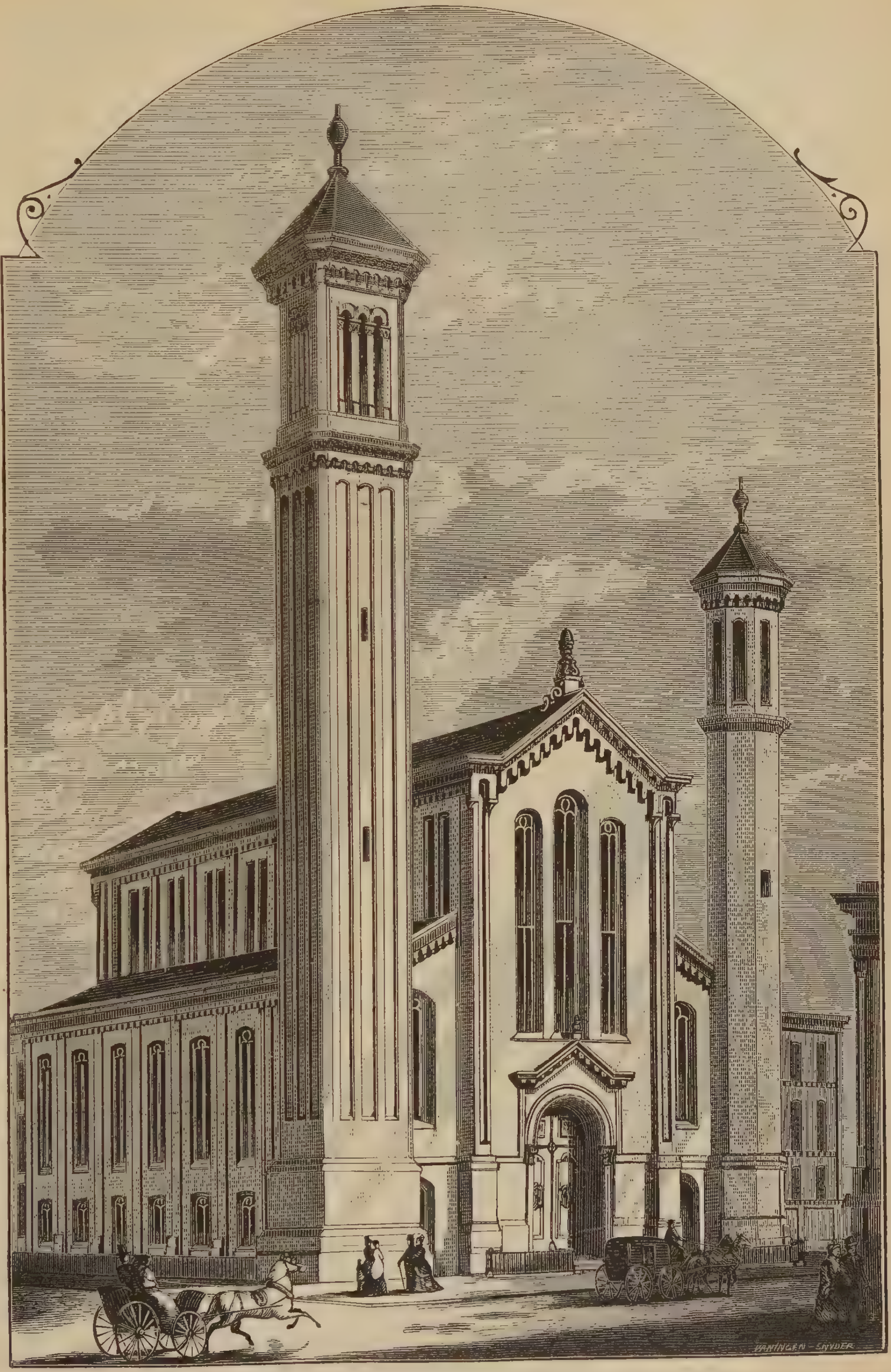
Saint Johnsbury, Vt. (pop. 4665), the capital of Caledonia County, is situated on the Connecticut and Passumsic Railroad, and has the largest scale manufactory in the world. Methodism was introduced in the early part of the century. It has had many difficulties to contend with, and its growth has been but moderate. The statistics for 1876 show 241 members, 210 Sabbath-school scholars, and $14,700 church property.

Saint Joseph, Mo. (pop. 19,565), the capital of Buchanan County, on the Missouri River, is the third city in population and importance in the State. A Methodist class was formed in 1843, under the pastoral care of Edwin Robinson. When the denomination was divided, in 1845, the Methodists of St. Joseph continued to worship together until 1849, when a Methodist Episcopal society was organized, and placed in charge of C. H. Kelley. The society then worshiped in a log church owned by the New School Presbyterians, and did so until 1851–2, when it erected a church of its own, and occupied it until 1863, when it was sold. The society met after that in the Cumberland Presbyterian church and in a hall, until 1866, when the present church was built. In 1874 a second M. E. society was formed, in South St. Joseph, which built a church in 1875. In 1846–47 the M. E. Church South built a church, and sold it in 1857, and built again. In 1870 a second society of the M. E. Church South was formed, and a church was built. In 1849 a German M. E. society was organized, and placed in care of William Eliers. In 1852 the society built a church, which was in use until 1858, when a new one replaced it. An African M. E. society was organized in 1864. The year after the society bought a lot, and in 1868 erected a church. This city is in the Missouri Conference, and the statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Fifth Street M. E. Church....	137	136	$15,000
Second Charge M. E. Church.	60	170	3,500
German M. E. Church..........	150	150	10,000
Francis St. M. E. Ch. South..	300	250	30,000
Tenth St. " "	75	190	6,500
African M. E. Church..........	262	200	10,000

Saint Louis, Mo. (pop. 310,864), the chief commercial city of the State, is situated on the west bank of the Mississippi River. The first settlement was made in 1664, by a company of merchants, to whom the exclusive grant for commerce with the Indian tribes on the Missouri had been given by the director-general of Louisiana. The first brick house was erected in 1816, and the first steamboat arrived in 1817.

In 1818, Jesse Walker, one of the earliest pioneers of Methodism in Missouri, resolved on planting the standard of the church in St. Louis, the Romish metropolis of that State. He engaged two young preachers of undoubted courage to meet him at a certain time and place to aid him in this difficult enterprise. "Punctual to their engagement they all met, and proceeded to the city together. When they reached it the Territorial legislature was in session there, and every public place appeared to be full. The missionaries preferred private lodgings, but could obtain none. Some people laughed at them, and others cursed them to their faces. Thus embarrassed at every point, they rode into the public square and



UNION METHODIST EPISCOPAL CHURCH, ST. LOUIS, MO.

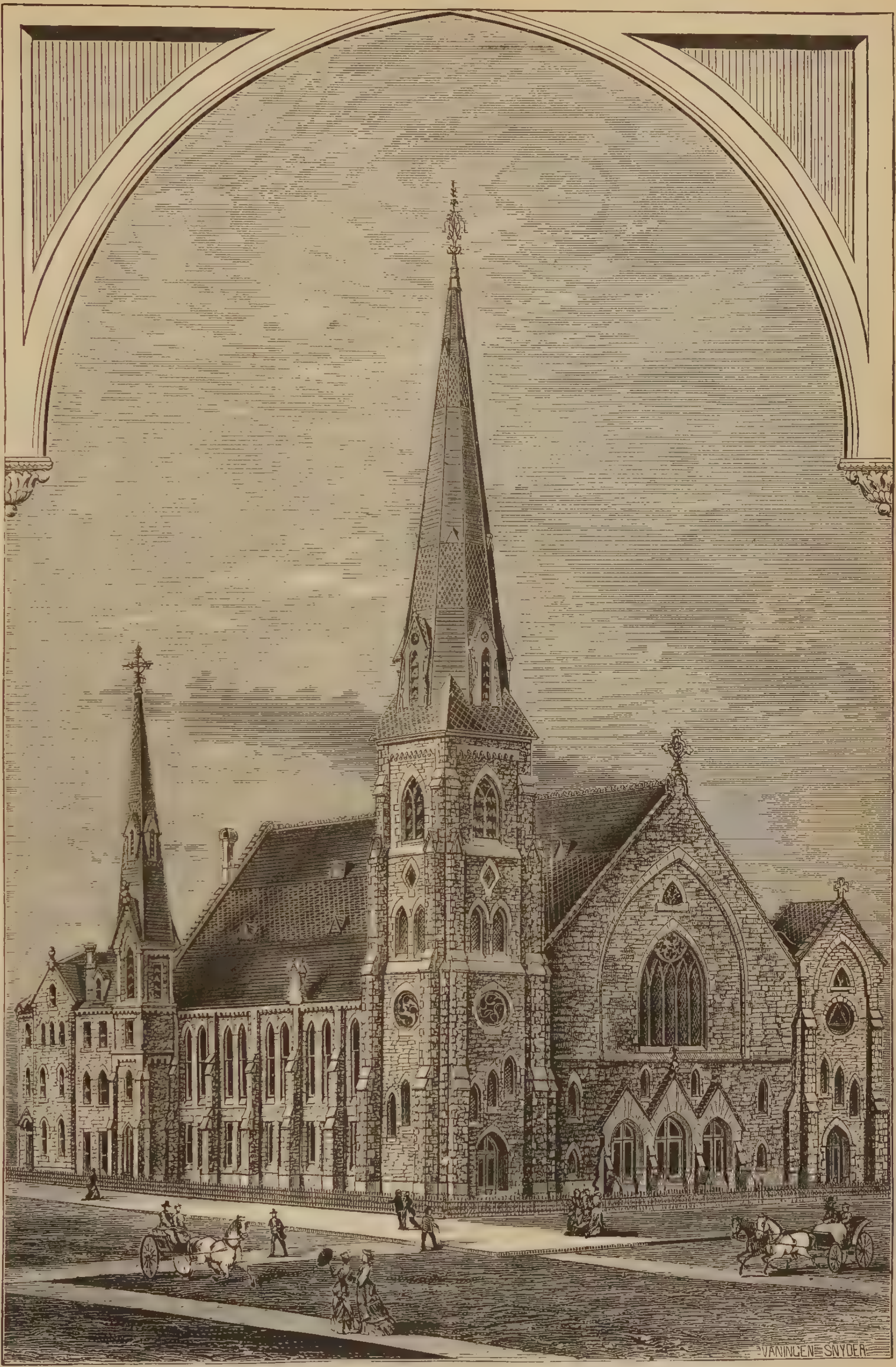
held a consultation while sitting on their horses. The prospect was gloomy enough, and every avenue seemed closed against them. The young preachers expressed strong doubts as to their being in the path of duty. Their leader tried to encourage them, but in vain; and, taking their leave of Walker, they rode off and left him behind still sitting on his horse. Walker somewhat despondent and discouraged, said, 'I will go to the State of Mississippi and hunt up the lost sheep of the house of Israel.' And he immediately turned his horse in that direction and rode off with a sorrowful heart. Having gone about eighteen miles, he stopped and soliloquized thus: 'Was I ever defeated before in this blessed work? Never. Did any one ever trust in the Lord Jesus Christ and get confounded? No. And by the grace of God I will go back and take St. Louis.'" Reversing his course, without rest or refreshment he entered the city, and with some difficulty obtained lodging for the night. The next morning he commenced a survey of the city and its inhabitants. Meeting with some of the members of the legislature who knew him, they said, "Why, Father Walker, what has brought you here?" He replied, "I have come to take St. Louis." They believed it a hopeless task, and tried to convince him that it was so, and remarked that the inhabitants were either Catholics or infidels, and very desperate and wicked, and that there was no probability that a Methodist preacher would have success with them, and they advised him to return to his family in Illinois; but Walker replied, "I have come in the name of Christ to take St. Louis, and by the grace of God I will do it."

He first preached in a temporary place occupied by a small number of Baptists. There were but few present on the first occasion. Nothing special occurring, he obtained liberty to preach again. At the next meeting there were indications of a religious revival, and the Baptists closed their doors against him. He next found a large but unfinished dwelling-house, and succeeded in renting it for $10 a month. With his own hands and by his own labor he soon fitted up a room for public worship. After completing his arrangements he commenced preaching regularly, twice on the Sabbath and occasionally on the week-evenings. He also gave notice that he would instruct all the children of the poor in reading and spelling during the week without remuneration. His plain, cheerful room was soon filled with hearers, and the school with children. But, unfortunately, soon his hired house changed hands, and he was notified to vacate it. He resolved immediately upon a plan for building a small frame chapel. A citizen owning land across the Mississippi gave him leave to take the lumber from his forest. Soon the chapel was raised and covered. The vestrymen of a small Episcopal church then without a minister presented him with their old Bible and cushion. "They also gave him their pews, which he accepted on condition of their being free." His chapel was finished and opened for public worship, and was soon filled. As the result of his first year's labor he reported to Conference a chapel erected and paid for, a flourishing school, and 60 church members in St. Louis.

In 1820, Isaac N. Piggott was appointed to St. Louis. In 1821 there were 127 members, and Jesse Walker was appointed missionary. This year a St. Louis circuit was organized. In 1822 St. Louis station reported 87 members, and William Beauchamp was pastor. This year the church did not make much progress, as there were only 97 members. Notwithstanding the difficulties, Methodism continued to increase in this city until, in 1844, there were 7 stations, having 1496 members. The division of the M. E. Church, in 1845, also divided the Methodism of this city, part adhering to the M. E. Church and part to the M. E. Church South. It remains divided, yet a more fraternal feeling is existing. Here the M. E. Church publishes *The Central Christian Advocate*, and there is also established a book depository. The Church South here publishes the St. Louis *Christian Advocate*, and also they have located here the Southwestern Publishing Company in the interests of that church. The German Methodists remained in 1845 with the M. E. Church, and now have four congregations. This city is in the St. Louis Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Union	391	200	$85,000
Trinity	246	400	20,000
Central	125	223	35,000
St. Luke's Mission	18	64	1,850
Good Ave. "	21	65	2,300
Wash. St. German M. E. Ch.	319	300	11,500
Benton St. " "	155	190	10,000
Eighth St. " "	206	400	16,400
Sophia St. " "	......	......	....
First Church South	442	......	....
Centenary "	340	......	....
St. John's "	440	......	....
St. Paul's "	103	......	....
Choteau Ave. "	109	......	....
St. Paul's African M. E. Ch.	575	200	80,000
Free Methodist	100	100	....

Saint Louis Conference, M. E. Church, was organized by the General Conference of 1868, and its boundaries included the State of Missouri lying south of the Missouri River, and the State of Arkansas. Previous to this time it had formed a part of Missouri and Arkansas Conference. In 1872 the Arkansas Conference was organized, and all that part of St. Louis Conference was excluded. No change was made in the boundaries of this Conference in 1876. It held its first session at Sedalia, Mo., March 10, 1869, Bishop Janes presiding. It reported 110 traveling and 269 local preachers, 17,088 members, 11,100 Sunday-school scholars, 67 churches, valued at $302,936, and 14 parsonages,



CENTENARY METHODIST EPISCOPAL CHURCH SOUTH, ST. LOUIS, MO.

valued at $26,875. After the loss sustained by the organization of the Arkansas Conference, there remained in the St. Louis Conference, in 1873, 127 traveling and 214 local preachers, 16,010 members, 9017 Sunday-school scholars, 109 churches, valued at $473,850, 36 parsonages, valued at $38,535, $2211 for missions. In 1876 this Conference reported 118 traveling and 198 local preachers, 15,914 members, 10,082 Sunday-school scholars, 136 churches, valued at $382,190, and 42 parsonages, valued at $37,953.

Saint Louis Conference, M. E. Church South.—This was a new Conference organized by the Church South after the division of the M. E. Church, in 1845. Its first session was held at St. Louis, October, 1846. The report was: 63 traveling and 138 local preachers, 12,587 white and 1303 colored members. Since the first organization of this Conference the Southwest Missouri Conference has been organized, and has taken a part of the territory which had belonged to it. The General Conference of 1874 fixed the boundaries of the St. Louis Conference so as to "embrace all that part of the State of Missouri which lies south of the Missouri River, and east of a line commencing at the mouth of the Gasconade River, and following its course to the mouth of Big Piney; thence along the course of that stream to its head-waters, at or near Cedar Bluffs; and thence in a straight line to and southward along the east line of Range Eleven to the southern boundary line of the State of Missouri." In 1875 it reported 56 traveling and 87 local preachers, 10,421 white and 9 colored members, and 5610 Sunday-school scholars.

Saint Louis Depository of the M. E. Church is under the control of the Western Book Concern. From the time of establishing *The Central Christian Advocate*, in 1856, a number of books, chiefly for Sunday-schools, were kept on deposit in that place, but the General Conference of 1864 instructed the agents at Cincinnati to furnish books for the depository at St. Louis as they furnished them to other depositories in the church. In 1868 the agents reported that they had purchased property in St. Louis, and kept at that place a general assortment of books. They purchased, however, a lease, which was to continue in force about twenty-five years from the time of purchase. At the General Conference of 1876, the agents reported that they had purchased property on Sixth Street, 75 by 125 feet. After making some repairs, it was estimated to have cost the Book Concern $46,350, against which, however, there was a mortgage of $30,000. The sales of books and periodicals at St. Louis during 1875 amounted to $330,852, an increase over the preceding four years of $38,391. The sale of books alone amounted to $33,799. The agent is appointed by the book agents at Cincinnati.

Saint Paul, Minn. (pop. 20,030), is a large and growing city, and is the capital of the State. It appears on the minutes of the church in 1849, when Chauncey Hobart was appointed missionary, who reported for the following year 49 members. The church has increased with the growth of population. In 1858 it had three stations, having an aggregate of 227 members. A large proportion of the population is of foreign birth. Two churches have been built for the Germans, one for the Swedes, and one for the Norwegians. It is in the Minnesota Conference, and reports for 1876 the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	100	110	$26,000
Jackson Street	208	350	34,000
Third Church	153	163	5,500
Clinton Avenue	74	153	3,000
Swedish M. E. Church	49	25	6,000
Norwegian " "	18	14	1,000
First German M. E. Church	230	180	22,000
Second " " "	49	80	1,800

Salem, Mass. (pop. 24,117), is the oldest town in New England except Plymouth, having been settled in 1626. In 1692 the famous "witchcraft delusion" made its appearance, and nineteen persons from this and the adjacent towns were condemned and executed on an eminence known as "Gallows Hill." It was first visited by Jesse Lee in 1790. At his first visit he was permitted to use the pulpit of another denomination, but the following year was excluded. Bishop Asbury visited this place June 29, 1791, and says, "Here are five meeting-houses, two of them on the new divinity plan; that is, regeneration the first work; no prayer, repentance, or faith till this is accomplished. The other three belong, one to the Establishment, one Presbyterian, and one Friends' meeting-house. I found no access to any, and lectured in the court-house. I have done with Salem until we can get a better stand." The name first appears in the minutes of the M. E. Church for 1805, and was connected at first with Hawke, and subsequently with Saulsbury. It did not become a separate appointment until 1822, and reported the next year 33 members, after which it was connected with Marblehead. In 1857 it had become a station, having 152 members. It is in the New England Conference, and has, in 1876, two stations, Lafayette Street, with 291 members, 321 Sunday-school scholars, and $20,000 church property, and Wesley chapel, with 95 members, 105 Sunday-school scholars, and $8000 church property.

Salem, N. J. (pop. 4555), is the capital of Salem County. In this place Methodism had very early an organization. Near it, in 1772, Benjamin Abbot was converted under the preaching of Abraham Whitworth. In 1773 a society was organized near Pittsgrove, of which Mr. Abbot was made leader. In 1774, Daniel Ruff having exchanged with William Watters, who was on the Trenton circuit, visited the town of Salem, and preached in the court-house. Among his hearers was Thomas Ware, then a youth, but who subsequently became a distinguished minister. The first church, now called Walnut Street, was built in 1784, and was the fourth that was erected in the State. In this church Benjamin Abbot was baptized. Although he had been converted twelve years previously and had commenced preaching, he had not been baptized, in consequence of the Methodist ministry having been unordained until that date. This church is now the parsonage. In 1838 a new brick church was erected, which took the place of the first. In 1859 Broadway church edifice was built, and the church was organized by 114 members from the Walnut Street church. A society of colored members was organized as early as 1799, which purchased a frame house, formerly used as a Baptist church, at Mill Hollow. It is now used as a schoolhouse. The present church was dedicated in 1867. In 1820 a division took place among the colored members, which resulted in the organization of the African M. E. Church, whose house of worship was repaired in 1842. It is in the New Jersey Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Walnut Street	396	300	$11,600
Broadway	345	275	34,000
M. E. Ghurch (colored)	233	70	1,650
African M. E. Church	.....	.....	....

Salem, O. (pop. 3700), in Columbiana County, is situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It was originally included in the Beaver, and afterwards in the New Lisbon circuit. Salem circuit was organized in 1840, with Martin L. Weekly and Thomas Thompson as pastors. It embraced a large extent of territory, and contained, in 1841, 505 members. In 1857 it had become a station, having 185 members, 150 Sunday-school scholars, and $2000 church property. Some years since the church had erected a large and commodious edifice. There are also two African M. E. churches. It is in the East Ohio Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	444	282	$20,000
First African M. E. Church.	100	100	3,000
Second " " "	75	75	1,000

Salt Lake City (pop. 12,854) is the capital of Utah Territory, and is the great centre of Mormonism. Methodism was introduced into the city by G. M. Pierce in 1870. He commenced the erection of a church, for which funds were collected in different parts of the United States, and which has been, through the special efforts of Rev. C. C. McCabe, of the Church Extension Society, recently finished. The edifice is centrally located; is built of brick in a good style of architecture, and is an ornament to the city. It will seat comfortably 1000 persons. When commenced the cost was estimated at less than $30,000, but the actual expense amounted to near $50,000. The church reports, in 1876, a membership of 117, with 267 Sunday-school scholars. There is a second organization on Sixth Street, which reports 157 Sunday-school scholars.

METHODIST EPISCOPAL CHURCH, SALT LAKE CITY.

Samoa, Wesleyan Missions in.—Samoa, or the Navigator's Islands, a group of eight islands in the South Pacific Ocean, lying between 10° and 20° of south latitude, and 169° and 174° of west longitude. They are about forty degrees southwest of the Sandwich Islands, and are in the neighborhood of the Fiji and Friendly Islands. They contain an area of about 1125 square miles, and a population of about 35,000. The inhabitants are of the Polynesian race, and were lately savages, but are now all converted to nominal Christianity through the efforts of the missionaries. They speak a language which is softer than that of the New Zealanders, but rougher than that of the Tahitians. Persons professing to represent the government and people of these islands have within a few years past endeavored to induce the government of the United States to annex them or take them under its protection. Their efforts were renewed towards the end of 1877. The islands were visited by a French vessel in 1787. Some of the men attached to the vessel were murdered by the inhabitants, who consequently gained a bad reputation. The devoted missionary, John Williams, visited Samoa in 1830, and left there a number of native Tahitian teachers. The London Missionary Society took up the work he had begun, in 1835, and having prosecuted it since with unremitting activity, has found Samoa one of its most fruitful fields of labor, and has witnessed the conversion of the entire population to Christianity. The Wesleyan missionaries had left some native Tongan Christians as teachers on the islands about the time of the occupation by the London Missionary Society, through whose labors several of the natives were converted. Afterwards a division of the South Sea fields of labor was made between the different societies, under which the London society were given the care of Samoa. The Wesleyan missionaries were withdrawn, but many of their converts refused to join the churches of the London society. The Wesleyan stations were accordingly re-occupied in 1857, with the consent of the London Missionary Society, and were placed under the care of the Australasian Conference. In 1876 the mission returned 48 chapels and other preaching-places, 3 missionaries and assistants, 11 catechists, 85 local preachers, 1297 full members, 620 on trial, 43 Sunday-schools, with 51 teachers and 1268 scholars, 41 day-schools, with 102 teachers and 1248 scholars, and 5197 attendants on public worship.

San Antonio, Texas (pop. 12,256), the capital of Bexar County, is situated on the San Antonio and San Pedro Rivers, on the Southern Railroad route to California. It partakes of the character of the old Mexican towns, and has largely a Roman Catholic population. Methodism has been but comparatively recently introduced. The M. E. Church South report for San Antonio station, 70 members and 3 local preachers. They have also a city mission and a Mexican mission. The M. E. Church reports 165 members, 175 Sunday-school scholars, and church property valued at $7000.

Sanctification, as used in the Scriptures, conveys varied ideas. In the lowest sense it means to purify or cleanse, fitting the worshiper to come before God. "Sanctify yourselves against to-morrow, and ye shall eat flesh."—Num. xi. 18. It is also used in the Old Testament to denote objects and persons devoted to holy service. In the New Testament it refers to both human and divine work in the restoration of character. Affirmed of God, it is the act of his grace renewing the fallen nature and purifying the heart; of man, it is the act of consecrating and setting apart for holy use. It is one with regeneration, in the sense that both are the work of God. It is one with holiness, for the same word translated holiness is also translated sanctification. When affirmed of the believer, it is the voluntary act of consecration that precedes the baptism of the Holy Spirit. When affirmed of the Holy Spirit, it refers to its work in the heart of the believer, or testimony given to the regenerate soul of its purity in the sight of God. The term is used interchangably in the Methodist Church for holiness and Christian perfection. (See HOLINESS and PERFECTION.)

Sanderson, Daniel, an English Wesleyan minister, went to continental India in 1842. He made himself intimately acquainted with the language of the people, and wrote a grammar, which is now *the* grammar of the public schools; also a dictionary, which he is now enriching by a large addition. He returned to England in 1868, and was appointed governor of Richmond College,—which position he still (1877) holds.

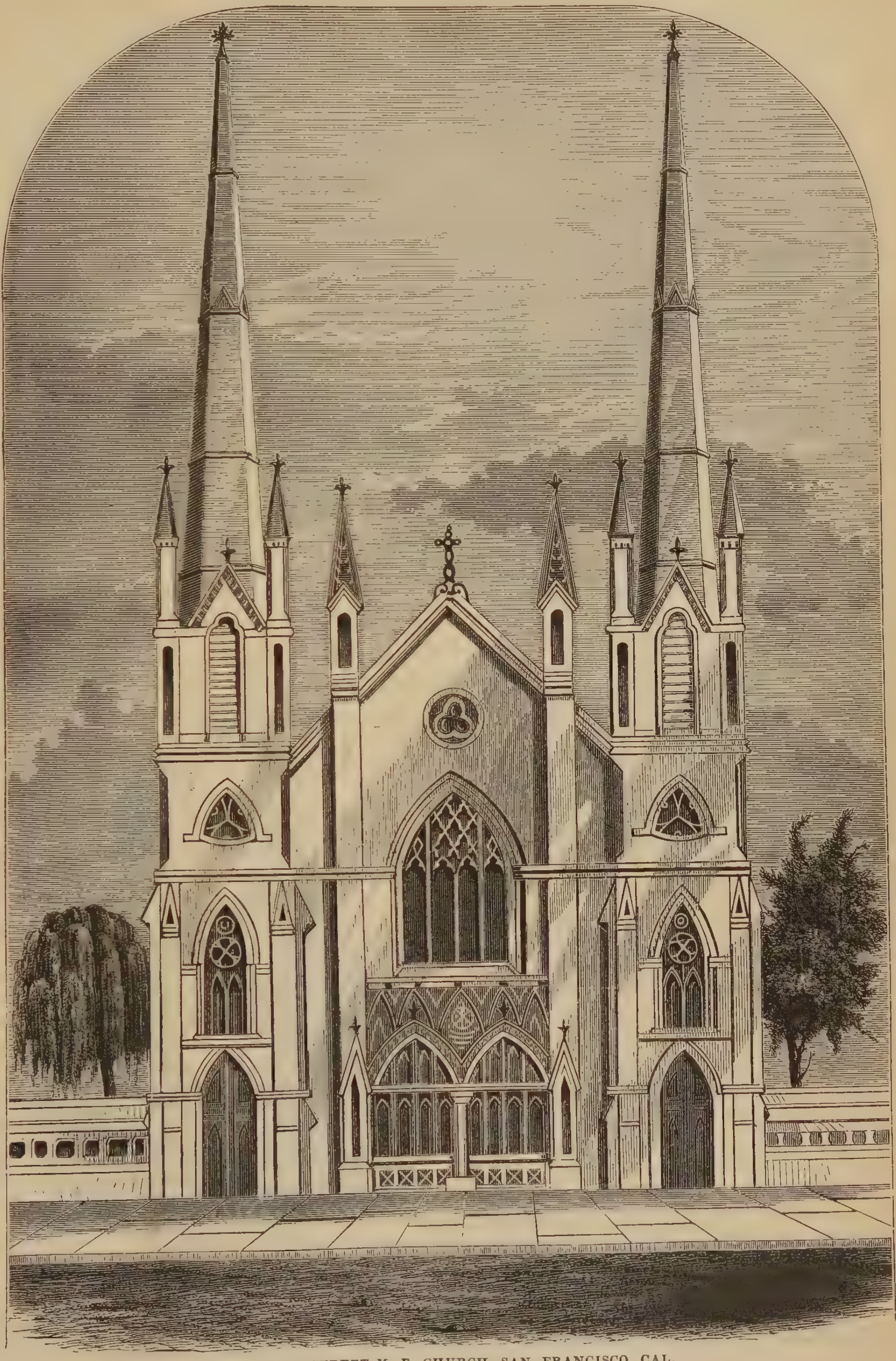
San Domingo, or the Dominican Republic, comprises the eastern and larger part of the island of Hayti. The population is chiefly Roman Catholic, but other denominations are tolerated. There are a few Methodist societies, chiefly supported by negroes who emigrated, in 1824, from the United States. The Wesleyan Methodists for many years had a mission established in San Domingo, and reported from Samana 209 members. The African M. E. Church has also recently sent out missionaries to the island.

Sandusky, O. (pop. 13,000), the capital of Erie County, is situated on Sandusky Bay, 5 miles from Lake Erie. Methodism was introduced into this place in 1823, by Revs. Petty and McIntire, of Huron County. In 1828 the first church was built, being a plain wooden structure. In 1847 a second edifice was erected, which was burned in 1848, and rebuilt in 1850. This property was subsequently sold, and in 1874 the present house of worship was erected, of which the basement only has been finished. In 1830 a secession took place, which formed an independent Methodist society, but subsequently sold its property to the Baptists. A church has also been erected for the German population; and the African M. E. Church has a congregation. It is in the North Ohio Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	151	140	$22,000
German M. E. Church	90	100	1,000
African M. E. Church	15	40	1,200

Sanford, Peter P., D.D., was born in New Jersey in 1781. Early in youth he was the subject of deep religious convictions, and was converted at eighteen. He entered the ministry in the Philadelphia Conference in 1807, and was subsequently transferred to New York. He was a man of clear intellect, general reading, and was an able and successful preacher. He filled many important stations, and from 1816 to 1852 he was elected delegate to every General Conference. He died Jan. 14, 1857.

San Francisco, Cal. (pop. 149,473), is the largest city on the Pacific coast of North America, and is situated on a beautiful bay, which affords extensive facilities for commerce. It has grown rapidly, and the population has largely increased since 1870, so that it now numbers probably 250,000. Methodism was introduced in 1847, into the village then called Yerba Buena, which was a collection of small adobe buildings, but the name was shortly after changed to San Francisco. Rev. William Roberts, of the New Jersey Conference, and Rev. J. H. Wilbur, of the Black River Conference, who were on their way



HOWARD STREET M. E. CHURCH, SAN FRANCISCO, CAL.

to engage in the mission in Oregon, were detained in California for some weeks, and spent two Sabbaths preaching in San Francisco. They organized a class of six persons, who had been Methodists in other countries. A Sunday-school was also commenced. This was the first Protestant organization on the Pacific coast south of the Oregon mission. In the fall of that year John Truebody and family arrived in the city, and united with the class. In 1859, Rev. William Taylor, of the Baltimore Conference, sailed for San Francisco, by way of Cape Horn, taking with him a small church which had been purchased. In the mean time, Mr. Roberts had timbers split, hewed, and prepared for the erection of a church, which he shipped from Oregon to San Francisco. A lot was purchased on Powell Street, and services were held in a tent until the church was erected. From that time other ministers arrived in the Territory, and in August, 1851, the first annual meeting convened in San Francisco, William Roberts presiding; and on the 10th day of October of that year, the first number of the *California Christian Advocate* was issued in that city. The General Conference in 1852 having constituted the California Conference, its first Conference was held by Bishop Ames, in the church on Powell Street, when thirty-five preachers were present. In 1860 provision was made for establishing a book depository, and a lot was secured, and the business was opened by Rev. E. Thomas, then editor of the *California Christian Advocate.* The Chinese mission was opened by Rev. Otis Gibson in 1868. (See CHINESE MISSION.) The M. E. Church South also organized a congregation, and established a religious journal. There is also an African Methodist society. It is in the California Conference, and reported, in 1876, as follows:

Churches.			Members.	S. S. Scholars.	Ch. Property.
Powell Street M. E. Church..			185	245	$45,000
Howard Street	“	“	357	592	64,500
Mission Street	“	“	125	150	12,000
Bush Street	“	“	76	350	9,000
Kentucky St.	“	“	49	75	10,000
City Mission	“	“	10	114	3,000
M. E. Church South...............			65	......	....

San Francisco Book Depository was established by the book agents of New York, in accordance with the direction of the General Conference of 1860. A lot was purchased and a substantial brick edifice was erected, which was valued at $21,000. From 1864 to 1872 the business was done on the gold basis, and the sales amounted to $74,462.28. A few years since the property of the depository on Mission Street was sold, and a more eligible location was selected, having a front of 25 feet on Market Street, between Sixth and Seventh, and the depth of 165 feet, extending through to Stevenson Street, and a building was erected in which the *California Christian Advocate* is published. The depository had been previously removed to a rented store on Market Street, but will ultimately be removed to a building which is to be erected on the above lot before the present lease expires. The sales for four years prior to 1876 amounted to $71,596.77. With the limited population in California, and the comparatively small membership of the church, the business of the depository is scarcely sufficient to meet all the expenses.

San Jose, Cal. (pop. 9089), is the capital of Santa Clara County, on the Central Pacific Railroad, and is 7 miles from San Francisco Bay. It was one of the first appointments organized by the missionaries, who visited California in 1849, and in 1851, at the organization of the Oregon and California Conference, reported 117 members. In 1857 it had become a station, with 75 members and $4500 church property. The Germans have also organized an M. E. Church. The M. E. Church South introduced services at an early period and have a strong society. It is in the California Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church........................	595	474	$30,000
German M. E. Church...........	65	90	15,000
M. E. Church South............	136	......	....

Sankey, Ira David, a distinguished singer, was born at Edinburgh, Lawrence Co., Pa., Aug. 28, 1840. He was trained in business at New Castle, Pa., where he attended Sabbath-school, and where he was converted and united with the M. E. Church. He took an active interest in the Young Men's

IRA DAVID SANKEY.

Christian Association, and joined Mr. Moody in evangelical work in Chicago, Ill. They labored together in Great Britain in 1873–75, when they returned to the United States and commenced preaching and conducting religious services to vast audiences. Mr. Sankey has written a number of popular tunes, and, with Mr. Bliss and others, has published several tune-books. He sings with remarkable effect to large masses, and has been an efficient agent in those wonderful revivals which have attended the meetings conducted by Mr. Moody and himself.

Saratoga, N. Y. (pop. 7516), is famous for its springs of mineral water, and is situated in Saratoga County, north of Albany. A circuit called Saratoga was organized in 1791, but took its name from the county. Methodist services were not introduced into the town until 1829, when Rev. Mr. Stebbins occasionally preached in the place, there being then but two resident Methodists. In 1830, under the ministry of Dr. Samuel Luckey, the first M. E. church edifice was erected. The oldest class-paper known bears date June 26, 1831, and contains the names of five men and twelve women, among whom was Rev. J. B. Moriarty, to whom the early success of the church was greatly owing. In the summer of 1838 he called together in his parlor a number of Methodists, who were his guests, and proposed the erection of a new church. Among these guests were Nathan Bangs, H. B. Bascom, Abel Stevens, and others. The result of the conference was the erection of a second edifice, which was dedicated July 23, 1841. With the growth of the place a new church building became a necessity, and the present new and spacious edifice was dedicated by Bishop Janes in 1871. Owing to financial depression and failures this church, which cost $125,000, has been heavily embarrassed. The first Sunday-school was organized in 1831. There are now two flourishing schools. The Free Methodists organized a small society in 1865, and erected an edifice in 1869. The African Zion church was organized in 1862, and an old building was purchased and converted into a meeting-house. This was burned in the fall of 1867, and was rebuilt in 1868. It is in the Troy Conference, and the statistics for 1876 were as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	567	563	$125,000
Free Methodists	66	40	4,520
African Zion Church	20	.....	5,000

Sargent, Edward, was for many years engaged extensively in the book trade in Cincinnati. He was the son of Dr. Sargent, an eminent minister in the East. He early united with the M. E. Church, and has filled many official positions. Within a few years, owing to impaired health, he retired from business, and has a beautiful residence on Walnut Hills; of which church he is an official and active member. He has been a liberal contributor to the Cincinnati Female College and other educational and benevolent objects.

Sargent, Thomas B., D.D., was the son of Dr. Thomas F. Sargent, of the Philadelphia Conference, and was received into that Conference in 1825. Having graduated as elder in 1829, he was transferred to Baltimore Conference, of which he long remained a member, filling many of the most prominent appointments. In 1842 he was selected by Bishop Soule as his traveling companion on his official visit to the English and Irish Conferences. He remained a member of the Baltimore Conference until, at the breaking out of the war, he identified himself with the Southern branch, and is now (1877) a minister of the M. E. Church South.

Saugerties, N. Y. (pop. 3731), is situated in Ulster County, on the west bank of the Hudson River. It was formerly connected with the Kingston circuit. In 1831 Catskill and Syracuse were united in one charge, and in 1832 reported 435 members. In 1858 it had become a station, with 298 members, and church property valued at $5500. It is in the New York Conference, and the M. E. Church, in 1876, reports 470 members, 210 Sunday-school scholars, and $13,000 church property.

Sauter, John Nepomuck, was born in Tettenang, Würtemberg, May 18, 1812, and died at Poughkeepsie, March 24, 1874. He was a papist, and came to Baltimore in 1834, where he was converted. He was licensed to preach in Wheeling, Va., and in 1844 was sent to Rahway, N. J., where the Graw family was converted, whose two sons, John Graw and Jacob Graw, D.D., are now members of New Jersey Conference. He was the successful founder of the German churches of Newark, Buffalo, and Rochester, and from 1854 to 1858 he was presiding elder in the Eastern German work. He was a loving disciple of Christ, a very faithful missionary, whose memory is very blessed in the German churches.

Savannah, Ga. (pop. 28,235).—In 1733 a colony from England, under the lead of Governor Oglethorpe, landed on the high bluff now known as Savannah. With this colony came a clergyman of the English Episcopal Church. A second body of emigrants came from Germany who had been Catholics, but in a revival of religion had been converted, and as the result suffered severe persecution from the Romish priests. The Society for the Promotion of the Gospel in Foreign Parts heard of it and offered them a settlement in Georgia. A third colony followed, of Scotch Highlanders, and a fourth, of Moravians, with whom John Wesley sailed in 1735. Mr. Wesley remained but two years. It was then visited by Whitefield, who founded the Savannah Orphan House. In 1790, Hope Hull was appointed as preacher to Savannah, but meeting with mob violence, left without success. In 1796, Washington Jackson and Josiah Randall visited the place, but were driven away. In 1800 another attempt was made to collect a society, but failed. In 1806, Samuel Dunwoody, of the South Carolina Conference, volunteered to engage in this work. "He hired a small room; taught a school for his living, and began to preach almost exclusively to the family where he resided, and to the Alms-House and the Hospital." Jesse Lee visited the city in 1807, and writes under date of 19th of April, "At night, at Mr. Myer's, I preached. I had a crowded house, and more attended than could get in; many were forced to remain out-of-doors. . . . After I dismissed the congregation, I requested all that had been Methodists in other places and wished again to be in society with us to remain. I took four of them into a class. This was the first class formed in Savannah." In 1812, after a severe struggle, by obtaining pecuniary aid from abroad, a church was erected called Wesley chapel, which was dedicated by Bishop Asbury. In 1845 the society adhered to the Church South, and then numbered 347 members. This remained the only Methodist denomination until the close of the Civil War. Since that period the M. E. Church has been partially organized, and the African churches have formed large congregations. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Asbury	98	30	$4,500
Kynett	64	......	....
Trinity Church South	408	165	43,500
Wesley Church South	304	185	10,000
St. Philip's Station, African M. E. Church	954	370	35,000
St. James' Tabernacle, African M. E. Church	99	45	1,500
Bethel Mission, African M. E. Church	165	60	1,500

Savannah Conference, M. E. Church, was organized by the General Conference of 1876 out of the Georgia Conference, and consisted of Fremont, Macon, Augusta, and Savannah districts. It held its first session in Augusta, Ga., Nov. 1, 1876, Bishop Scott presiding. There were stationed at this Conference, including presiding elders, 60 preachers. There were reported 149 local preachers, 12,881 members, 6931 Sunday-school scholars, 146 churches, valued at $94,345, and 14 parsonages, valued at $4790.

Saxe, Alfred, late professor in Wesleyan University, was born at Sheldon, Vt., Sept. 5, 1813, and died in Sheldon, Vt., Oct. 8, 1846. He was graduated from Wesleyan University in 1838, and engaged in teaching as the principal of the Middletown, Conn., Preparatory School. In 1841 he was appointed Professor of Normal Instruction in Wesleyan University. He joined the Troy Conference of the Methodist Episcopal Church in 1843, and engaged in preaching, but was obliged by ill health to give it up, and returned to his home a short time before his death.

Scandinavian Domestic Missions in the United States.—In 1845 the Asbury society of the Methodist Episcopal Church, in the city of New York, bought from the Wesleyans the Bethel ship John Wesley, which, lying at one of the docks of the North River, had been used by them as a mission station. In the same year the North River mission was established by the mission committee of the New York Conference, and the Rev. O. G. Hedstrom was appointed as its missionary. The station was at the Bethel ship. Mr. Hedstrom began his labors on the 5th of May, 1845. The order of the Sunday services provided for preaching in the Swedish language at the morning hour, in German in the afternoon, and in English in the evening. The mission in a short time became a centre of attraction to the Scandinavian sailors and immigrants who arrived at the port of New York, and Pastor Hedstrom was instrumental in settling several families in the Mississippi valley. Thus, as Methodism was, on one side, carried by returning sailors from the Bethel ship to the Scandinavian countries, so, on the other side, it was carried from the same spot by these families, and these converts of the mission who went as evangelists to their countrymen, to the growing Scandinavian settlements in the Northwest. In 1849 a Scandinavian mission was organized in the Rock River Conference. In the next year four such missions were represented in the reports: the first in the New York Conference, the second in the Rock River Conference, the third in Iowa, and the fourth—a Norwegian mission—in Wisconsin. Together, they returned 6 missionaries, 338 members, and 1 Sunday-school, with 42 scholars. In 1853 there were returned 2 Swedish missions, with 5 missionaries, 316 members, and 70 probationers, and 2 Norwegian missions, with 4 missionaries, 139 members, and 30 probationers. In the same year, Pastor Hedstrom, under instructions from Bishop Waugh, visited the Scandinavians settled along the shore of Lake Erie, westward from Buffalo, after which arrangements were made for the enlargement of the work and its more systematic prosecution. It was divided into three fields, of which the centre of one was in Chicago, another was in the Rock River district, and the third embraced the shore of Lake Erie. The report for 1855 gave returns from missions in the Rock River district, at Chicago, in the Erie and Iowa Conferences, at Milwaukee (Norwegian) and Fond du Lac, Wisconsin, in Minnesota, and from a Norwegian mission in the Iowa Conference, with a total of 18 missionaries, 690 members, 288 probationers, and 8 local preachers. In 1860 two presiding elder's districts, one Swedish and one Norwegian, had been established in the Northwest, and missions were in operation in the New York, Erie, Peoria, Wisconsin, Minnesota, Upper Iowa, and West Wisconsin Conferences, with a total of 33 missionaries, 1052 members, 378 probationers, 9 local preachers, 14 churches, valued at $34,400, 4 parsonages, valued at $1600, and the missionary collections of the missions amounted to $469.43. In 1866–67, the year of the centenary of American Methodism, the members of the churches connected with the missions made an extraordinary effort to make a centenary offering of $25,000 towards founding a school in which to educate their young ministers. A chair was afterwards established in the Northwestern University, at Evanston, Ill., for the benefit of Scandinavian youth, and this was followed by the foundation of a biblical school at Galesburg, Ill. The report of 1867 gave returns representing missions in the Central Illinois, Erie, Minnesota, New York, and West Wisconsin Conferences, with a total of 37 preachers, 2077 members, 413 probationers, 32 local preachers, 35 churches, valued at $61,650, 13 parsonages, valued at $6300, 24 Sunday-schools, with 949 scholars, and a total of $1419.33 of missionary collections. In 1871 six of the appointments, four in the Central Illinois Conference and two in the Wisconsin Conference, were returned as self-supporting. In 1872 returns were given classified according to nationalities, of which the summary is as follows: Swedish, 33 missionaries, 2838 members, 586 probationers, 35 local preachers, 30 churches, valued at $118,800, 17 parsonages, valued at $15,000, and missionary collections of $1145.20; Norwegian and Danish, 22 missionaries, 1237 members, 174 probationers, 16 local preachers, 16 churches, valued at $55,050, 10 parsonages, valued at $12,900, and missionary collections of $714.60. The following is a summary of the statistics of the Scandinavian domestic missions as presented in the report for 1876:

Conferences.	Missionaries.	Members.	Probationers.	Churches.
SWEDISH MISSIONS.				
Central Illinois	27	2726	235	28
California	...	......	.....	...
Erie (1875)	1	133	17	3
Minnesota	12	487	100	13
Newark	1	54	11	1
New England	...	......	.....	...
New York East	1	226	34	1
Total Swedish	42	3626	397	46
NORWEGIAN MISSIONS.				
Minnesota	14	782	169	18
New York East	1	52	6	...
Wisconsin	14	863	91	19
DANISH — Des Moines (1875)	1	25	36	...
Total Danish and Norwegian	30	1722	302	37
Total Scandinavian Missions	72	5348	699	83

Total number of local preachers: Swedish, 37; Norwegian and Danish, 31; probable value of the churches, $246,570; number of parsonages, 35; probable value of the same, $16,200; amount of missionary collections, $2756.35.

Scandinavian Languages and Missionary Literature.—The Scandinavian languages form a branch of the Aryan or Indo-Germanic family of languages. They are derived from the ancient Norse tongue, with which they have incorporated some Germanic elements. A similarity of composition and structure pervades them, so that persons accustomed to use either of them find but little difficulty in understanding those who speak another. The principal Scandinavian tongues are the Swedish and Danish. The Swedish is spoken in Sweden, the Danish is used in Denmark, Iceland, and the Danish colonies, and is the language of society, the press, and the public schools in Norway. Both languages have received high literary development, and are represented by many well-known works in all departments of literature and science.

The publication of Methodist works in the Scandinavian language appears to have begun with the translations of Wesley's Sermons and several small tracts, which were made in connection with the Methodist Episcopal mission at New York in 1854. The corresponding secretary of the Missionary Society, in his report of the visit which he paid to the European Scandinavian missions in 1866, mentioned the want of a Methodist literature in the languages of the countries as the chief obstacle in the way of their success. The preachers suffered much on account of this deficiency, having only the Danish translation of Ralston's "Divinity," by Mr. Willerup, as their guide in theological studies. There were also available for the general use of the mission at that time nine small tracts on experimental and practical religion. The Tract Society and Sunday-School Union of the Methodist Episcopal Church had made grants of money to enable the missions to enlarge the list of books. A period of literary activity dates from this time. In September, 1868, the preachers' meeting at Stockholm, Sweden, resolved to publish a monthly religious paper, and to begin the translation and publication of several standard and other works suitable for the use of the ministers and members. The paper, the *Lilla Sandebudet*, or *Little Messenger*, was begun in 1869, with a list of 408 subscribers, which had increased by 1875 to 3943. In 1869 the missionaries in Sweden, by the aid of the Tract Society, published editions of from 1000 to 3000 copies each of Fletcher's "Christian Perfection," Wesley's sermon on "The Lord our Righteousness," the works "Reasons for being a Methodist" and "What is Methodism?" and a "Hymn-Book for the Sunday-School." The publication of these and other works was continued until, in the fall of 1873, with the help of gifts and loans from the members of the mission churches, types and presses were purchased, and a publishing-house, the *Wesleyana*, was established at Gothenburg. This establishment was valued, in October, 1874, at $12,000, gold, of which $4000 were still owing. During the first year of its operation, besides two periodicals, the *Lilla Sandebudet* and a Sunday-school paper (the *Sondags Skol Klockan*, or *Sunday-School Bell*, published in co-operation with the Sunday-School Union of the Methodist Episcopal Church), there were published from the press twenty books and pamphlets and twenty-six different tracts. The total amount of publications during 1874 was 1,500,000 pages of books and tracts. In 1875 thirty general tracts were published, besides special tracts on the "Holy Supper and Redemption," and an edition of Mr. Wesley's sermon on "Evil Speaking," with a total of 107,000 copies and 795,000 pages. A report made by the trustees of the publishing-house to the General Conference of 1876 mentioned as among the larger works which had been published down to February of that year, "Wesley's Sermons," first volume, "The Discipline" of 1872, Fletcher's "Christian Perfection" (two editions), the "Hymn-Book" (three editions), "Reasons for becoming a Methodist" (two editions), Nast's "Catechisms," smaller and larger, the "Sunday-School Hymn-Book" (four editions), and some twenty smaller books, mostly for Sunday-schools. The total number of publications, excluding more than 200,000 copies of periodicals and tracts, was 105,000 copies. An edition of Young's abridged edition of Clarke's "Commentary" on the New Testament was in preparation, to be published by subscription. Real estate had been bought at Gothenburg for the use of the *Wesleyana* and of the church at that place. The assets of the concern were valued at $22,784.87, and its liabilities were estimated at $13,772.50.

The missions in Denmark and Norway have also been aided by small appropriations from the Sunday-School Union and the Tract Society of the Methodist Episcopal Church. The missionaries using the language of those countries still report a deficiency of works suitable for their Sunday-schools. The Rev. Karl Schou, of the mission in Denmark, in 1873, began to translate a new Sunday-school song for every Sunday, intending to continue until he got a good collection, when he would publish the whole in book-form. A weekly Sunday-school paper, *Der Lille Börneven*, or *The Children's Little Friend*, was begun at Christiania, Norway, in 1873. A similar paper was published in connection with the Sunday-schools in Denmark in 1874.

A journal called the *Sandebudet*, or the *Messenger*, has been published for several years at Chicago, Ill., in connection with the Scandinavian domestic missions in the United States, and has attained a considerable circulation. A monthly paper called the *Missionaren* was begun in connection with the Norwegian mission of the Wisconsin Conference in 1870, and a Hymn-Book and a book for the children were published in connection with the same mission in 1872. A Sunday-school paper in Danish, the *Hyrde Stemmen*, or *Shepherd's Voice*, was begun in 1874, with the help of the Sunday-School Union, at Racine, Wis. A larger paper for general circulation, the *Christelige Talmand*, the *Christian Advocate*, was begun at Chicago, Ill., in 1876.

The following works in the Scandinavian languages are published by the Book Concern of the Methodist Episcopal Church in New York: *Swedish:* "Life of Carvasso," Wesley's "Christian Perfection," "Compendium of Methodism," "Journal of John Nelson," "Life of Hester Ann Rogers," "Discipline of the Methodist Episcopal Church," "Catechism of the Methodist Episcopal Church," "Sermons" by the Rev. John Wesley, Illustrated Primers and Hymn-Books. *Danish:* "Catechism No. 2," Fletcher's "Christian Perfection," Wesley's "Christian Perfection," Ralston's "Elements of Divinity," "Reasons for becoming a Methodist," "Tom and Jack."

Schenectady, N. Y. (pop. 11,026), is situated on the banks of the Mohawk River, and is the seat of Union College. Methodist worship was held in this place as early as 1767, by Captain Webb, who had charge of the barracks in Albany. Under his ministrations a number were converted, and frequently met for worship after he had gone. In 1802, William Colbert was appointed presiding elder for Albany district; and on October 25 of that year he writes: "We rode from Van Vooress to Schenectady. I preached at night in the academy to fifty or sixty people, who were very attentive." It does not appear by name in the minutes of the church until 1807. During that year Bishop Asbury passed through the city, and says, "We have traveled 100 miles up the Mohawk. My feet are much swelled, and I am on crutches; but I have been supported amongst strangers. Oh that we had two low Dutch missionaries for the parts of Jersey and York, west of the Hudson!" In 1809 the first Methodist church was erected, which was succeeded by a larger and much better one in 1834. The present larger and more beautiful edifice was commenced in 1871, and finished in 1872. A strong German society has also been organized. It is in the Troy Conference, and the statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church......................	543	526	$100,000
German M. E. Church.........	266	200	35,000

Schmidt, D. C., is a highly-respected banker, who was elected lay delegate from the Southwest

German Conference to the General Conference of 1872.

Schofield, Benjamin, is a native of England, but has for many years been a resident of the city of Philadelphia, where he has been largely engaged in manufacturing. He early united with the M. E. Church, and has for many years been an active local preacher. He is a member of the Local Preachers' Association, and has been president of the Historical Society of Philadelphia Conference, in which he takes a deep interest.

Schools for the Daughters of Ministers (English Wesleyan).—As early as the Conference of 1774, the necessity of making some educational provision for the daughters of preachers was felt and urged; but for some time nothing was attempted beyond apportioning a small number of girls to the school conducted at Publow, near Bristol, by Miss Owen; of which establishment Mr. Wesley thought most highly. In 1781 a small educational allowance was made to the daughters of preachers, which, till the year 1796, amounted only to £6 yearly. It was then augmented to 8 guineas, and subsequently to £12, the same allowance as for boys. From the year 1858 to 1869 various committees were formed, who examined the subject carefully and reported upon it from time to time; meantime an unexpected and providential opening presented itself. In 1870 the committee was informed that the promoters of an institution for the education of preachers' daughters, lately established, and for some time carried on at Clapton, would gladly transfer it to the connection furnished and in working order. A resolution offering it to the acceptance of the Conference was carried unanimously, and hearty thanks were presented "to those by whose efforts and liberality this result had been brought about, particularly to Mrs. Thornton (widow of the late Rev. W. L. Thornton, M.A.) and Miss Gibson, who have borne so large a share in the establishment of this valuable institution."

The school at "Five Elms," Lower Clapton, was opened Sept. 30, 1869. In 1870 it was transferred to the connection, and brought under the direction of the general schools committee. Early in 1871 another house was taken (also in Clapton), called "Beechholme." The two schools offer accommodation for upwards of 70 pupils; the former under the charge of Miss Henley, daughter of the late Rev. John Henley, the latter under the care of Miss Rabett. The proceedings of both schools are under the direction of the local committee appointed annually by the Conference. Subsequently to this it was announced that John Fernley, Esq., of Southport, Lancashire, intended to erect and furnish a similar establishment for the same purpose. This intention has been fulfilled; the deed bears date July 5, 1871, and Trinity Hall, Southport, a handsome structure, and admirably adapted for the purpose in all its sections, was opened as a "school for the education, instruction, and improvement of the daughters of Wesleyan ministers," presented to the connection as a free gift from the generous donor, and is now in successful operation. It is under the care of Miss Burgess, daughter of the late Rev. Joseph Burgess; and under the oversight and direction of a committee of ministers and laymen annually appointed; last year it had 58 pupils in residence. A view of the building is given above.

TRINITY HALL, SOUTHPORT.

Schools, Wesleyan Day-.—The first attempt of the British Wesleyan Conference placed on record, in reference to the establishment of day-schools in connection with the societies and congregations of

Methodism, is found in the minutes of 1833. The Conference then expressed its sanction and approval of them, and recommended their establishment "as calculated, when constructed on strictly Wesleyan principles and placed under efficient control, to promote those high and holy ends for which as a community we exist." Three years subsequently three eminent missionaries, Messrs. Treffry, Atherton, and S. Jackson, were authorized to take steps in order "to ascertain the actual state of education in immediate connection with Methodism throughout Great Britain," and to report to the ensuing Conference. This was the germ of the Wesleyan education committee; and to their zealous and persistent efforts the whole scheme is deeply indebted for its origination and extension. The result of their inquiries was, that in 1837 there were not more than 9 daily infant schools and 22 day-schools for older children known to exist. This report was accompanied with suggestions which were deemed so far important, that a committee of eleven ministers and seven laymen was appointed to carry them out as far as possible. To promote the objects in view training-schools were established (see TRAINING INSTITUTIONS) for the education of teachers. Having previously declared itself decidedly opposed to the system of simple secular education, and having cautioned the Methodist people against the popular error that the education of youth may be dissevered from the inculcation of divine truth, the Conference, in 1844, under the presidency of the Rev. John Scott, stated it to be desirable that 700 Methodist schools or more should be established in seven years. For this purpose a special fund was raised. Through the efforts of educators, teachers, and the persistent influence of the Conference, Wesleyan day-schools have been largely extended throughout Great Britain. At the Conference of 1876 the following report was made: total number of day-schools, 884; scholars, 177,457; average attendance, 114,458; total income from school-pence, government grants, subscriptions, etc., £17,871; total expenditures, £181,358; number of pupil teachers examined, 774,—marked excellent, 256; good, 255; fair, 168; moderate, 87; failures, 8. Under the system established by the British government a certain proportion of these expenses are borne by it.

Schou, Karl, superintendent of the mission in Denmark, was born in that country and emigrated to the United States, and was some time engaged as an engineer. He was converted and joined the Wisconsin Conference in 1872. He was sent in 1873 to take charge of the mission in Denmark, and has been diligent and successful in his work.

Schuler, Frederick, of the South German Conference, was born May 29, 1826, at Baden, in Germany. He removed to the United States in 1846, and was converted at St. Louis under the pastorate of C. Jost. He was licensed to preach at Galena, Ill. His fields of labor have been mostly in the Northwest. For a number of years he was the financial agent of the German Wallace College. In the fall of 1873 he went as the pioneer to Texas, where he has entered upon his second term as presiding elder. He was a delegate from Texas to the General Conference of 1876.

Schwarz, Wm., a native of Baden, Germany, preparing for the priesthood at Rastadt and Freiburg, was converted from Romanism in 1846, in New York City. In 1848 he joined the New York Conference, and became a very popular pulpit orator and missionary among the Germans. In 1858 he was transferred to the Germany and Switzerland Conference, where he entered at once with the same zeal upon his work, and was stationed in Basel, Bremen, Berlin, and Carlsruhe. His most eminent success was in the mission among the Germans in Paris. When the Franco-German war broke out he was enabled, as an American citizen, to assist the Germans in leaving Paris. His flock being scattered and the siege of Paris being evident, he took his family to Switzerland. When he returned he found many of his household effects stolen. He closed his labors as presiding elder of the South German district in May, 1874, and returned to the United States to labor among his old friends of the East German Conference. He was stationed at Melrose, but just before the Conference met, in March, 1875, in the midst of great usefulness, the great Head of the church called him from labor to reward. He was a true friend, a very diligent sermonizer, and very skillful in doing good and bringing souls to Christ.

Scio College is located at Scio, Harrison Co., O. It has pleasant grounds, consisting of six acres, in view of the Pittsburgh and Columbia Railroad, and occupies a three-story frame building. It was originally arranged on the plan of each student pursuing only one study at a time. It has had a fair attendance, and has educated many who would not probably have attended the older colleges. It is under the care of Rev. Edward Ellison, and is under the control of the East Ohio Conference of the M. E. Church. Its value is estimated at $14,000.

Scotch Chapels, Fund For (Wesleyan Methodists).—As early as the year 1829 special means were adopted for the relief of distressed chapels in Scotland. The Rev. Valentine Ward was authorized, for three years only, to make applications to persons in different circuits, not being subscribers to the Chapel Fund, to endeavor to effect such a reduction of the debts on the chapels in Scotland as may place them in easy circumstances. From year to year officers were appointed, but it was not until 1866 that a great impetus was given by the bequest to the "Board of Trustees for Chapel Purposes" of the late Mrs. Joshua Burton, of Roundhay, Leeds, Yorkshire, of £15,000; to be appropriated towards the erection of chapels and schools in Cumberland and Scotland.

Scotland (pop. 3,360,018), is the northern part of the island of Great Britain, having a total area of 31,324 square miles, of which the islands comprise about 5000. The natives were converted to Christianity in the sixth century, by St. Columba and other missionaries from Ireland. Through the successful preaching of John Knox, Scotland became pre-eminently Calvinistic and Presbyterian. In 1851 the religious statistics were as follows:

Churches.	Places of Worship.	Sittings.
Established Church	1183	767,080
Free Church	889	495,335
United Presbyterian	465	288.100
Independents	192	76,342
Episcopal	134	40,022
Roman Catholic	117	52,766
Baptist	119	26,086
Methodist	82	22,441

John Wesley first visited Scotland in 1751. He was cordially received, and preached to large and attentive congregations. He preached first at Musselburgh, and next at Edinburgh. He left Christopher Hopper, who had accompanied him thither from England, in charge of the work. He preached about two weeks and formed a Methodist society, the first in Scotland. Other preachers were sent, but the results were comparatively small. Whitefield was very much opposed to Wesley entering Scotland, and wrote him plainly that he "had no business in Scotland." If he never had the popularity there that Whitefield had, his work has proved more abiding.

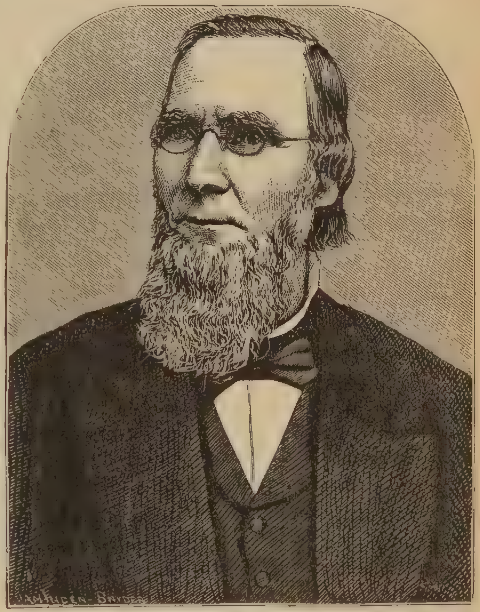
The Wesleyan Methodists now have in Scotland 23 circuits, 5406 members, 62 chapels, and 32 other preaching-places, 20,836 sittings, 51 Sunday-schools, and 5047 Sunday-school scholars. The Methodist Free Connection has about 8 circuits and 11 itinerant preachers, 1904 members, 42 chapels, and 13 other preaching-places, 45 Sunday-schools, and 4420 Sunday-school scholars. The present provost of Edinburgh (1877), Sir James Falshaw, is a Methodist.

Scott, Charles, a merchant of Philadelphia, is extensively engaged in saddlery goods and materials. He early united with the M. E. Church, and was for many years one of the official members of the Fifth Street church, in which he manifested deep interest. He has since been a member of the Fletcher church, Hestonville. He is a member of the Board of Church Extension, in which he has been actively engaged, and also a member of the Conference Tract Board, and took an active part in remodeling the book-store and offices on Arch Street. He has been a member of the lay Electoral Conferences, and has taken much interest in the extension of Methodism in the city.

Scott, George, D.D., an English Wesleyan minister, was appointed missionary to Sweden in 1830, where he laid the foundation of a work of evangelical enterprise which still thrives. He revisited Stockholm in 1859, and saw fields which he had sown in tears twenty years before now white unto the harvest. In 1866 he was appointed president of the Conferences of Canada and Eastern British America. He lived but to love and serve Christ. He died in 1874, in the seventieth year of his age.

Scott, John, an English Wesleyan minister, spent a period of fifty-six years in the Wesleyan ministry. He was a man of devout piety and of solid judgment. He was twice elected president of the Conference; for thirty years he served the interests of the Missionary Society most ably. But it was in the educational department that he was enabled to render the most efficient service. As chairman of the Wesleyan education committee, and principal of the Normal Training Institution at Westminster, he has left behind him a monument of faithful and efficient service.

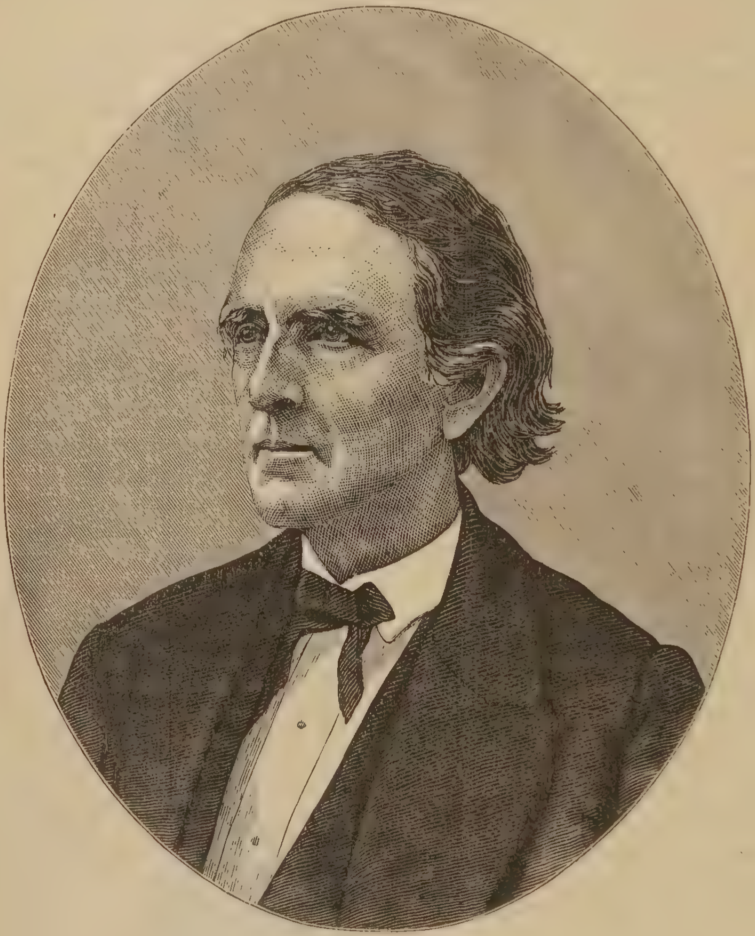
Scott, John, D.D., was born in Washington Co., Pa., Oct. 27, 1820. In his twelfth year he became a Christian, and united with the Methodist Protestant Church. His educational advantages were limited, but being a lover of books he acquired a liberal education, prosecuting his studies vigorously after entering the ministry, which occurred in 1842. Sixteen years of his active ministry were spent in Pittsburgh and vicinity, five years in Cincinnati, and the remainder in four other appointments. For



REV. JOHN SCOTT, D.D.

three years, in addition to pastoral labor, he edited the *Missionary and Sunday-School Journal.* One year he was corresponding secretary of the Board of Missions, six years editor of the *Methodist Recorder*, and the denominational Sunday-school paper, and a member of every General Conference of the church save one for twenty years past. He has been president of his Conference and of the General Conference. He is the author of a volume of sermons, which are principally expository. In his editorial functions he gained the commendation of the entire denomination for his judicious handling of the church organs.

Scott, Levi, D.D., one of the bishops of the M. E. Church, was born near Cantwell's Bridge, now Odessa, Del., Oct. 11, 1802. His parents were members of the church, his father being a class-leader and a local preacher, who became in 1803 a member of the Philadelphia Conference; but died during the following year. He labored on a farm until his sixteenth year, when he engaged in mechanical occupations. In 1822 he was converted and united with the church, and after great hesitation, and under a thorough conviction of duty, he was licensed to preach in 1825, and the following year was received into the Philadelphia Conference. His appointments were successively to Talbot, Dover, St. George's charge, Philadelphia, and West Chester. In 1832, on account of impaired health, he received a supernumerary relation, but the following year he was able to resume his work. In 1834 he was unexpectedly appointed presiding elder of Delaware district. He continued to fill pastoral charges until, in 1840, at the earnest solicitation of Dr. Durbin, he accepted the position of principal of Dickinson Grammar School at Carlisle. He held that position for three years, when he returned again to the pastoral work, which was more congenial to his taste. He was elected a member of every General Conference from 1836 to 1852. At the General Conference in 1848, he was elected assistant book agent at New York. After having



REV. LEVI SCOTT, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

served four years, he was, in 1852, elected bishop. He has now (1877) served twenty-five years in that responsible office, and has traveled extensively through all the States and Territories. The winter after his election he sailed for Africa, and visited the missions on that coast, holding the session of the Liberia Conference, and he has three times visited the Conferences on the Pacific. He is now the senior bishop of the church.

Scott, Orange, was born Feb. 13, 1800, in Brookfield, Vt. When twenty-one years old he had enjoyed the privilege of only thirteen months' schooling. He was converted at a camp-meeting early in September, 1820, and at once united with the M. E. Church. He was made a class-leader, and licensed to exhort within twelve months. While working at $10 a month, during six days in each week, he would walk six or eight miles on foot, hold meetings three times a day, and walk home again to the farm-house. In 1821 he commenced the itinerant work on Bernard circuit, "with no books but the Bible and Hymn-Book, saddle-bags on his arm, without carriage, or horse, or companion, or earthly friend, almost a stranger, and in debt $30. This circuit was 200 miles around, with 30 regular appointments." A borrowed horse completed his equipage. He was received on trial by the New England Conference in 1822. Every year of his pastoral work was blessed with extensive revivals. In 1829, at Springfield, 130 were converted.

In 1830 he was appointed presiding elder of Springfield district. A writer in his district says, "He had scarcely made his first round ere the district was on fire. The quarterly meetings and camp-meetings were overwhelming pentecostal seasons, times in which the people sallied in deep battalions, flushed with hopes of victory, indulging the highest expectations, and realizing all they expected." In 1832 the largest and wealthiest Congregational church in Rhode Island offered him its pastorate, but he preferred, he said, "to hold on the even tenor of his way as a Methodist preacher." That year he was elected a delegate to the General Conference, which met in Philadelphia. In 1834–35, while he was presiding elder of Providence district, his public advocacy of the modern anti-slavery movement awakened dissatisfaction with and opposition to him. He subscribed for and circulated 100 copies of Garrison's *Liberator*, antagonized Professor Whedon and Dr. Fisk in *Zion's Herald*, wrote and spoke frequently against slavery, and for immediate and stringent church action to condemn and destroy it.

At the General Conference of 1836, at Cincinnati, O., Orange Scott was chairman of the New England Conference delegation. The anti-slavery question was introduced by the opponents of abolitionism. Its defense devolved on Orange Scott, who was sustained by 14 members of the body only, 120 voting against.

He was removed from Providence district in 1836, and was stationed at Lowell, Mass., where a powerful revival resulted in the awakening of hundreds. Impaired health required release from his pastoral charge the ensuing year, but he traveled and lectured extensively as an agent of the American Anti-Slavery Society to large audiences and with great effect. Returning to the pastorate in 1839, another wonderful revival ensued. Mr. Scott was a delegate to the General Conference, at Baltimore, in 1840, and took a leading part in the proceedings, and made an elaborate speech in favor of action against slavery. But the contrary action on "colored testimony" and on the "Westmoreland petition" destroyed all his hopes for the church as an anti-slavery power. In June, 1841, he said, in *Zion's Herald*, "There is, therefore, no alternative but to submit to things as they are or secede." The year 1842 witnessed his withdrawal from the M. E. Church with others, who organized the Wesleyan Methodist connection, of which he was the first president. He continued in the position of book agent until his death, which occurred at Newark, N. J., July 31, 1847. On his dying bed his words were, "My only hope is in the infinite merit of my adorable Master and Redeemer." "When I am gone my old friends in the M. E. Church will remember me with kindness, sympathy, and love." "Yes, all is peace, all is peace," were his last words.

Scott, Robinson, D.D., a distinguished minister of the Methodist Church in Ireland, was born in Banbridge in 1814, to the Presbyterian congregation of which town his family belonged for several generations. During the controversy between Orthodoxy and Arianism, which issued in the withdrawal of several ministers and congregations from the synod of Ulster and the formation of the remonstrant synod, his mind was much exercised by the questions in debate. The doctrines of Methodism engaged his attention, and he embraced them, and became a member of the society. In 1835 he was accepted as a candidate for the Methodist ministry. He continued in circuit work, suffering from bronchial difficulties, until the Wesleyan Connectional School was opened in Dublin, when, in 1845, he was appointed governor and chaplain of that institution. While there he directed special attention to the educational interests of the Irish Methodist Church. A proposal introduced by him for enlarging the basis of the institution was embraced in a wider scheme, adopted by the Conference; and he was appointed in 1855, and subsequently, to visit the United States of America and Canada. He represented Irish Methodism in the General Conference of the Methodist Episcopal Church in 1856, 1860, and 1864. His mission, notwithstanding commercial and other difficulties, was successful, and aided, among other important results, in the establishment of the Methodist College in Belfast. On the opening of that institution, with the Rev. Wm. Arthur as president, Dr. Scott was appointed theological tutor, which office he held until 1873, when he was appointed president. He is also treasurer of the college, and is a member of the senate of the Queen's University in Ireland under appointment of her Majesty in 1874.

Scott, Thomas F., was born April 9, 1822, in Pembroke, Me. At the age of sixteen he removed West, and, under the ministry of Rev. George Brown, was converted, and joined the Methodist Protestant Church. In 1841 he removed to Pittsburgh, Pa., where he was licensed to preach. He has filled all the offices of the church at various times, and has been particularly useful as a Sunday-school worker. In the fall of 1852 he organized the Sunday-school out of which grew the Second Methodist church, and in 1868 the one which was the germ of the Third Methodist church. At the Second church, Pittsburgh, he still holds his membership.

Scranton, Pa. (pop. 35,092), is situated in Luzerne County, in the midst of the anthracite coal-fields. The first Methodist society was organized in 1840, in connection with Pittston circuit, and a church edifice was erected in 1842. In 1854 it was organized as a station, and in the same year the brick church now in use on Adams Avenue was erected. It has also a parsonage, valued at $10,000. The society has passed through many severe struggles, but has finally reached a prosperous condition. The society in Hyde Park, formerly an independent village, but now a part of the city, was organized in 1852 in connection with the Lackawanna circuit. It became a separate charge in 1860, and a church edifice was erected at a cost of $16,000. This, with a good parsonage near it, was destroyed by fire in 1869. The present brick structure was dedicated in 1871, and a parsonage has also been built. In 1832 the Providence church was organized as a society in connection with Pittston circuit. It became a separate charge in 1851, and a church was erected the same year, which was enlarged and repaired in 1872. A parsonage has also been built in connection with it. The Park Place church was organized in 1875, and a chapel was purchased in 1876. A Methodist Protestant church was organized on Park Hill in 1868, and a church was erected in 1872. The African M. E. church was organized about 1865, with a small Sunday-school, but without a church edifice. Scranton is in the Wyoming Conference, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1840	First M. E. Church.......	425	400	$36,000
1852	Hyde Park..................	560	600	33,500
1832	Providence..................	300	400	18,000
1875	Park Place..................	100	225	1,500
1868	Methodist Protestant...	120	100	4,000
1865	African M. E. Church....	50	50	....
	German M. E. Church..	198	150	30,000

Scudder, Moses L., D.D., a member of the New York East Conference, entered the New England Conference in 1837. He has filled many of the most prominent stations in New England and New York, and has also served as presiding elder for two terms. He was a member of the General Conference of 1876, and is the author of a "History of Methodism."

Seager, Schuyler, for several years principal of the Genesee Wesleyan Seminary, was born in Simsbury, Conn., July 8, 1807, and died at Lockport, N. Y., Oct. 22, 1875. He joined the Genesee Conference of the Methodist Episcopal Church in 1833; was graduated from Wesleyan University in 1836; was appointed in the same year teacher of Moral Science and Belles-Lettres in the Genesee Wesleyan Seminary, and was chosen president of the same institution in 1837. He entered the itinerant pastoral work in 1844, and was again appointed principal of the Genesee Wesleyan Seminary in 1854. He was principal of the Genesee Model School, Lima, N. Y., in 1856 and 1857; then pastor for one year; then principal of the Dansville Seminary, N. Y., for two years, after which he engaged again in pastoral work.

Sears, Mrs. Angeline B., *née* Brooks, wife of Rev. C. W. Sears, was born in Cincinnati, O., Sept. 20, 1817. Trained by religious parents, she early became a subject of religious impressions, and united with the M. E. Church in 1830. After receiving an education in Philadelphia, and her return home, she became devoutly pious; was married to Rev. Clinton W. Sears in 1842, and devoted herself to all the duties devolving upon her in the varied charges to which her husband was appointed. In a few years she experienced a deep work of grace, was the intimate friend of Mrs. Bishop Hamline, and her letters abound in sentiments and expressions of a pure and rich experience. After a lingering illness, she died Dec. 16, 1848. Her sickness and death were a remarkable scene. Much of the time she was in almost an ecstasy of happiness, and several of her friends were converted under the influence of her conversation in her last moments. Her life was written by Mrs. Bishop Hamline.

Sears, Clinton William, president of Illinois Wesleyan University in 1855, was born April 27, 1820, in Carroll, Chautauqua Co., N. Y. He was graduated from Wesleyan University in 1841, and afterwards studied in the Lane Theological Seminary, at Cincinnati, O. He joined the Genesee Conference of the Methodist Episcopal Church in 1842, and performed pastoral work in that and the Ohio Conference till 1852, when he was elected Professor of Ancient Languages and Literature in Illinois Wesleyan University. In 1854 he was elected professor of the same branches in Ohio University, and in 1856 was elected president of Illinois Wesleyan University. He returned to pastoral work in the next year, at Springfield, Ill.; preached at Morris chapel, Cincinnati, from 1858 to 1860, and entered the Union army in 1861 as chaplain of Ohio volunteers. The disease from which he died was contracted while in this service.

Secretary of Conference (English Wesleyan).—The election of the secretary takes place immediately after that of the president,—those by whom he is elected, and from whom, being the same. In point of membership, he is on an equality with the president in the stationing committee. He may be elected as many successive years as the Conference may think proper. As "official adviser" of the president, he may attend any special district meeting. Dr. Coke was the first secretary, in 1791.

Sedalia, Mo. (pop. 4560), the capital of Pettis County, is situated on the Missouri and Pacific Railroad. It first appears on the annals of the M. E. Church for 1864, with Cyrus E. Carpenter as pastor, who reported, in 1865, 110 members. The church has passed through many trials. It is in the St. Louis Conference, and the M. E. Church is now well established, having 258 members, 241 Sunday-school scholars, and $16,000 church property. The M. E. Church South has also 50 members.

Sellers, Henry D., M.D., was born in Hillsborough, Md., July 28, 1790, and early entered the church. While living on a farm, in connection with some school facilities, he acquired a good education, and subsequently attended medical lectures, in 1820, at Baltimore, and entered upon the practice of medicine. In 1825 he removed to Pittsburgh, and at once became active in the church. He rose to eminence in the medical profession, and for forty years he stood among the highest. In general church interests he was a leader and molder of men, and from the organization of Liberty Street church until he assisted in building Christ church, he led all of its aggressive steps. He occupied every position possible in the church, and as a class-leader he was pre-eminent, and his instructions were like ripened and rich fruit. For many years he held the office of a local preacher, exercising with great favor his functions chiefly at Liberty Street church, then the most important city charge. He was an active member of the Centenary Board, and aided in consummating its mission of securing the fund, which is now yielding a fruitful income, and for many years he was its president. He was a trustee of Western University of Pennsylvania. He was also deeply interested in the Pittsburgh Female College, having been one of its earliest trustees and most devoted friends.

HENRY D. SELLERS, M.D.

Selma, Ala. (pop. 6484), the county seat of Dallas County, first appears on the annals of the M. E. Church for 1838, as connected with Valley Creek, William A. Smith being pastor. In 1839 the charge reported 179 members. Since the division of the M. E. Church, in 1845, this region has been under the control of the M. E. Church South. It has 273 members, 155 Sunday-school scholars, and $25,000 church property. The African M. E. Church has 432 members, 200 Sunday-school scholars, and $11,000 church property.

Seneca Falls, N. Y. (pop. 5890), is situated in Seneca County, on a branch of the New York Central Railroad. Seneca circuit was organized in 1830, with W. D. Jewett and Augustine Anderson as pastors. Seneca Falls first appears in 1832, with William J. Kent as pastor, who reported the following year 190 members. In 1857 it had become a station, having 172 members. It is in the Central New York Conference, and reports for 1876, 272 members, 190 Sunday-school scholars, and $38,000 church property.

Seney, Robert, of the New York East Conference, was born in the town of Queen Anne, Md., Oct. 12, 1799. His father dying early in youth, his mother removed to New York, where he entered Columbia College, and graduated honorably in 1815. He commenced the study of law, but, before completing it, became converted, and joined the M. E. Church. Having traveled for a short time under Dr. Bangs, then presiding elder, he was admitted on trial in the New York Conference in 1820. He subsequently filled a number of the most important appointments in the Conference until, in 1852, he became a supernumerary. He resided in Brooklyn, where he died July 1, 1854. He was an elegant scholar, a well-read theologian, and was an earnest, instructive, and successful preacher.

Sewall, Thomas, D.D., was born in Essex, Mass., April 28, 1818; was educated at the Wilbraham Academy, Phillips Academy, and the Wesleyan Seminary, Readfield, Me. In 1838 he entered on his ministerial work, and was soon selected for the most prominent appointments. His health failing, President Taylor appointed him consul to Santiago de Cuba, where he remained some ten months; but, being a Protestant, the Papal influence caused his exequatur to be withheld, and thus prevented him from entering on the duties of his office. On returning, he was given a desk in the Department of the Interior, and was afterwards transferred to the Department of State, under Daniel Webster. In 1853 he resumed pastoral work, and filled appointments in Winchester, Va., and in several of the Baltimore City stations. In 1860 he was elected to the General Conference. In 1866 he was transferred to New York East Conference, and was stationed in Brooklyn. His health again failing, he accepted an office in the custom-house, Baltimore, until he was no longer able to work, and died Aug. 11, 1870. "He was a man of refined tastes and scholarly culture. He was a born orator; his voice was melody, his diction regal, his action faultless. Gracious revivals crowned his labors, and many yet remain the seals of his apostleship."

Shadford, George, one of Mr. Wesley's early missionaries to America, was sent in company with Thomas Rankin in 1773. He was a man of warm impulses, great energy, and remarkable usefulness. While a youth he had entered the British army, but after his release, coming in contact with the Methodists, he entered upon a religious life. In 1768 he became connected with the Conference, and in 1772 volunteered for missionary service in America. When about to embark, Mr. Wesley wrote him as follows: "Dear George, the time has arrived for you to embark for America; you must go down to Bristol, where you will meet with Thomas Rankin, Captain Webb, and his wife. I let you loose, George, on the great continent of America: publish your message in the open face of the sun and do all the good you can." He was one of the most successful of the revivalists among the early preachers, and under his labors in Maryland and Virginia thousands were brought to a knowledge of the truth. During the Revolutionary excitement he was threatened with imprisonment in Virginia, and left for the North in the depth of winter, and came near perishing in a severe snow-storm. He found, however, the same difficulties in Maryland, where he was in danger of imprisonment, if not of death. He met and consulted with Mr. Asbury, who was firm in his purpose to remain in America. Mr. Shadford believed it to be his duty, in 1778, to return to England. There he continued in the ministry until 1791, when he received a supernumerary relation. He devoted his whole strength, however, to religious work. He visited the sick, and took charge of several classes, till the end of his life. He had more than a hundred persons in classes under his care, and Dr. Bunting says that on inspection he found that more than ninety of them "were clear in their Christian experience; many of them were living in the enjoyment of the perfect love of God." In his advanced age he lost his sight, but by a surgical operation he was restored. "You will have the pleasure," said his surgeon, "of seeing to use your knife and fork again." "Doctor," replied the veteran, "I shall have a greater pleasure,—that of seeing to read my Bible." And the first use of his restored sight was to read for three hours the sacred pages. In his last illness, when informed by his physician that he must die, "he broke out in rapture, exclaiming, 'Glory to God!' When asked if all was clear before him, he replied, 'I bless God it is,' and added, 'Victory, victory through the blood of the Lamb!'" His last words were, "I'll praise, I'll praise, I'll praise." He died March 11, 1816.

Shamokin, Pa. (pop. 4320), is in Northumberland County, at the intersection of several important railroads. Methodist services were introduced into this place in 1837, by Charles Brown, junior preacher in the Sunbury circuit, and in the same year a class of eight members was formed. A church was built in 1859, and enlarged and improved in 1866. Some time in June, 1877, a society of 50 members was organized under the auspices of the African M. E. Church. This town is in the Central Pennsylvania Conference, and the M. E. Church has 430 members, 436 Sunday-school scholars, and $12,200 church property.

Shannon, Hon. Samuel Leonard, is a native of Halifax, N. S. He was educated at the grammar-school of his native city, and after graduating at King's College, Windsor, in 1825, he was admitted to the bar of Nova Scotia in 1829, and was made Queen's counselor in 1835. He was commissioner of provincial railroads from 1855 to 1860; represented the western division of the county of Halifax in the House of Assembly from 1859 to 1867; was a member of the government of Nova Scotia in 1863, and continued until 1867; was principal for the Canal Commission, under the Dominion government, in 1871, and became law agent for the Dominion government, and minister of justice in Nova Scotia in 1871, and held office until the change of government, in 1873. He was early brought up a Methodist, and joined the church in 1844; was a teacher in Sunday-school nearly twenty years, and became a class-leader in 1858. For the last four years he has been superintendent of the Sabbath-schools in Halifax. He was a member of the first General Conference in the Methodist Church of Canada.

Sharon, Pa. (pop. 4221), is situated in Mercer County, on the Erie and Pittsburgh Railroad. It first appears on the annals of the M. E. Church for 1852, connected with Brookfield, with Dean C. Wright as pastor. In 1858 it had become a station, having 72 members, 60 Sunday-school scholars, and $1900 church property. It is in the Erie Conference, and the M. E. Church has 408 members, 292 Sunday-school scholars, $14,000 church property.

Sharp, Solomon, of the Philadelphia Conference, was born in Caroline Co., Md., April 6, 1771. At the age of twenty he commenced traveling under the presiding elder. He filled various important appointments for more than forty years. In 1835 he took a superannuated relation, and died suddenly, March 13, 1836, in Smyrna, Del., of an asthmatic affection. In preaching his last sermon he said, "Now I feel as if my work was done." "As a Christian, his character was irreproachable; and as a preacher, his talents were of an extraordinary character."

Sharpley, John B., a leading layman of the United Methodist Free Churches, England, was born at South Lincolnshire on March 12, 1800. He was a man of remarkable mental power, indomitable resolution, and great strength of will. Though a merchant, his wonderful acumen led many to suppose he was a trained lawyer. He was thrice elected mayor of his native town, and enjoyed other civic honors. Mr. Sharpley was converted when about twenty years of age, and for many years sustained the offices of class-leader and local preacher. He came into collision with the administrators of Wesleyan Methodism about 1850. A Free Methodist circuit was formed, which remained isolated for several years, but which joined the connection known as the United Methodist Free Churches in 1859. Mr. Sharpley died on June 24, 1872. His last words were, "I am looking for the mercy of our Lord Jesus Christ unto eternal life."

Shaw, Barnabas, an English Wesleyan preacher, entered the ministry in 1810, and died in 1857. He was a pioneer in missionary work in Africa, and the fragrance of his memory remains to this day.

Shaw, Hiram, Jr., is a native of Lexington, Ky., and was born about 1836. He was brought up in the M. E. Church, and his father and family were faithful adherents to the mother church as long as it was possible, and at the first opportunity thereafter reunited with the same. He was lay delegate from the Kentucky Conference to the General Conference of 1872.

Shaw, John Knox, was born in Ireland in 1800, and died in Newark, Oct. 4, 1858. In his infancy his parents emigrated to the United States, and when about nineteen years of age he connected himself with the church. He entered the Philadelphia Conference in 1825, when it embraced the State of New Jersey as well as Eastern Pennsylvania, and became a member of the Newark Conference on the division of that body. He occupied prominent positions as a pastor, and took an active part in founding the Pennington Seminary, in which he was a trustee at the time of his death. He was a sound experimental preacher, and was greatly devoted to his work. His last words were, "Most home! most home!"

Shaw University.—This institution, located at Holly Springs, Miss., is under the auspices of the Freedman's Aid Society of the M. E. Church, and was chartered in 1870. By the terms of its charter it was granted all the privileges usually allowed to universities. Its doors are open to all, without regard to race or sex. The average attendance of students has been about 200. The first graduated class will leave its halls May 30, 1878. Rev. Albert C. McDonald, D.D., was the first president of the university, continuing in that office until 1876, at which time he resigned, and Rev. Wesley W. Hooper, A.M., was elected to fill the place. (*See cut on following page.*)

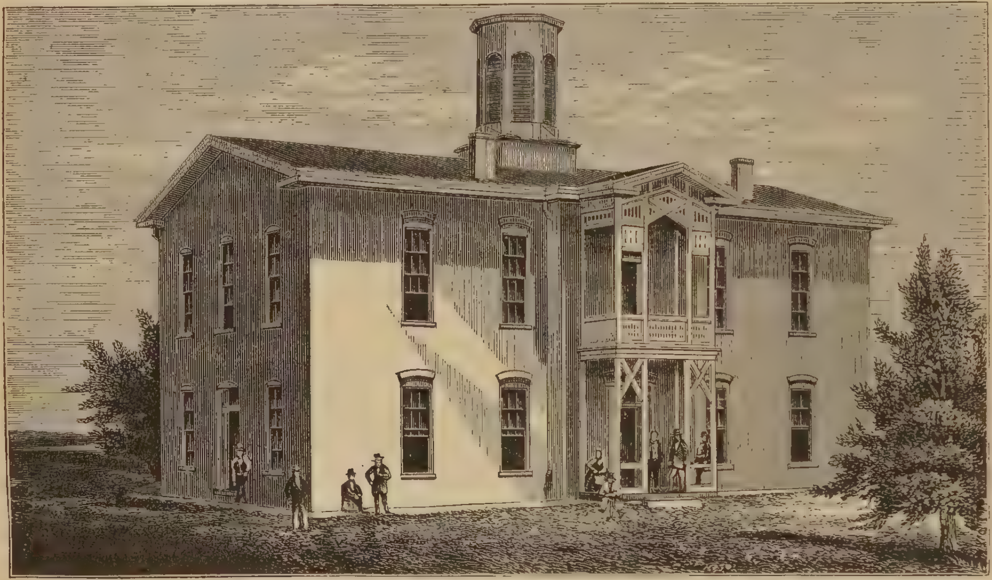
Shaw, William, an English Wesleyan missionary, went out under government authority to South Africa in 1820. He held for twenty years the office of general superintendent of missions, for which his steady, practical piety, his calmly-fervent zeal, most eminently fitted him. On his return to England he spent ten years in important circuits. In 1865 he was chosen president of the Conference. He died in 1872.

Shea, Hon. John, was born in Dillsburg, York Co., Pa., Feb. 7, 1800, but subsequently entered on a business career in the Ligonier Valley. In 1829 he removed to Pittsburgh, and spent most of his remaining years in mercantile life, during which period he occupied a high plane in commercial circles and in social positions in that city. He was led to Christ in 1834, and at the separate organization of Liberty Street church at the close of that year, he became identified with that charge. During most of his life he was prominent in its councils as steward, trustee, and class-leader. As a tribute to his superior experience in business, inflexible integrity, and as a representative man of the community, when the United States Internal Revenue department was organized by Congress, President Lincoln tendered him the responsible office of United States revenue collector for that district. He organized its machinery, and held the position two years, until he was suddenly seized with some form of paralysis at his office, and died on being taken to his residence, on April 29, 1864, in great peace, leaving a name unsullied and like "ointment poured forth."

Sheafer, Peter Renwick, of Pottsville, Pa., was born in Dauphin Co., Pa., March 31, 1819. He was educated at Oxford Academy, N. Y., and became a surveyor, geologist, and mining engineer. He early assisted his father, who was president of the Lykens Valley Railroad, in introducing the Lykens Valley coal, as early as 1834. He was engaged in the first geological survey of Pennsylvania, with Prof. Rogers, in 1838, and was active in tracing the geological features of the "second mountain" range, extending from near Pottsville to beyond Shamokin and Tamaqua. He has been a resident at Pottsville since 1840, and is engaged in engineering and directing coal and iron interests. He has also extended professional engagements as far on the north as the British provinces, and on the south to the Deep River coal range in North Carolina. He has delivered lectures on coal at Lafayette College and elsewhere. He is an active member of the M. E. Church, holding various official positions, and is prominent in many scientific, charitable, and religious organizations. In addition to scientific papers and reports, he prepared a map of Pennsylvania as it was in 1775, which was issued by the Pennsylvania Historical Society in 1875.

Sheboygan, Wis. (pop. 5310), the capital of Sheboygan County, situated on Lake Michigan. A mission of the M. E. Church was established in 1845, and Joseph Lewis was appointed in charge, who reported 34 members. In 1857 it had become a station. The population has been largely of foreign descent, and the M. E. Church has both a German and a Norwegian congregation. It is in the Wisconsin Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	58	84	$1000
M. E. Church, German	80	90	2700
M. E. Church, Norwegian	60	80	1500



SHAW UNIVERSITY, HOLLY SPRINGS, MISS.

Sheets, Colonel Benjamin F., a native of Illinois, and a resident at Oregon (Ill.), is of an old Methodist family. During the war he served with great fidelity the Union cause. Though devoted to general church interests, he makes Sunday-schools a specialty. He enjoys a fine local reputation as a speaker as well as for his liberality. He was lay delegate from the Rock River Conference to the General Conference of 1872.

Sheffield (pop. 261,029), a city in the West Riding of Yorkshire, England. It is noted for its extensive manufactories, and especially for its articles of fine cutlery. Methodism was early introduced into this city, and has been greatly prospered. In 1872 the public report showed that out of 123 churches, 62 belonged to various Methodist denominations; while only 28 belonged to the Church of England, and 13 to the Congregationalists. The Wesleyan Methodists have five circuits in the city, with 15 ministers, besides several supernumeraries; and have 4442 members, beside probationers. They have also Wesley College, a prosperous institution of learning. The United Methodist Free Churches have four circuits, with 6 ministers, and report 2082 members, beside probationers. The New Connection Methodists have 5 ministers, and report 1128 members. The Primitive Methodists have also societies, but the statistics are not at hand.

Sheffield Wesley College.—This institution stands on a rising ground in one of the most beautiful suburbs of Sheffield. About the year 1836 several ministers and gentlemen of Sheffield suggested the establishment of a high school under Wesleyan training. A plot of ground of about 6 acres was purchased, and one of the finest buildings in Sheffield was erected, at a cost of about £30,000. It was built in 1838, under the designation of the Wesleyan Proprietary Grammar-School. By the exertions chiefly of Rev. Dr. Waddy, in 1844, the school became an affiliated college of the University of London; in the examination of which its students have maintained highly honorable positions. According to the deed, the governor and chaplain must be a Wesleyan minister. The board of directors have the right of nomination, and the Conference the power of final appointment. At present that position is held by Rev. William Jessop. Rev. John Manners, M.A., was head-master for the first fifteen years, and was succeeded, in 1841, by H. M. Shera, Esq., LL.D., who still occupies the position. Successful students are encouraged by various rewards. The college has several scholarships. Sir Francis Lycett gave an amount sufficient to yield £80 per annum for the perpetuation of two scholarships, one of £50 and another of £30. The directors give a scholarship of £40 a year to Woodhouse Grove School, and another of £30 a year is furnished by the liberality of Isaac Holden, Esq., M.P. Grants of £20 and £10 per annum are also made to meritorious students. Three gold medals, one given by Angus Holden, Esq., M.P., and several silver ones are annually distributed. The present number of students is 225.

SHEFFIELD WESLEY COLLEGE.

Sherman, David, D.D., a descendant of Hon. Philip Sherman, one of the original settlers of Boston, was born in New Lebanon, N. Y., June 17, 1822. Until his conversion, in 1839, he remained with his father on the farm. Studies preparatory to the ministry were begun at Wilbraham the next year, and in 1841 he received a license to preach. After supplying for a few months under the presiding elder, he, in 1843, joined the New England Conference. After filling various responsible appointments he was, in 1860, made presiding elder of Worcester district, and has since that period occupied the Springfield, Lynn, and Boston districts. In 1860 he published "Sketches of New England Divines," and in 1872 a "History of the Discipline." He was also delegate to the General Conferences of 1864, 1868, and 1872.

Shinkle, Amos, Esq., is a native of Ohio, born about 1820. He started in boyhood to make the battle of life, and shortly increased his means by trading on the Ohio and Mississippi Rivers. Subsequently he commenced business at Covington, Ky., where he has resided for over thirty years. Long a worshiper and supporter of the M. E. Church, he finally consecrated himself fully to God and Methodism, and has been active in every department of work, and is specially devoted to the Sunday-school cause. He gives largely to the benevolent and educational interests of the church. He was largely identified with the building of the magnificent suspension bridge between Covington and Cincinnati; is president of the First National Bank, and also president of the Gas Company. He was lay delegate from the Kentucky Conference to the General Conference of 1872, and was appointed a member of the local committee to supervise the Western Book Concern. He was elected the second time lay delegate to the General Conference of 1876, and re-elected a member of the local committee for the Cincinnati Book Concern.

Shinn, Asa, was born in New Jersey, May 3, 1781. His parents removing West, he was converted at the age of seventeen, and united with the M. E. Church. In his twentieth year he entered the itinerancy, in the Baltimore Conference. His logical power, afterwards so wonderful in his writings and discourses, was apparent in his youthful ministry. In 1813 he published his "Essay on the Plan of Salvation," and in 1840 his work on "The Benevolence and Rectitude of the Supreme Being." In 1824 Mr. Shinn took a prominent part in the discussion of the lay representation in the M. E. Church. He was the author of a voluminous series of articles in the *Mutual Rights*. When the discussion culminated in an act of discipline involving the membership of a number of advocates of the measure, Mr. Shinn, sympathizing with the new party, withdrew his name from the M. E. Church, and identified himself with the lay-representation movement. He was a member of the convention, and took an active part in the organization of the Methodist Protestant Church. He shared the hearty confidence of his brethren, and occupied the most important offices in the gift of his constituents. He was frequently elected president of the Annual Conference, and twice, in 1838 and in 1842, president of the General Conference. In 1834 he was elected, in connection with the Rev. Nicholas Snethen, editor of *The Methodist Protestant*, of Baltimore. Owing to the lingering effects of an accident which occurred in his youth, and the overstrain of work and care, he became at four different times the subject of insanity, viz., in 1813, 1819, 1828, and 1843. From each attack, except the last, he fully recovered. At last he was sent to an asylum in Philadelphia, and from there to another in Brattleboro', Vt., where he lingered in mental darkness until his death, on Feb. 11, 1853. He was a *strong* and effective speaker, and a ready and forcible writer.

Shreck, William, a German minister in the Methodist Episcopal Church, was born in Lower Prussia about 1816, and died at Herman, Mo., March 22, 1874. Removing to America, he was converted at a camp-meeting near Pittsburgh, Pa. Finally removing to Indiana, he was received on trial in the Indiana Conference in 1842, and was appointed to assist L. S. Jacoby at St. Louis. In the following year he traveled extensively, establishing and encouraging German congregations, particularly in Illinois and Missouri, a part of which time he acted as presiding elder. "He labored as an itinerant minister for thirty-two years, with true self-denial and holy consecration, and God blessed his efforts with remarkable success."

Shreveport, La. (pop. 4607), the county seat of Caddo County, is situated on the Red River. This region was for many years included in the Caddo circuit, one of the first organized in the State. Shreveport first appears on the annals of the M. E. Church South for 1848, with Robert J. Harp as pastor, who reported 59 members. Since the close of the Civil War the M. E. Church has re-organized two charges. The African M. E. Church has also a congregation. It is in the Louisiana Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
St. Paul's.	140	75	$3400
St. James'	90	39	3000
M. E. Church South	156	...	....
African M. E. Church	85	15	....

Shrewsbury, W. J., an English Wesleyan minister, died in 1866; an old and valued missionary, who entered the work in 1815.

Shumate, Nathan, D.D., of the Missouri Conference, was born in Kentucky, Dec. 23, 1820; received an academic education, was converted and joined the M. E. Church in 1841. He was admitted on trial in the Indiana Conference in 1845, and was transferred to the Missouri Conference in 1853. In 1857 he was appointed presiding elder of the St. Louis district, and served at different periods as presiding elder for sixteen years. He was elected delegate to the General Conference in 1860, 1864, 1868, and 1872. He also held, by General Conference appointment, the position of representative in the general committee on church extension, from the Tenth district.

Sierra Leone (pop. 55,374) is a British colonial settlement on the western coast of Africa, about latitude 9°. Its capital is Freetown. The settlement was formed in 1787, with the philanthropic purpose of affording a place of refuge for free negroes; and, though its climate is unhealthy, the colony has been steadily growing. A Wesleyan mission was first established as early as 1814, under the ministry of Rev. William Davies, and which has been constantly kept up. Thirty nations of interior Africa, it is said, have contributed to the population of Sierra Leone. Many of these liberated slaves have been converted from the worship of idols, and are prepared to carry the gospel into the interior. Freetown contains a population of from 15,000 to 18,000. The accompanying engraving presents a view of the Wesleyan institution at King Tom's Point, near Freetown. A school was commenced in 1842, and the missionary committee were looking for suitable buildings. Various persons contributed liberally, and as the committee were about to build, a large edifice, which for situation, convenience, and magnitude was very desirable, and which had been used as a naval depot, was offered for sale, which cost £7000, but was bought by the mission for 300 guineas, and is one of the most substantial buildings on the coast. The work has enlarged so that there is now a Sierra Leone district, embracing some five circuits, with a total membership of 5186, the membership in Freetown being 2611.

WESLEYAN INSTITUTION, KING TOM'S POINT, SIERRA LEONE.

In 1858 the United Free Methodists were invited by a minister of the Countess of Huntingdon connection in Sierra Leone to take charge of a body of West African Methodists, who were not in connection with the Wesleyan body. They numbered 14 preaching-places and about 2300 members. Joseph New arrived at the colony in 1859, and in the following year he was joined by Charles Worboys, and in 1862 by James Brown, who was also sent for the purpose of training native youth in the ministry. All of these brethren suffered severe attacks of fever. Mr. New died Aug. 6, 1862, and in 1863 Mr. Worboys returned to England, and was followed by Mr. Brown. Before he left, however, Rev. W. H. Massie arrived, but was compelled by sickness to leave. He was followed, in 1866, by Rev. I. S. Potts, who died shortly after his arrival. The church then secured the services of Mr. Micklethwaite, whose name stands for seven years on the appointments for Sierra Leone, though for three years he was in England. The statistics presented to the Assembly of 1876 are as follows: itinerants, 4; local preachers, 79; leaders, 114; members, 2739, with 330 on trial; and Sunday-schools, with 50 teachers and 620 scholars. For support of the missions there was raised in the colony £537.8.17½, and for the general missionary fund £306.14.10¾.

Sigler, Henry C., was born in Licking Co., O., Sept. 21, 1830; was converted in 1840, and united with the M. E. Church about the same time. In 1856 he removed to Osceola, Iowa, where he still resides, and is largely engaged in business. He is the president of the First National Bank of Osceola. He is a liberal supporter of the church and active in the various departments, especially the Sunday-school. He represented the Des Moines Conference as lay delegate at the General Conference of 1872.

Sigston, James, the biographer and friend of the devoted William Bramwell, was a member of the United Methodist Free Churches, England. In early life he was connected with the Wesleyan body, but became dissociated from it in connection with the dissension as to the introduction of an organ into Brunswick chapel, Leeds. The Protestant Methodists, with whom he was identified, made common cause with the Wesleyan association, and Mr. Sigston was elected president of the association in 1838. Mr. Sigston kept a school in Leeds, which was somewhat famous in its day, and he lived to extreme old age.

Silber, William Beinhauer, M.D., Ph.D., editor of Latin and Greek text-books, was born in New York City, Nov. 22, 1826. He was graduated from Wesleyan University in 1850, and afterwards studied in the Union Theological Seminary, New York City. He was appointed a professor in the College of the City of New York in 1851, and held that position till 1870, when he was elected president of Albion College, Mich. He was employed by the board of education of Detroit, Mich., from 1871 to 1873; was ordained a local elder of the Methodist Episcopal Church in 1872; was lecturer on Medical Jurisprudence in Detroit Homœopathic College in 1873. He edited a course of "Progressive Lessons in Greek" in 1864, a "Latin Course" in 1867, and an "Elementary Latin Grammar" in 1868.

Simmons, William, a pioneer Methodist Episcopal minister, was born in Mason Co., Ky., June

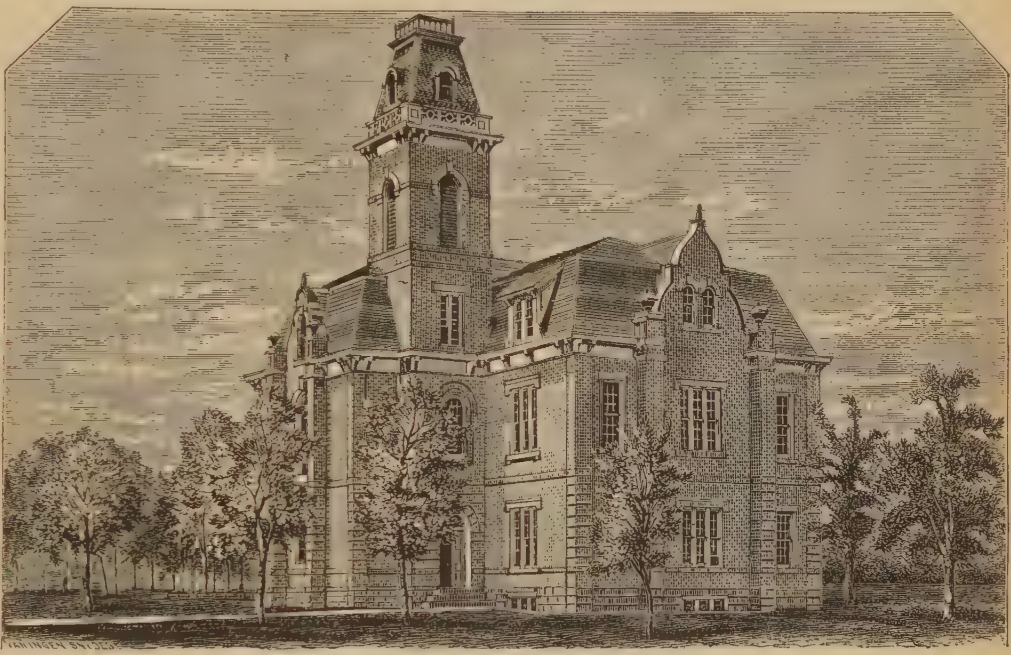
24, 1798, but in his childhood his parents removed to Ohio. He was converted in 1816, and received on trial in the Ohio Conference in 1820. His first appointment was Piqua circuit, which embraced 28 appointments. He was sent to Detroit in 1825 as presiding elder of that district, which included the whole of Michigan and a part of Northern Ohio. He was also at the same time pastor of the church in Detroit. He filled many of the leading appointments in the Ohio and Cincinnati Conferences, and served several terms as presiding elder. He was for many years president of the board of trustees of Xenia College, and labored efficiently for the success of that institution. In his semi-centennial sermon, in 1870, he said, "I have traveled more than 100,000 miles, preached more than 5000 times, and seen more than 10,000 conversions and additions to the church." He was a man of clear understanding and capable of great labor. His habit of reasoning was logical and convincing and his sermons doctrinal and practical.

Simmons, Hon. William A., collector of the port of Boston, was born in that city Jan. 20, 1840. He was educated in the public schools of the city, but owing to the death of his father when he was about thirteen years of age, he was compelled to labor to aid in the support of the family. From fourteen to eighteen he was employed in a restaurant, working sixteen hours per day. From eighteen to twenty-two he was salesman in a dry-goods store, during which period he devoted the morning hours, from four to seven, to study. At the age of twenty-two he enlisted as a private in the 44th Massachusetts Regiment, and at the expiration of the service re-entered the dry-goods business. In 1864 he took an active part in the political canvass, and in 1865 was appointed Internal Revenue inspector, and subsequently General Revenue agent, which office he held until 1868. In that year he was admitted to the bar, and after practicing two years was, in 1870, appointed supervisor of Internal Revenue for Massachusetts, Rhode Island, and Connecticut, and subsequently for the whole of New England. In 1874 he was appointed collector of the port of Boston, which office he still holds. From his boyhood he has been identified with the M. E. Church; was one of the official members in the old church on Hanover Street from 1861 to 1874, and is now one of the trustees in Winthrop M. E. church, in Boston Highlands.

Simonds, Samuel D., of the California Conference of the M. E. Church, is a native of Vermont, and commenced to preach at twenty years of age. He was admitted into the Troy Conference in 1835, and went to Michigan, from which Conference he was transferred to the Pacific work in 1850. He held at Sonoma, in 1851, the first camp-meeting in California. He served five years as editor of the *California Christian Advocate.* He traveled districts and filled stations till 1868, when he retired from the active ministry, and commenced the publication of a magazine entitled *The Living Way.* He fills pulpits when requested, and is a local preacher of the church. Mr. Simonds was a member of the General Conference in 1856.

Simpson Centenary College is located at Indianola, Iowa, and was organized by the action of the Conference which met at Des Moines in 1867. The Rev. S. M. Vernon was the moving spirit in its organization and in securing its present location. Its first course of study was prepared and its first catalogue published in 1868. It began with the regular classical course of Eastern colleges, and a scientific course in which modern languages are substituted for the ancient classical, and has continued these courses to the present. Both sexes are admitted on equal terms, and pursue the same studies. Its faculty has been composed of men from the best institutions of the country, and some of them have had the additional advantage of European travel and culture. It has in active operation all the departments usually found in colleges, viz., preparatory, classical, scientific, musical, commercial, and telegraphic. In 1875 a law department was established at Des Moines, the capital, and it is now in its third year, and in successful operation. In its faculty are found three eminent lawyers, late of the supreme bench of the State. The college has a good brick building of three stories, in a beautiful campus of about twelve acres, just on the northern border of the city. The endowment fund is about $70,000, and steadily increasing. Over 200 students are enrolled annually: the largest number yet reached is 297. The alumni of the institution now number 110. The president of the board of trustees is the Hon. George G. Wright, LL.D., late United States Senator. The president of the college is Alexander Burns, D.D. Both have filled those positions since 1868. The college has now a good attendance of students, and will graduate a large class in June next (1878).

Simpson, Mrs. Ellen H. (*née* Verner), wife of Bishop Simpson, is a native of Pittsburgh, Pa. She was educated by parents deeply devoted to the M. E. Church, and at an early age united with it. After her marriage she shared without complaint the privations of an itinerant life, aiding her husband in his work. In later years she has accompanied him on many of his journeys, and has visited Mexico and the chief points in Europe, where she remained about a year. She has been active in benevolent work, in visiting the sick and poor, and in securing help for their relief. In the erection of the Home for the Aged of Philadelphia she was specially interested, and was from its commencement president of the Ladies' United Aid Society, which secured a property now valued at $200,000, and in behalf of which she superintended the management of several large fairs, which yielded an average of $20,000 each. She also helped to organize, and was first president of, the Philadelphia Bible-Readers Society. In the Centennial Exhibition, she was a member of the ladies' executive committee, and devised the plan for obtaining sketches and engravings of all the public charities originated and supported by women. Some 800 of these plans were furnished from various countries in Europe, as well as from the different States. This department is still preserved in the Permanent Exhibition.



SIMPSON CENTENARY COLLEGE, INDIANOLA, IOWA.

Simpson, Matthew, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, was born in Cadiz, O., June 21, 1811. He received an academic education in his native town, and attended Madison College, Pa. (subsequently merged into Alleghany College), where he was elected to the office of tutor in his eighteenth year. He engaged in teaching, and having studied medicine in 1833, he commenced its practice. About the same time, feeling it his duty to enter the ministry, he was licensed to preach, and was received on trial in the Pittsburgh Conference. In 1837 he was elected vice-president, and Professor of Natural Science in Alleghany College, and in 1839 was elected president of Indiana Asbury University, where he remained until, in 1848, he was elected editor of the *Western Christian Advocate*. In 1852 he was chosen to the office of bishop. In discharging his duties he has visited and held Conferences in all the States and in most of the Territories; was sent by the General Conference as delegate to the Irish and British Conference in 1857, and was also a delegate to the Evangelical Alliance in Berlin the same year, from whence he extended his travels through Turkey, the Holy Land, Egypt, and Greece, returning in 1858. In 1859 he changed his residence from Pittsburgh to Evanston, where he accepted the position of president of the Garrett Biblical Institute, to which, however, he devoted but little active work. During the Civil War he delivered a number of addresses in behalf of the Union, and was urged by the Secretary of War to undertake the organization of the freedmen at the establishment of the bureau, and was afterwards invited by President Grant to go as a commissioner to San Domingo. Both of these offers he respectfully declined. In 1870, at the death of Bishop Kingsley, he visited Europe to complete the work which had been assigned to him on the Continent, and also as a delegate to the English Conference. In 1874 he visited Mexico, and in 1875 again visited Europe, to hold the Conference of Germany and Switzerland, and also to meet the missionaries on the Continent. He has written "A Hundred Years of Methodism," "Lectures on Preaching," and is editor of the *Cyclopædia of Methodism*.

Simpson, Matthew, Esq., was born in Ireland in June, 1776, and emigrated to America in 1793. He was for many years engaged in teaching, and was a thorough scholar and extensive reader. He represented Harrison Co., O., in the State senate for ten years, and was for seven years judge of the county court. He was, from his early youth, a member of the M. E. Church, and occupied every official position. He was a close biblical student, reading the Scriptures in the original Greek and Hebrew, which practice he continued till a late period of his life. For many years he resided chiefly with his nephew, Bishop Simpson, who was indebted to him for a great part of his intellectual and moral training. He died in Alleghany City in 1874, at the advanced age of ninety-eight.

Sinex, Thomas H., D.D., is a native of Indiana. He entered the Indiana Asbury University in 1839, and received the degree of A.B. in 1842. In 1843 he was admitted on trial in the Indiana Conference of the M. E. Church. He traveled a few years, filling good appointments, and then engaged in teaching. He served a number of years as president of Albion College, in Michigan. He was a member of the General Conference in 1864. The same year he was transferred to California, and served three years as pastor in Santa Clara. He was then elected president of the University of the Pacific, with which institution he is still connected. He is now Professor of Mathematics.

Singing was regarded as an important part of temple worship in the time of David, and in the subsequent ages. Christ and his apostles sang a hymn as they went out to the Mount of Olives. Nearly every branch of the Christian church has made it an important part of public and social worship. Revivals of religion have generally been accompanied by a true revival of sacred song. Luther wrote and published a number of hymns, and also gave great attention to sacred music. In the early days of Methodism, singing was one of the chief elements of power; and Mr. Wesley very early in his ministry prepared both hymns and tunes for the benefit of his people. His first collection of psalms and hymns was edited in 1738; those designed specially for his societies were published by himself and brother in 1739, and from that time they wrote and published hymns, almost every year, on special and important occasions. In 1742 he published "A Collection of Tunes set to Music, as they are Sung at the Foundry," and subsequently he published a volume of hymns with tunes annexed. He also published a work on "Sacred Harmony; or, a Choice Collection of Psalm and Hymn Tunes, in Two or Three Numbers, for the Voice, Harpsichord, and Organ." He preferred, however, simple melody, and published also a volume entitled "Sacred Melody; or, a Choice Collection of Psalm and Hymn Tunes, with a Short Introduction." When he published his select hymns with tunes, he says, "I have endeavored for more than twenty years to procure such a book as this in vain. Masters of music were above following any direction but their own, and I was determined whoever compiled this should follow my direction, not mending our tunes, but setting them down neither better nor worse than they were. At length I prepared the following collection, which contains the tunes in common use among us." He exceedingly disliked the monopoly of singing by choirs, and also disliked in public worship fugue tunes, or those in which different words were sung by the performers of different parts. In 1788, in attending a church service, he writes, "I was greatly disgusted at the manner of singing; twelve or fourteen persons kept it to themselves, and quite shut out the congregation. These repeated the same words contrary to all sense and reason, six or eight times, according to the shocking custom of modern music. Different persons sung different words at one and the same moment, an indubitable insult on common sense and utterly incompatible with proper devotion." On one occasion he wrote, "Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already by those complex tunes which it is scarce possible to sing with devotion; such as 'Praise the Lord Ye Blessed Ones;' such the long quavering hallelujah annexed to the morning song, which I defy any man living to sing devotionally? The repeating the same words so often, especially while another repeats different words, shocks all common sense, brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Do not suffer the people to sing too slow; this naturally tends to formality, and is brought in by those who have very strong or very weak voices. Why should not the assistant see that they be taught to sing in every large society?" His attachment to congregational singing was so strong that, in 1781, when he preached at Warington, he writes, "I put a stop to a bad custom which was creeping in here. A few men who had fine voices sung a psalm which no one knew, in a tone fit for an opera, wherein three or four persons sing different words at the same time. What an insult upon common sense! what a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity." He not only urged that the people in the congregation should sing, but he was especially delighted with the singing of children. Visiting at Bolton in 1787, he says, "About a hundred of them, part boys and part girls, are taught to sing, and they sang so true that, all singing together, there seemed to be but one voice. In the evening many of the children still hovered around the house. I desired forty or fifty to come in and sing 'Vital Spark of Heavenly Flame.' Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equaled in the finest chapel." And on another visit, he said, "There is no such another set of singers in any of the Methodist congregations in the three kingdoms as there is at Bolton; there cannot be, for we have near a hundred trebles, boys and girls, selected out of all our Sunday-school scholars, accurately taught, as are not to be found together in any chapel, cathedral, or music-room within all four seas. The spirit with which they all sing, and the beauty of many of them so suits the melody, that I defy any to exceed it except the singing of angels in our Father's house." In his chapel at the Foundry, in London, in his five o'clock services, he frequently gave special directions as to singing; and when he found the congregation erring he would stop them and sing the tune over himself, and then ask them to join with him, until they sung correctly. In the Larger Minutes also, he directed all the preachers to be careful in singing, to prevent formality, and to require every large society to learn to sing. The men were requested to sing their parts alone, and no new tunes were to be introduced until the people understood the old ones. The preachers were also directed to exhort every one in the congregation to sing, and to sing *lustily*. The present directions in the Discipline of the M. E. Churches are, "To guard against formality in singing: 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses. 2. Let the tunes be suited to the sentiment, and do not suffer the people to speak too slowly. 3. In every society let due attention be given to the cultivation of sacred music. 4. If the preacher in charge desires it, let the Quarterly Conference appoint annually a committee of three or more to co-operate with him, who shall regulate all matters relating to this part of divine worship. 5. As singing is a part of divine worship in which all ought to enter, therefore exhort every person in the congregation to sing; not one in ten only." At present, in the congregations, and especially in the Sunday-schools, greater attention is paid to congregational singing in Methodist Churches than was the custom twenty or thirty years since.

Sing Sing, N. Y. (pop. 4696), is situated on the Hudson River, 33 miles north of New York. From 1840, for several years John Luckey was appointed chaplain at Sing Sing prison. Besides his services to the convicts he preached to the citizens, and in 1843 a Sing Sing circuit was organized, with James Youngs as pastor. In 1857 it had become a regular station, having 535 members, 240 Sunday-school scholars, and $13,000 church property. It is now in the New York Conference, and has two stations: Sing Sing, 674 members, 260 Sunday-school scholars, and $21,000 church property; and North Sing Sing, having 140 members, 130 Sunday-school scholars, and $15,000 church property.

Sioux City, Iowa (pop. 3401), the capital of Woodbury County, is situated on the Sioux City and Pacific Railroad. It is first mentioned in the annals of the M. E. Church for 1855, as a mission. In 1856 it was united with Sergeant's Bluffs, and Landon Taylor was appointed pastor. It is in the Northwest Iowa Conference, and the M. E. Church has 92 members, 135 Sunday-school scholars, and $4000 church property. The German M. E. Church has 83 members and 64 Sunday-school scholars.

Slavens, James W. L., was born in Indiana in 1839, and removed to Kansas City, Mo., in the year 1865, and entered into mercantile life. He has been very active in promoting church interests, and has given generously towards the erection of the fine Grand Avenue M. E. church. His qualifications and devotion to the church led to his being elected as lay delegate from the St. Louis Conference to the General Conference of 1872.

Slavery.—The relation of Methodism to the slave-trade was from its beginning one of antagonism. The only exception to this was in the case of Mr. Whitefield. Having been proffered the assistance of slaves for building and altering his Orphan House in Georgia, he appears to have been persuaded that not only was slave-holding right, but that the slave-trade itself might be looked upon favorably. In 1751, when about to sail for America, he penned a letter to Mr. Wesley, which is dated Bristol, March 22, in which occur the following passages: "As for the lawfulness of keeping slaves I have no doubt, since I hear of some that were bought with Abraham's money, and some that were born in his house. I also cannot help thinking that some of those servants mentioned by the apostles in their epistles were, or had been, slaves. It is plain that the Gibeonites were doomed to perpetual slavery; and though liberty is a sweet thing to such as are born free, yet to those who never knew the sweets of it, slavery, perhaps, may not be irksome; however this be, it is plain to a demonstration that hot countries cannot be cultivated without negroes. What a flourishing country might Georgia be had the use of them been permitted years ago! How many white people have been destroyed for want of them! and how many thousand pounds spent for no purpose at all! Though it is true they are brought in a wrong way from their own country, and it is a trade not to be approved of, yet as it will be carried on, whether we will or not, I should think myself highly favored if I could purchase a good number of them, in order to make these slaves comfortable, and lay a foundation for bringing up their posterity in the nurture and admonition of the Lord. I had no hand in bringing them into Georgia, though my judgment was for it, and I was strongly importuned thereto; yet I would not have a negro upon my plantation till the use of them was publicly allowed by the colony. Now, this is done, let us diligently improve the present opportunity for their instruction." In accordance with this declaration, and with a purpose to do good, he procured a number of slaves, and at his death twenty years afterwards, he was the owner of seventy-five in connection with his Orphan House plantation in Georgia. In his will he bequeathed this estate, with all its "buildings, lands, and negroes," "to that elect lady, that mother in Israel, that mirror of true and undefiled religion, the Rt. Hon. Selina, Countess Dowager of Huntingdon."

Mr. Wesley's sentiments were entirely opposed to the whole system. In his journal, Feb. 12, 1772, is the following entry: "I read a very different book published by an honest Quaker on that execrable sum of all villanies commonly called the slave-trade. I read of nothing like it in the heathen world, whether ancient or modern; and it infinitely exceeds in every instance of barbarity what Christian slaves suffer in Mohammedan countries." The book to which he alludes was, probably, one written by Anthony Benezet, a French Protestant, who became a Quaker in Philadelphia, and who, in 1762, published a work which attracted much attention. Mr. Wesley's utterance will be considered a remarkable one, when we remember that it was in 1772 that the first English anti-slavery advocate, Granville Sharp, began to agitate this subject, and not until fifteen years afterwards was the society for the suppression of the slave-trade founded. Thus Mr. Wesley was among the first in England to denounce the slave-trade "in the strongest terms it was possible to employ." In 1774 he published "Thoughts on Slavery," in advance not only of the formation of the society, but before the active efforts of Wilberforce and others. His tract brought upon him much censure and opposition, and he was ridiculed in the publications of the day. The tract was, however, republished in Philadelphia by Mr. Benezet, who sent him a friendly letter by William Dillwyn, whom he styles "a valuable religiously-minded person who is going a voyage to your country." When Mr. Wilberforce introduced the subject in the British Parliament, Mr. Wesley wrote to him the last letter which he ever penned, only six days before his death, to cheer him in his work, in which he says, "Unless the divine power has raised you up to be as Athanasius, *contra mundum*, I see not how you can go through your glorious enterprise in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing you will be worn out by the opposition of men and devils; but if God be for you who can be against you? Are all of men together stronger than God? Oh, be not weary in well-doing! Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." "Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance, . . . that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a law in our colonies that the oath of a black against a white goes for nothing. What villany is this!" Animated by the same sentiment, the early Methodist preachers in America commenced their labors, but soon found themselves surrounded by many practical difficulties. In the Conference held at Baltimore, April, 1780, when there were but forty-two ministers, and the country was in the midst of its Revolutionary struggle, we find the following questions and answers:

"*Q.* 16. Ought not this Conference to require those traveling preachers who hold slaves to give promises to set them free? *A.* Yes. *Q.* 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and of nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that we would not that others should do to us and ours? And do we pass our disapprobation upon all our friends who keep slaves, and advise their freedom? *A.* Yes. *Q.* 25. Ought not the assistant to meet the colored people himself and appoint helpers in his absence, proper white persons, and not suffer them to stay late or to meet by themselves? *A.* Yes."

These declarations created much excitement in several localities, but no further action appears in the minutes until 1783, when we find the following entry:

"*Q.* 10. What shall be done with our local preachers who hold slaves contrary to the laws, which authorize their freedom in any of the United States? *A.* We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one and report to the next Conference, it may then be necessary to suspend them."

Again in 1784:

"*Q.* 12. What shall we do with our friends that will buy and sell slaves? *A.* If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration. *Q.* 13. What shall we do with our local preachers who will not emancipate their slaves in the States where the laws admit it? *A.* Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New Jersey."

Jesse Lee, in his History, says, "However good the intention of the preachers might be in framing these rules, we are well assured that they never were of any particular service to our societies; some slaves, however, obtained their freedom in consequence of these rules." It will be observed that even in these stringent regulations they did not propose to enforce them where the laws of the State did not admit emancipation. At the organization of the Methodist Episcopal Church at the close of the year 1784, the following paragraph touching the colored population on the subject of slavery was inserted:

"*Q.* 41. Are there any directions to be given concerning the negroes? *A.* Let every preacher as often as possible meet them in class. Let the assistant always appoint a proper white person as their leader. Let the assistant also make a regular return to the Conference of the number of negroes in society in their respective circuits. *Q.* 42. What methods can we take to extirpate slavery? *A.* We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, except on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the inalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world except America, so many souls all capable of the image of God. We, therefore, think it our most bounden duty to take immediately some effectual methods to extirpate this abomination from among us, and for that purpose we add the following to the rules of our society, to wit:

"1. Every member of our society who has slaves in his possession shall, within twelve months after notice given to him by the assistant (which notice the assistants are required immediately, and without delay to give in their respective circuits), legally execute and record an instrument whereby he emancipates and sets free every slave in his possession who is between the ages of forty and forty-five immediately, or at furthest, when they arrive at the age of forty-five. And every slave who is between the ages of twenty-five and forty immediately, or at furthest, at the expiration of five years from the date of the said instrument; and every slave who is between the ages of twenty and twenty-five immediately, or at furthest, when they arrive at the age of thirty; and every slave under the age of twenty as soon as they arrive at the age of twenty-five at furthest; and every infant born in slavery after the above-mentioned rules are complied with, immediately on its birth.

"2. Every assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio in which said instruments respectively shall have been recorded, which journal shall be handed down in each circuit to the succeeding assistants.

"3. In consideration that these rules form a new term of communion, every person concerned who will not comply with them shall have liberty quietly to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid; otherwise the assistant shall exclude him in the society.

"4. No person so voluntarily withdrawn, or so excluded, shall ever partake of the Supper of the Lord with the Methodists till he complies with the above requisitions.

"5. No person holding slaves shall in future be admitted into society, or to the Lord's Supper, till he previously complies with these rules concerning slavery.

"N. B.—These rules are to affect the members of our society no further than as they are consistent with the laws of the States in which they reside. And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given to consider the expediency of compliance or non-compliance with these rules.

"*Q.* 43. What shall be done with those who buy or sell slaves or give them away? *A.* They are immediately to be expelled, unless they buy them on purpose to free them."

Great excitement followed the attempts of the ministers to execute the Discipline, and in 1785 we find the following minute:

"It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future Conference; and that an equal space of time be allowed all our members for consideration when the minutes shall be put in force.

"N. B.—We hold in the deepest abhorrence the practice of slavery; and shall not cease to seek its destruction by all wise and prudent means."

Two years afterwards, in 1787, the interests of the colored people were again considered:

"*Q.* 17. What direction shall we give for the promotion of the spiritual welfare of the colored people *A.* We conjure all our ministers and preachers by the love of God and the salvation of souls, and do require them by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them within their respective circuits or districts; and for this purpose, to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline amongst them."

This is the last entry which we find in the minutes of the Annual Conferences, as after 1792 all legislation belonged to the General Conference. In 1789 the following clause was inserted in the General Rules among things forbidden:

"The buying or selling of the bodies and souls of men, women, or children, with the intention to enslave them."

In 1792 the words "of the bodies and souls" was omitted. In 1796 the following paragraphs were introduced in the Discipline:

"*Q.* What regulation shall be made for the extirpation of the crying evil of African slavery? *A.* 1. We declare we are more than ever convinced of the great evil of the African slavery which still exists in these United States, and do most earnestly recommend the Quarterly Conferences, quarterly meetings, and those who have the oversight of districts and circuits, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves for the emancipation of them, immediately or gradually, as the laws of the States respectively or the circumstances of the case admit. And we do fully authorize all Quarterly Conferences to make whatever regulations they judge proper in the present case respecting the admission of persons to official stations in our church.

"2. No slave-holder shall be received into society till the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery.

"3. Every member of the society who sells a slave, shall immediately, after full proof, be excluded the society; and if any member of our society purchase a slave, the ensuing quarterly meeting shall determine on the number of years in which the slave so purchased would work out the price of his purchase, and the person so purchasing shall immediately after such date execute a legal instrument for the manumission of such slave at the expiration of the term determined by the quarterly meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the quarterly meeting, such a member shall be excluded the society; provided always, that in the case of a female slave, it shall be inserted in the aforesaid instrument of manumission that all her children who shall be born in the years of her servitude shall be free at the following time, viz., every female child at the age of twenty-one, and every male child at the age of twenty-five. Nevertheless, if the member of our society executing the said instrument of manumission judge it proper, he may fix the times of manumission, of the children of the female slaves before mentioned at an earlier age than that prescribed above.

"4. The preachers and other members of our society are required to consider the subject of negro slavery with deep attention until the ensuing General Conference, and that they impart to the General Conference, through the medium of the Quarterly Conference or otherwise, any important thoughts upon the subject, that the Conference may have full light in order to take further steps to eradicate this enormous evil from that part of the church of God to which they are united."

In 1800 the following paragraphs were added:

"2. When any traveling preacher becomes an owner of a slave or slaves by any means, he shall forfeit his ministerial character in our church unless he execute, if it be practicable, a legal emancipation of such slaves, conformable to the laws of the State in which he lives.

"6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves to the legislatures of those States in which no general laws have been passed for that purpose. These addresses shall urge in the most respectful but pointed manner the necessity of a law for the gradual emancipation of the slave. Proper committees shall be appointed by the Annual Conferences out of the most respectable of our friends for the conducting of the business; and the presiding elders, elders, deacons, and traveling preachers shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power in every respect to aid the committees and to further their blessed undertaking. Let this be continued from year to year until the desired end be accomplished."

In 1804 these paragraphs were slightly changed by striking out the words, "More than ever convinced of the great evil of the African slavery, which still exists in these United States," and inserting, "As much as ever convinced of the great evil of slavery." The chief change, however, was the insertion of the following paragraph: "Members of our societies in the States of North Carolina, South Carolina, Georgia, and Tennessee shall be exempted from the operation of the above rules." And everything in reference to petitions to the legislature was stricken out, and this clause was added: "Let our preachers, from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters." In 1808 that clause and all that related to slave-holding among private members was struck out, and the following was substituted: "The General Conference authorizes each Annual Conference to form its own regulations relative to buying and selling slaves."

Slight changes were made in 1812, in 1816, and 1820. All these changes indicate the difficulties which were encountered in the slave-holding States in attempting to execute the Discipline among the membership of the church, and showing the conflict which existed between Northern and Southern minds. In 1824 the chapter was amended so as to read:

"1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slave-holder shall be eligible to any official station in our church hereafter where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

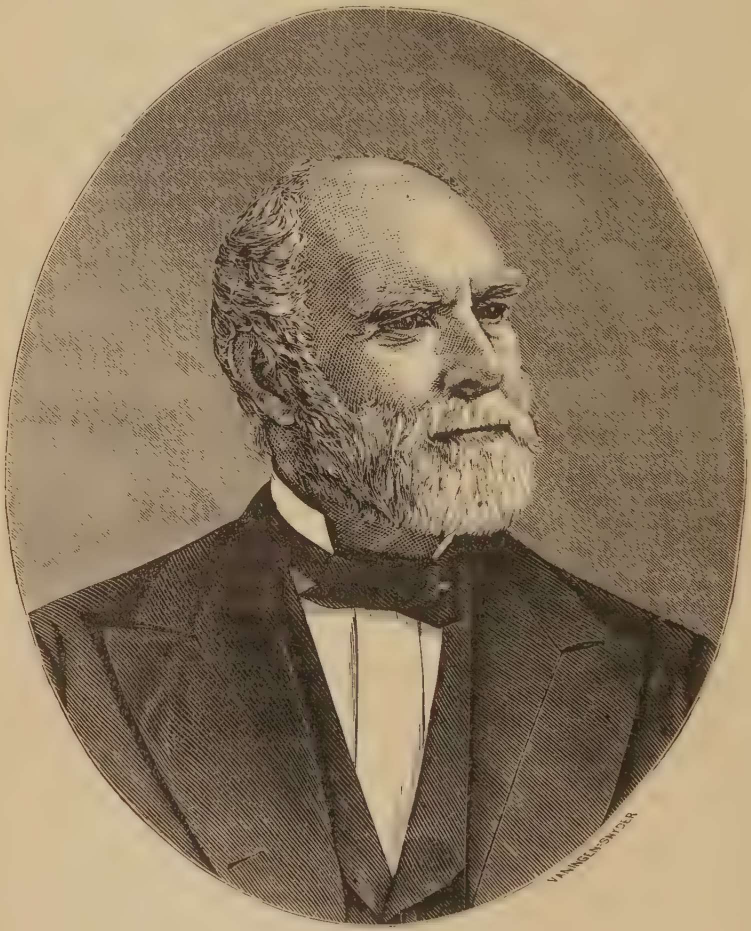
"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate District Conference, where the number of colored local preachers will justify it.

"5. The Annual Conferences may employ colored preachers to travel and preach where their services are judged necessary; provided, that no one shall be so employed without having been recommended according to the form of Discipline."

In this form the Discipline remained until after the separation of the Southern Conferences in 1845. When Dr. Coke visited America to organize the church, his opposition to slavery was intense, and very probably the specific regulations in the Discipline of 1784 were suggested by him. Shortly after the close of Conference he visited the Southern States, and found the people considerably excited. In visiting a friend in Virginia, he says, "We now talked largely on the minutes concerning slavery; but he would not be persuaded. The secret is, he has twenty-four slaves of his own; but I am afraid he will do infinite hurt by his opposition to our rules." On the 5th of April, 1788, we find this entry in his journal: "Here have I dared, for the first time, to bear a public testimony against slavery, but I do not find that more than one was offended." On the 7th of the same month he says, "I went some miles to a dying friend, and spent about half a day with him in drawing up his will, in which he emancipates, at times there specified, his eight slaves. This is a good beginning." Two days afterwards he says, "The testimony I bore in this place against slave-holding provoked many of the unawakened to retire out of the barn, and to combine together to flog me (so they expressed it) as soon as I came out; and a high-headed lady also went out and told the rioters (as I was afterwards informed) that she would give fifty pounds if they would give that little doctor one hundred lashes. When I came out they surrounded me, but had only power to talk. Brother Martin is a justice of the peace, and seized one of them; and Colonel Taylor, a fine, strong man, who has lately joined us, but is only half awakened, was putting himself in a posture of fighting, but God restrained the rage of the multitude. Our Brother Martin has done gloriously, for he has fully and immediately emancipated fifteen slaves, and that sermon which made so much noise, has so affected one of the brethren that he came to Brother Martin and desired him to draw up a proper instrument for the emancipation of his eight slaves. Another has also emancipated one." As he went farther southward he felt himself prohibited from speaking in public. April 14, he says, "I have now done with my testimony against slavery for a time, being got into North Carolina again, the laws of this State forbidding any to emancipate their negroes." At the Conference which was held in that State a few days afterwards he says, "We have also drawn up a petition to the general assembly of North Carolina, signed by the Conference, entreating them to pass an act to authorize those who are so disposed to emancipate their slaves. Mr. Asbury has visited the governor and has gained him over." Returning to Virginia to hold that Conference early in May, we find the following entry: "Since my visit to the islands I have found a peculiar gift for speaking to the blacks; it seems to be almost irresistible. Who knows but the Lord is preparing me for a visit in some future time to the coast of Africa?" On another occasion he says, "In the course of my journey through this State I visited the county of Halifax, where I met with a little persecution on my former visit to this continent, on account of the public testimony I bore against negro slavery. I am now informed that soon after I left the county on my former tour a bill was entered against me as a seditious person, and was found by the grand jury: and ninety persons had engaged to pursue me and bring me back again; but their hearts failed them. Another bill was also presented in one of the neighboring counties, but was thrown out. Many of the people, I find, imagined I would not venture among them again. However, when I came, they received me with perfect peace and quietness, and my visit, I have reason to believe, was made a blessing to many. Indeed, I now acknowledge that however just my sentiments may be concerning slavery, it was ill-judged of me to deliver them from the pulpit. A man who pursued me with a gun, in order to shoot me, when I was in this neighborhood before (but this circumstance was then secreted from me), is now converted to God and become a member of our society."

The latter part of May, 1785, we find the following entry relating to a visit to General Washington: "After dinner we desired a private interview, and opened to him the grand business on which we came, presenting to him our petition for the emancipation of the negroes, and entreating his signature, if the eminence of his station did not render it inexpedient for him to sign any petition. He informed us he was of our sentiments, and had signified his thoughts upon the subject to most of the great men of the State; that he did not see it proper to sign the petition, but if the assembly took it into consideration, would signify his sentiments to the assembly by a letter." Thus we find that Methodism from its earliest organization in the United States, both publicly and privately, used its influence to limit and destroy the system of slavery. But as the churches grew strong through the Southern States, and as the laws did not admit of emancipation, slavery became interwoven so thoroughly into all departments of society, and either directly or indirectly influenced the members of the church, that it was looked upon more favorably, and in process of time defenders of the system arose among the Southern membership and ministry. The declaration, however, remained, that slavery was a great evil, and that certain steps should be taken towards its removal. It may seem strange, but it is, nevertheless, true, that with all this record and with all these efforts there arose a party in the church in the Northern States who bitterly accused the church of being pro-slavery in sentiment, and on this ground the Wesleyan Methodists, as they termed themselves, seceded from the church in 1842. In 1844, however, a great struggle arose in the General Conference. A member of the Baltimore Conference had become by marriage a slave-holder and refused to manumit his slaves. As emancipation was possible in Maryland, the Baltimore Conference considered his case, and suspended him from the ministry. He appealed from the decision of the Baltimore Conference, but their decision was confirmed by a large majority. At the same session, Bishop Andrews having married a wife who owned slaves, and it being possible for the bishop to remove from Georgia, where manumission was impracticable, to a State where emancipation might be made, his case was considered by the General Conference. After a long and exciting debate the General Conference determined that it was their sense "he should desist from the exercise of his office until the impediments should be removed." Bishop Andrews would willingly, it is understood, have yielded to the opinions of the General Conference, but his brethren in the South thought that it was his duty to stand by them on a question which they considered to be one involving their rights; and accordingly meetings were held by them and steps taken looking to the organization of a church in the South. This organization was accomplished the following year, and the chief part of the membership in the entire slave-holding territory, with the exception of the States of Maryland and Delaware, separated, and formed the Methodist Episcopal Church South. Thus by adhering to her anti-slavery principles the church lost nearly 500,000 members and the control of much church property and many literary institutions. After their separation the expression of the church on the subject of slavery was more free. In 1856 the chapter on slavery was altered so as to give a clear and decided expression against slave-holding in every form, and efforts were nearly successful to change the General Rule. This was not fully accomplished, however, until the General Conference of 1864, although the Annual Conferences had taken action on the subject, and the sentiments of the church had been clearly expressed shortly after the General Conference of 1860. While not entering the political arena, or taking part as a church in the excited elections, no other agency was so potent in affecting the public mind, and in preparing for the triumph of anti-slavery principles.



HON. JACOB SLEEPER.

Sleeper, Hon. Jacob, a citizen of Boston, was born in New Castle, Me., Nov. 21, 1802, and removed to Belfast, Me., in 1816. He united with the M. E. Church in 1821, under Rev. G. F. Cox, and contributed the first $50 he ever had to spare towards the building of an M. E. church in that place. In 1825 he removed to Boston, and connected himself with the Bromfield Street church, of which he is still a member. He has been, with the exception of a short interval, a class-leader in that church, and since 1830 he has been superintendent of the Sunday-school, and a trustee and steward of the church. He was also one of the original incorporators of the Boston Wesleyan Association, which was organized in 1831 for the publication and management of *Zion's Herald*, and which, at a later day, erected the Wesleyan building, at a cost of about $300,000. He has also been a trustee of the Wesleyan University, and from its commencement of the Boston University, in the founding and success of which he has taken a deep interest. In addition to his church positions, he has been connected with many reformatory and philanthropic interests of the city; was president of the first and tenth State Sabbath-school Conventions, president of the Boston Young Men's Christian Association in 1855–56, trustee of the Massachusetts Bible Society, and vice-president of the American Bible Society. Among the offices with which he has been intrusted by his fellow-citizens were: two years alderman of the city of Boston; two years a member of the legislature of the State; three years a member of the executive council; twelve years overseer of Harvard University, having been twice elected to that position by the legislature of Massachusetts. He has also been connected with the management of banking, insurance, and mercantile corporations.

Slicer, Henry, D.D., a prominent minister in the M. E. Church, was born in Annapolis, Md., March 27, 1801. He was converted in the seventeenth year of his age, and was received on trial in the Baltimore Conference in 1822. He was superannuated in 1874. His ministry extended over a most interesting period, not only of the church, but of the nation. In the early part of his ministry he was in the midst of the Methodist Protestant controversy, and afterwards in the excitement occasioned by the division of the church in 1845. In all of these agitations he adhered to the M. E. Church with a sterling integrity. Her polity and doctrines were greatly loved by him. In a pastorate of fifty-two years, his appointments ranged over a great portion of Maryland and Virginia. He was a member of eight General Conferences, viz., 1832, 1840, 1844, 1852, 1856, 1860, 1868, and 1872; in nearly all of these he was a prominent actor. His knowledge of the doctrines and polity of the church was accurate; his administration, whether as pastor or presiding elder, was judicious. "In preaching and in debate he was incisive and controversial. In his prime, the power of his discourses was extraordinary." He was a man of vigorous intellect, but of moderate education. He was self-possessed, self-reliant, and persistent in duty. "By his earnest piety, considerable study in his early ministry, abundant use of social helps, and unfailing devotion to his work as a Methodist preacher, he arose to a high rank among his brothers, and held during his life a prominent position in the church and community." He died April 26, 1874.

Slifer, Hon. Eli, ex-secretary of Pennsylvania, was born in 1818. He was apprenticed in 1834 to the hatting trade in Lewisburg. In 1841 he removed to Northumberland and engaged in the boat-building business, and, returning to Lewisburg, established the business on a larger scale. Subsequently he became interested in a foundry and machine-shop for agricultural implements. In 1848 he first entered political circles, and in the following year was elected to the legislature, and was re-elected. In 1851 he was elected to the Senate. In 1855 he accepted the office of State treasurer, but retired in 1856. In 1859 he was again elected State treasurer, and was re-elected in 1860. In 1861 he accepted the office of secretary of state under Governor Curtin, which position he held during the war, and until 1867, when he retired with impaired health. He has since passed nearly a year in Europe. He has been for many years a member of the M. E. Church; has filled many of its official positions, and is devoted to all its interests. He was elected as reserve lay delegate to the General Conference of 1876 from the Central Pennsylvania Conference.

Small, Samuel M., a colored minister in the Methodist Episcopal Church, was born in Maryland, a slave, about 1803. He was taken to New Orleans in 1836. In 1850 he began to preach the gospel by a license given him by Rev. H. N. McTyeire, now one of the bishops of the Methodist Episcopal Church South. During the war he was taken over into Alabama, "in order to keep him from the delight of freedom." Here he zealously preached to his fellow-servants. The war being over, he returned to New Orleans, one year before the re-organization of the Louisiana Conference, in company with Rev. Hardy Ryan. They traveled extensively, preaching the gospel, under the direction of Dr. Newman, preaching especially as missionaries to the freedmen. They proceeded up the coast as far as Baton Rouge, and many were converted. He was admitted on trial in the Louisiana Conference in 1865, and was subsequently stationed at Alexandria, New Orleans, and Baton Rouge. His health failing he removed to Feliciana Parish. Here his labors were successful in organizing one of the largest Sunday-schools in the Conference. He died Oct. 12, 1873. His bearing was gentlemanly and dignified. He had great determination of purpose, and was a true Christian.

Smart, James S., was born in Searsport, Me., in 1825, and was converted when sixteen years of age, under the ministry of Parker Jaques. Attaining his majority, he went to Michigan, and when twenty-three years of age joined the Michigan Conference, and was appointed to Ingham circuit. In 1855 he was at Grass Lake, Mich., and when that Conference was divided he fell within the bounds of the Detroit Conference, and was stationed at Ypsilanti during the years 1856–57. The years of 1858–61 he was presiding elder of Flint district. In 1862 he raised a company of 110 men for the war, and was elected captain, but was soon elected chaplain of the 23d Michigan Infantry. In 1863 he was stationed at Congress Street, Detroit, and in 1864–65 he was financial agent of the Garrett Biblical Institute, at Evanston, Ill. He suggested the name Heck Hall for the prominent building connected with the institute, and was mainly instrumental in raising the funds for its erection. Mr. Smart has been a member of five General Conferences of the Church, 1860, 1864, 1872, 1876, and 1880.

Smith, Augustus William, LL.D., formerly president of Wesleyan University, was born at Newport, Herkimer Co., N. Y., May 12, 1802, and graduated at Hamilton College in 1825. Subsequently he became a teacher in the Oneida Conference Seminary, at Cazenovia, N. Y.; was Professor of Mathematics and Astronomy in Wesleyan University from its commencement to 1857, when he was chosen president. After resigning his position as president, he became Professor of Natural Philosophy in the United States Naval Academy, at Annapolis, Md., which position he held until his death, March 26, 1866. He was the author of several mathematical text-books.

Smith, Charles W., A.M., was born in Fayette Co., Pa., Jan. 30, 1840, and was converted in his eighteenth year. Having received a good education he entered the Pittsburgh Conference in 1859, and has filled a number of the most prominent appointments. He was a delegate from the Pittsburgh Conference to the General Conference of 1876, and was appointed a member of the publishing committee of the *Pittsburgh Christian Advocate.* He is the son of the veteran minister, Rev. Wesley Smith.

Smith, Hon. Daniel, a lay delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in 1872, removed to Liberia in early life, and was educated at the Monrovia Academy. He afterwards became a teacher in the higher schools, then a preacher in the Mission church. Subsequently he engaged in mercantile business; was elected to the Senate of the republic; and was, at the time of his appointment as a delegate to the General Conference, an assistant judge of the Supreme Court of Liberia.

Smith, Edward, was born in Rockbridge Co., Va., in 1797. His father was a nephew of Thomas Walsh, one of John Wesley's early helpers. He was converted in 1821, and admitted into the Missouri Conference in 1824. In 1826 he was transferred to the Baltimore Conference, and in 1835 to the Pittsburgh Conference. After filling an appointment at Steubenville and St. Clairsville, he was presiding elder for four years on the Barnesville district. After one year's labor on Cadiz circuit, he was suspended by the Pittsburgh Conference for controversial statements growing out of the subject of anti-slavery, a cause which he had very warmly espoused. He was a member of the convention that organized the Wesleyan connection, which recognized his ministerial standing without reference to the suspension. He became editor of *The Spirit of Liberty*, and was pastor of the Wesleyan church in Pittsburgh from 1841 to 1846. In 1850 he was agent of the Western branch of the Wesleyan Book Concern, and editor of *The Wesleyan Expositor* in 1851. In 1853 he edited *The Christian Statesman.* In 1850 he was nominated by the Free-Soil party in Ohio as their candidate for governor. He died in Morrow Co., O., June 6, 1856. He was a man of great energy of character, a preacher of more than ordinary ability and usefulness; uncompromising in his convictions of duty, and dedicating his strength and talents to the cause of Christ.

Smith, George, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1837, and continued in active service till 1869, when he became a permanent supernumerary. He fixed his home at Birmingham, where he still resides. He was elected to the presidency in 1849.

Smith, Gervase, M.A., an eminent English Wesleyan minister, has, from the year 1844, successively labored in some of the most important circuits in England with great acceptance and success. In 1870 he was set apart as the secretary of the metropolitan chapel building committee. In 1873 he was secretary of the Conference, and president in 1876.

Smith, Isaac, of the South Carolina Conference, was born in New Kent Co., Va., Aug. 17, 1758. He enlisted as a soldier in the Revolutionary War, served four years, and received a wound in his forehead, the traces of which were visible until the close of his life. He was at the battles of Princeton, Brandywine, Germantown, Monmouth, and Stony Point. In 1783 he was converted and united with the church. His first efforts at public speaking were so unsatisfactory that he doubted whether it was his duty to engage in the ministry; but he was encouraged by Bishop Asbury, and in 1784 was admitted on trial in the Conference. He filled a number of prominent appointments, and was presiding elder upon several southern districts. In 1822 he was appointed a missionary to the Creek Indians, where he remained for five successive years, his ministry among them being signally successful. He was a man of a sweet and loving disposition. As a preacher, he was very earnest in manner, and concise and energetic in language.

Smith, James, was born in 1791, and died in Sidney, O., in 1856. He was a native of Pennsylvania, and in 1818 was admitted on trial in the Ohio Conference. His health gave way under the severe labor of extensive traveling, and he settled in the town of Sidney. Assisting in holding a protracted meeting, he took cold and sunk quite rapidly. Near his death he looked upwards, and, raising both hands, exclaimed, "Do you see them?" "See whom?" was the inquiry. "That glorified throng," he replied. He was modest and unpretending, and was a plain, practical preacher.

Smith, John L., D.D., was born in Brunswick Co., Va., May 24, 1811; removed to Ohio in 1826, and joined the Indiana Conference in 1840. He labored successively in Muncie, Winchester, Cambridge, and Indianapolis, where he completed the former Roberts chapel. He was for three years an efficient agent of the Indiana Asbury University, and was a delegate to the General Conferences of 1852, 1860, 1864, 1868, and 1876. He also served four years on the general missionary committee; four years on the book committee; and was reelected in 1876, and is now chairman. He has been since 1848 a member of the board of trustees of the Indiana Asbury University. He was actively engaged in founding the Thorntown Academy in 1855, and the Stockwell College Institute in 1859. He has served at different times as presiding elder, and is now (1877) in charge of the Thorntown district.

Smith, J. H. V., a native of Jefferson Co., Ind., born in 1830, was educated and graduated at Indiana Asbury University. Subsequently he spent nearly a score of years in conducting the City Book-Store and Methodist Book Depository, at Indianapolis. He is widely known in that State, and made the Sunday-school work a specialty. He occupied the seat of E. K. Hosford part of the session of the General Conference of 1872, as reserve delegate for the Southeastern Indiana Conference.

Smith, Joseph E., D.D., member of Wyoming Conference, was born in Queen Anne Co., Md., Sept. 1, 1830, and entered the Philadelphia Conference in 1857. After filling various prominent appointments he was transferred to the Wilmington Conference in 1874, and stationed in Grace church. In 1877 he was transferred to the Wyoming Conference, and stationed in Wilkesbarre. He published several sermons during the Civil War on the duty of the citizen to his country, and also several missionary and other addresses.

Smith, Joseph, Esq.—This well-known lawyer from the Pacific coast represented the Oregon Conference (lay electoral body) at the General Conference of 1872.

Smith, Joseph Jackson, was born in New Jersey, Feb. 3, 1817. At the age of fifteen he united with the M. P. Church. In 1836 he entered the itinerant ministry. Finding there the inconvenience of his lack of education, he resolved to apply himself to study, which he accordingly did with success. So large was his desire for culture, that he included Latin and afterwards Greek among his studies, and pursued them with the same resoluteness that he did the rest. He has served the church as Conference president and member of its general bodies. Some years ago he visited the Holy Land. As a writer he has contributed chiefly to the periodicals of the church. He is the author of two works, "The Impending Conflict" and "Wonders of the East."

REV. JOSEPH JACKSON SMITH.

REV. LUTHER M. SMITH, D.D.

Smith, Luther M., D.D., chancellor of Southern University, Alabama, under the patronage of the M. E. Church South, was born in Oglethorpe Co., Ga., Sept. 10, 1826. In 1845 he entered Emory College, where he graduated with the highest honors in 1848. Soon afterwards he began the study of law, and was admitted to practice in 1851. At the same time he was elected professor in Emory College, of which Dr. G. F. Pierce, now bishop, was then president. He served first as Professor of Latin, and subsequently of Greek. After serving in these positions for sixteen years, he was, in 1867, elected president of Emory College, where he remained until 1871, during which time the institution was visited with a remarkable religious influence. In 1875 he was elected chancellor of the Southern University, located at Greensborough, Ala., the position which he still holds. He has devoted the best years of his life to the cause of religious education, and has won the highest positions.

Smith, Peyton Pierce, of the Florida Conference of the M. E. Church South, was born in Franklin Co., Ga., Jan. 12, 1812; was admitted into the Georgia Annual Conference in 1832, and continued effective and useful in his labors until his death, in 1863. According to his journal, "he was a traveling preacher for thirty years and four months, during which time he preached 4414 sermons, baptized 1529 persons, made 5979 visits, wrote 4941 letters, and traveled, chiefly by private conveyance, 123,623 miles."

Smith, Philander, D.D., third bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828. His predecessors were Reynolds and Alley. He was born in Delaware Co., N. Y., in 1796; and was reared a Calvinist in all the exclusiveness of the Articles, prejudiced especially against the Methodists as "wild-fire" preachers. At an early age he removed to Canada and settled in Elizabethtown, near Brockville. At the session of the Genesee Conference held in Elizabethtown in 1817, under the preaching of Bishop George, he was converted to God. His prejudices disappeared, and he became a preacher among the Methodists. He traveled under the elder in 1819; in 1820 he joined the Genesee Conference, held again in Canada, by Bishop George, near Niagara. He was duly ordained deacon and elder by the American bishops; in 1826 was appointed a presiding elder of the Upper Canada work along with Madden and Case, and labored regularly in his appointments till the union of the Canada Conference with the British Wesleyans in 1833. One of a minority that opposed this action, dissatisfied with the abandonment of the episcopacy and the change of polity, and with the terms and causes of the union generally, he ceased from traveling for a little; and then, in 1836, he deposited his letter with the Conference of the Methodist Episcopal Church, which had again rallied and endeavored to hold on its way. In 1826, on the disabling of Bishop Alley by disease, he was elected to the episcopate, which office he held till his death, in 1870. As a preacher, he was earnest and effective,—instrumental in the conversion of many; as an administrator, he was calm and judicious; as an overseer in the church of Christ, he was watchful, self-sacrificing, and laborious. At the time of his death he had been fifty-one years an effective minister in the church of Christ.

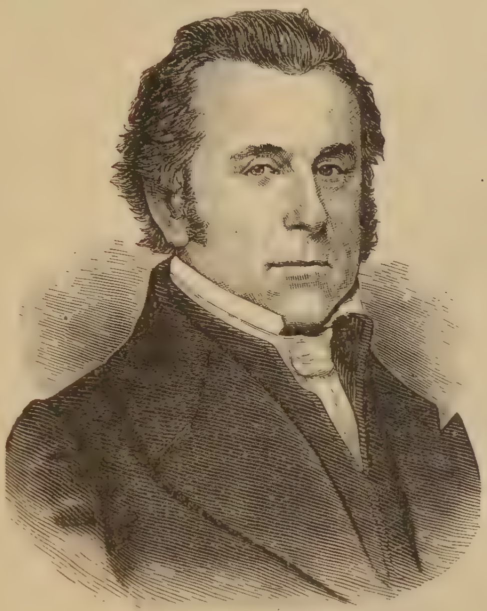
Smith, Samuel W., was born in England, and commenced preaching at the age of nineteen. In 1834 he was admitted into the Conference. As a preacher, he was instructive and edifying. A few moments before his death he said, "This is a wonderful day; heaven and earth have come very near together." He died March 16, 1858, in the twenty-fourth year of his ministry.

Smith, Wesley, born in the county of Armagh, Ireland, in 1805, was the son of a class-leader and local preacher in the first Methodist society organized by Mr. Wesley in that county. He removed to America in 1816; was an exhorter and class-leader from 1823 to 1832, and entered the Pittsburgh Conference in 1833. He was effective thirty-five years, twenty-seven in Pittsburgh and eight in West Virginia Conference. He finally superannuated in 1874. He has been a frequent contributor to the church periodicals and secular papers, and is the author of "A Defense of the M. E. Church against the Misrepresentations of Certain Wesleyan Preachers," "A Defense of the M. E. Church against the Attacks of Rev. S. Kelly and others of the M. E. Church South," "The Glory and Shame of the Great Republic," "Sprinkling or Pouring the only Scriptural Mode of Baptism," which has run through ten editions, and "A Guide to a Happy Home, or Courtship, Love, and Marriage." He now resides at Sharpsburg, Pa.

Smith, Wm., Esq., of Gledhow, Leeds, England,—Many years ago, in troublous times, when some feared that the contributions to the missionary cause would fall short, Joseph Thackray, Esq. (now living), suggested that it would be well for a few friends to meet at breakfast and devise means to prevent so sad an occurrence. Mr. Smith caught the idea; the breakfast was held at his house, liberal things were devised, and rich spiritual blessing was experienced. During Mr. Smith's lifetime the "Gledhow breakfast" was an important part of the anniversary. Too large for a private mansion, it is now held at Headingley College.

Snethen, Nicholas, was born Nov. 15, 1769, on Long Island, N. Y. Removing to Belleville, N. J., he was converted, and at once began praying and speaking in public. He was admitted into the Conference in 1794. When he entered the ministry he was quite feeble, but exercise on hard circuits in Connecticut, Vermont, and Maine for four years, restored him to perfect health. In 1798–99 he was sent to South Carolina, and stationed in Charleston, and in 1800 was chosen to travel with Bishop Asbury. He was elected secretary of the General Conference of 1800, and was also a member of the

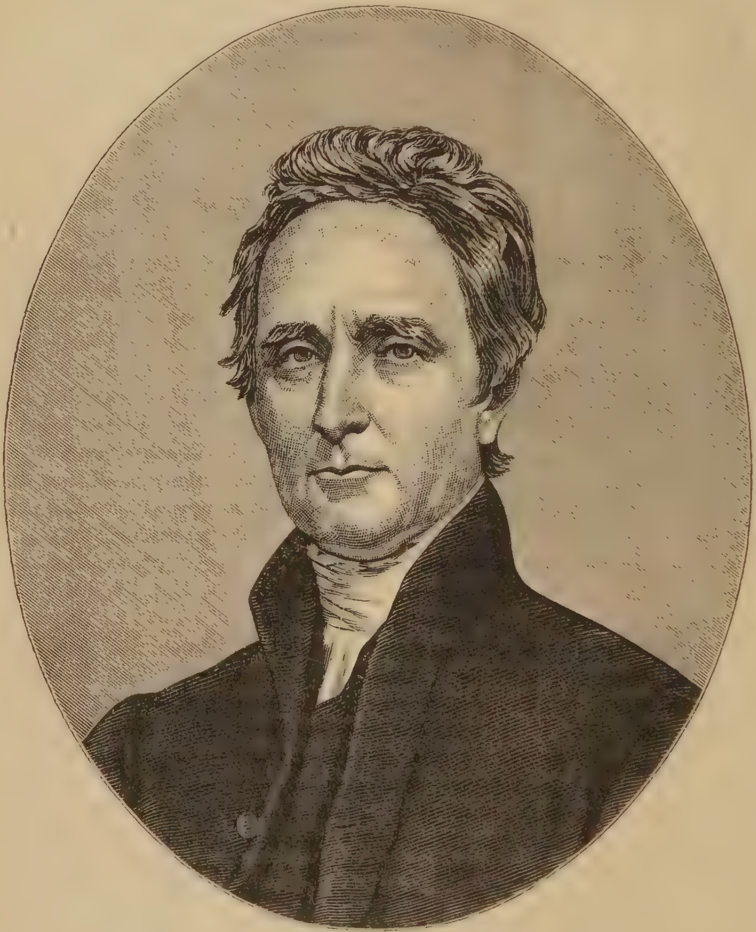
Conferences of 1804 and 1812. He was early in favor of a delegated General Conference, and brought forward a plan before the Conference of 1800, which was defeated. He was also an early advocate of anti-slavery principles. In 1800 he wrote a reply to O'Kelley's "Apology." Suffering from yellow fever in 1800, the following year Bishop Asbury selected him again as his traveling companion, and sent him to the valley of Virginia, where his health was recruited. He was a diligent student, and acquired an elementary knowledge of the Greek, Latin, and French, and of history, natural science, philosophy, and the exact sciences. In 1801 he wrote a reply to O'Kelley's rejoinder. In 1806 he located, but re-entered the itinerancy in 1809. Subsequently he was stationed in Baltimore, Georgetown, and Alexandria. While a resident of Georgetown he was elected chaplain of the House of Representatives, and became intimate with the leading men of the day. He took an active part in the debate, in 1812, on the subject of electing presiding elders, and in a debate made the declaration that he would never appear on the floor of any General Conference unless sent there by the vote of the laity as well as of the preachers. From that time he was never a delegate until the formation of the Methodist Protestant Church. In 1814 he located, and was a candidate for Representative in Congress, but was defeated, and the following year was also defeated for the House of Delegates, in Maryland. In 1821 he became a contributor to *The Wesleyan Repository*, which advocated the abolition of the episcopacy and presiding eldership; and continued to contribute to *The Mutual Rights*, which was the successor of *The Repository*. He united with the Methodist Protestant Church, though he was not satisfied with its organization. He desired to have Annual Conferences bounded by State lines, each independent of the other, except so far as they should confer on the General Conferences powers necessary for federal administration. From 1824 to 1829 he resided on his farm, but in the latter year he set his slaves free and moved to the State of Indiana, settling on the banks of the Wabash. The death of his wife and one of his daughters led him again into the itinerancy, in which he continued, occupying, however, a supernumerary relation for his last years. He wrote, as correspondent, for *The Methodist Protestant* and other periodicals. In 1834 he became one of the editors of *The Methodist Protestant*, in Baltimore. In 1836, the Methodist Protestants of New York endeavoring to start a college, Mr. Snethen took charge of it, and delivered a course of lectures, but the enterprise did not succeed. In 1837 he returned to the West, and took charge of a Manual Labor Ministerial College at Lawrenceburg, Ind., but that institution also failed. Much of his subsequent labor was performed in Cincinnati. In 1838 he published a volume of sermons, prepared a course of theological lectures for young ministers, and on his way to deliver them was seized with his last illness, and died May 30, 1845. He was a clear and forcible writer, and an eloquent minister.



REV. NICHOLAS SNETHEN.

Sorin, Matthew, D.D., of the Philadelphia Conference, was born in Philadelphia, Sept. 7, 1801, of Roman Catholic parents. He joined the M. E. Church in his sixteenth year, and was admitted on trial in the Philadelphia Conference in 1823. After filling a number of appointments he became discouraged, and located in 1831, but satisfied of his error was re-admitted in 1833, and was placed in charge of the Chesapeake district, embracing nearly half of what is now the Wilmington Conference. After filling several appointments in Wilmington and Philadelphia, his health declining, he asked a superannuated relation, and went into business. In 1849 he removed to the Northwest. In 1851 he resumed work, first in Illinois, and then in Minnesota. In 1854 he traveled the Red Wing mission, and was the only Methodist minister on the west bank of the Mississippi from the State line of Iowa to Hastings, Minn. In 1861 he had charge of the Chippewa district, Northwest Wisconsin Conference, but was influenced by Dr. Elliott's appeal, and after two years went to Missouri to preach in that State. Subsequently he had charge of the Cumberland Hospital, at Nashville, as chaplain. The ensuing year, at the request of the Missouri Conference, he was transferred to it, and placed in charge of the St. Louis district, and after four years was placed on Kansas City district. In 1876 he was transferred to the Philadelphia Conference. He died in 1879.

Soule, Joshua, D.D., one of the bishops of the Methodist Episcopal Church South, was born at Bristol, Me., Aug. 1, 1781, and was licensed to preach at seventeen years of age. He was admitted on trial in 1799, and was appointed presiding elder of the Maine district in 1804. He was subsequently stationed in the city of New York; was a member of the General Conference of 1808, and was author of the plan for a delegated General Conference. He was elected book agent in 1816, where he served for four years, during which time he commenced the *Methodist Magazine*, and was its editor. In 1820 he was elected to the office of bishop; but, believing the plan which the Conference had adopted for electing presiding elders was unconstitutional, he declined. During the next four years he was stationed in New York and Baltimore. In 1824 he was again elected bishop, and after that time devoted himself solely to the duties of his office. He resided for many years at Lebanon, O., and was a delegate to the British and Irish Conferences in 1842. At the separation of the church, in 1845, he adhered to the M. E. Church South, and shortly afterwards settled at Nashville, Tenn. Though advanced in years, he continued active in his episcopal duties, visiting California in 1854. For several years before his death he was greatly enfeebled. He died at Nashville, March 6, 1867, having been from the time of its organization the senior bishop of the M. E. Church South. Bishop Soule was a man of superior intellect, a strong will, possessed of great energy, and was a useful, popular, and sometimes an overwhelming preacher, and an able administrator.



REV. JOSHUA SOULE, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

South Africa Languages and Missionary Literature.—The principal languages used in the Wesleyan missions in South Africa are the English, Dutch, Kaffre, and Zulu Kaffre. The English language is spoken by the English settlers, the Dutch by the Boers, or the mass of the farming population, and the Kaffre is the principal native tongue. It is rich and much superior to the languages of the Bushmen and Hottentots. The Zulu Kaffre is a branch of the Kaffre. The native languages were first reduced to writing by the missionaries.

The printing establishment of the Wesleyan mission, at Mount Coke, has been very active, and has published numerous editions of religious and educational works in the leading languages of the country. Among its earlier issues were Bibles and hymn-books and a periodical in the Kaffre language. Nine hundred and eighty-nine thousand and twenty pages of Scriptures and Prayer-Books, including an edition of the Kaffre New Testament, were published in 1855; an abridgment of the "Life of Carvosso," in Zulu, was given in 1862; spelling-books, catechisms, and hymn-books in Kaffre, and "thousands of tracts" were reported in 1863. Large editions of the Kaffre spelling-books and "Catechism" were mentioned in 1866, and Dutch and Kaffre hymn-books were in press. The work of publication was as busily kept up in the intervening years. In 1868 the press was represented as becoming year by year of increased importance in furnishing elementary and other books for the native population. A large edition of the Scriptures in the Kaffre language was published by the British and Foreign Bible Society in 1865. Among the valuable standard works of the country published by the Wesleyan Missionary Society are the "Grammar" of the Kaffre language, by the Rev. W. B. Boyce, with additions by the Rev. W. J. Davis; the "Kaffre Language and Grammar" of the Rev. J. W. Appleyard; the "Kaffre Vocabulary" of the Rev. John Ayliff, and the "Dictionary" of the Rev. W. J. Davis; the "Grammar" of the Sichuana language of the Rev. James Archbell, and the "Grammar," etc., of the Namaqua-Hottentot language of the Rev. H. Tindale. The publications of the mission press for 1876 embraced an elementary English grammar, Ayliff's "Vocabulary" and Davis's "Dictionary and Grammar," in English; spelling- and reading-books, catechisms, prayer-books, and hymn-books, in Dutch; Bibles, Testaments, parts of Scripture, prayer- and hymn-books, spelling- and reading-books, multiplication tables, catechisms, and several miscellaneous reading and Sunday-school books and tracts, in Kaffre. The most important issue was an edition of 5000 copies of the Kaffre New Testament, complete. Among the more important books relating to South Africa and the mission published by the Society are: "Notes on South African Affairs," by the Rev. W. B. Boyce; "Memorials of South Africa," by the late Barnabas Shaw; "South Africa Delineated," by the Rev. Thornley Smith; "History of Natal," by the Rev. William C. Holden; "Travels and Researches in Kaffraria," by the Rev. S. Kay; "Missionary Narrative from South Africa," by the Rev. Samuel Young; "The Story of my Mission," by the Rev. William Shaw; "History of the Kaffre Races," by the Rev. W. C. Holden. A full account of the history of the mission till 1854 is given by the Rev. Dr. William Butler in Newcombe's "Cyclopedia of Missions," and further accounts of its operations are scattered through the "reports" and "notices" of the Wesleyan Missionary Society, the volumes of the *Wesleyan Methodist Magazine* from 1875 to 1877, and the journals of the Wesleyan Conference.

South Africa, Wesleyan Missions in.—South Africa embraces that part of the African continent which lies south of Cape Negro on the west, and the Zambesi River on the east, and includes Great and Little Namaqua Land, the Cape Colony, Albany, and British Kaffraria, Natal, Zulu Land, the Orange Free State, the late Transvaal Republic, and the countries of Bechuanas, Hottentots, and Bushmen. The Cape Colony is the principal state, and has an area of 200,610 square miles, and a total population of 566,158, of whom 187,439 are whites (Dutch and English), 132,655 Kaffres, 81,598 Hottentots, and 132,655 negroes and Malays. A settlement was established at the Cape of Good Hope by the Dutch East India Company in 1650, which was taken possession of by the British in 1795, was restored to the Dutch in 1802, and was finally given up to the British in 1815. Natal is likewise a British colony, having an area of 16,145 square miles, and a population of 250,352, consisting of 17,821 whites, 5227 Indian coolies, and the rest Zulus. The Orange Free State lies in the interior, north of the Cape Colony, and northwest of Natal, and has a population of about 50,000. It was founded by the Boers, or Dutch colonists; has a republican constitution, and was recognized as an independent state in 1854. The Transvaal Republic, north of the Orange Free State, and also in the interior, with an area of 77,964 square miles, and a population of 140,000, was also founded by the Boers. It has been involved in disastrous wars with the native tribes, by which it finally became so weakened as to be unable to maintain an independent existence, and was annexed to the British colonies in the beginning of 1877. The European inhabitants of these colonies are English and Dutch, the Dutch being known as Boers, or farmers, from their almost universal occupation in agriculture. The native races are principally Kaffres, Hottentots, Bushmen, Zulus, Namaquas, and Bechuanas. The Kaffres are a numerous and widely-extended race. Their name was given to them by the Mohammedans, and signifies unbelievers. They are powerfully and symmetrically built, and live a pastoral life, under a kind of patriarchal form of government. The Hottentots are inferior to them in intellectual grade, simple and stolid in look. The Bushmen inhabit the desert regions north of the Cape Colony. They are smaller and more spare than the Hottentots, are much at war, and are a degraded race. The Zulus are a branch of the Kaffres, and are of a superior grade to most of the other South African races. Dr. Livingstone speaks well of their character, describing them as possessed of good intellectual gifts, honest, hospitable, cheerful, and not addicted to social vices. The country of the Namaquas is divided by the Orange River into Great Namaqua Land on the north, and Little Namaqua Land on the south. The Namaquas are a small tribe, who live in the old Hottentot style, and speak the Nama language, the oldest of the Hottentot dialects. The Bechuanas have been made known by the writings of Dr. Livingstone, and are of a gentle disposition. Most of these tribes are polygamists, and few of them have definite religious ideas. The colonies have suffered from frequent wars with the Kaffres and other native tribes, but a considerable accession of white population has taken place within a few years, attracted by the discovery of the diamond-fields.

The Rev. John McKenney was sent to the Cape of Good Hope in 1814 by the Wesleyan Missionary Society, at the request of some soldiers of a British regiment stationed there for a minister, but was refused permission to preach by the governor. The actual foundation of the Wesleyan mission in South Africa dates from 1815, when the Rev. Barnabas Shaw was sent as a missionary. He also was refused permission to preach, but preached, nevertheless, on the Sunday following his arrival, to a congregation of soldiers. With the work thus begun Mr. Shaw was identified for about fifty years; his brother, William Shaw, who followed him a few years afterwards and co-operated with him, was identified with it for about the same period; and his son was connected with it as long as the condition of his health enabled him to work. Mr. Shaw sought an opportunity to preach to the heathen. While his mind was engaged upon this subject, the Rev. H. Schemlen, of the London Missionary Society, came to Capetown with a number of Namaquas, and suggested to him that he attempt a mission in Great Namaqua Land. The missionary committee had not given its sanction to such an effort, and was not pledged to support it; but Mrs. Shaw offered to sustain it with her personal means, and Mr. Shaw decided to undertake it. He set out with his wife in company with Mr. Schemlen for the country beyond the Orange River. On their way the party were met by a company of Hottentots from Little Namaqua Land, who professed to be going to the Cape in search of a missionary and teacher. Mr. Shaw, accepting their invitation, accompanied this band of natives to their home, where a warm reception and a hearty welcome awaited him. The first missionary station was established at Lily Fountain. In a few months a chapel had been erected, a school had been begun, and a deep religious interest was awakened. The baptism and admission to the church of seventeen adults in June, was followed by the administration of the first communion in July, and the holding of the first love-feast in December. The mission was reinforced in 1818 by the arrival of the Rev. E. Edwards, who brought with him a blacksmith's forge and iron, and the teaching of agriculture and the industrial arts was begun. The Rev. J. Archbell and his wife were added to the missionary force in 1819, and a new station was opened among the Bushmen at Reed Fountain, about two days' journey to the east of Lily Fountain. In the mean time the original station had grown into the prosperous mission of Khamies Berg (or Mountain), which is now the only circuit of native work in the Cape Town district, and is also a central station to the miners of the neighborhood. Permission was obtained in 1820 from the colonial governor to open missions among the tribes north of the Orange River. Three additional missionaries arrived in 1821. New missions were begun in the Albany district, among the Kaffres, in the Bechuana country, at Delagoa Bay, with a tribe on the Orange River, and among the slave population of the Cape. The important station at Mount Coke was occupied in 1824. The first attempt to establish a mission in Great Namaqua Land, in 1825, was signalized by the treacherous murder by their native guide of the missionaries, the Rev. W. Threlfall, English, and Jacob Links, native. The murderer was arrested, and suffered the penalties of the law. The mission was established, with other laborers, and has had a prosperous growth. The Wesleyan missions in South Africa were represented in 1854 by the Cape of Good Hope district, with nine stations; the Bechuana district, with seven stations; the Port Natal and Amazulu district, with five stations; and the Albany and Kaffraria district, with twenty-one stations, and reported a total of 215 chapels and preaching-places, 39 missionaries and assistant missionaries, 29 catechists, 154 local preachers, 4300 members and 670 on trial, 81 Sunday-schools, with 565 teachers and 6904 scholars, 47 day-schools, with 49 teachers and 3176 scholars, and 41,790 attendants on worship. An institution for training native teachers was in operation in Kaffraria, and printing-presses were in operation in Kaffraria, Graham's Town, and among the Bechuanas. The missions were gradually extended through Natal and the

Zulu country, and into the Orange Free State and the Transvaal. In 1862 the government of the Orange Free State was reported to have manifested a kindly and liberal spirit, and to have made three grants in favor of the missions; but it withdrew its countenance for a time in 1867. In 1868 the report spoke of the vast extent of the country occupied by the missions from the Cape to Port Natal, and described the missions under three heads: 1, the colonial work among the English and Dutch of the Cape and Natal colonies, and among the native Hottentots, Kaffres, Bechuanas, and Fingoes; 2, the missions in Kaffre Land and among the Zulus; and, 3, the missions beyond the Orange River, among the English and Dutch settlers, and the native population of the Orange Free State and the Transvaal Republic. These missions had, "after years of toil, been attended by great success." Mr. Heald, an English gentleman of the Wesleyan connection, had in the previous year made a gift of £500, or $2500, for the establishment of a training institution for native ministers, and the school had been already begun, at a place which was named Heald Town. The mission reported in this year, 67 English and 4 native missionaries, with 35 assistants, 11,367 members, 12,232 Sunday-school scholars, and 60,000 attendants on public worship. In 1876 the work was divided into six districts: the Cape of Good Hope district, with 9 principal stations, 30 chapels and preaching-places, 11 missionaries and assistants, 26 local preachers, 1300 full members, and 202 on trial, 3236 scholars in Sunday- and day-schools, and 8845 attendants on worship, the Graham's Town district, with 17 principal stations, 309 chapels and preaching-places, 32 missionaries and assistants, 328 local preachers, 5607 full members, 1763 on trial, 5447 scholars in Sunday- and day-schools, and 21,780 attendants; the Queenstown district, with 12 principal stations, 280 chapels and preaching-places, 17 missionaries and assistants, 300 local preachers, 3947 full members, 2056 on trial, 4383 scholars in Sunday- and day-schools, and 23,550 attendants; the Bechuana district (to be known hereafter as the Bloemfontein district), with 12 principal stations, 118 chapels and preaching-places, 13 missionaries and assistants, 126 local preachers, 3118 full members, 903 on trial, 2725 scholars in Sunday- and day-schools, and 10,800 attendants; the Natal district, with 14 principal stations, 270 chapels and preaching-places, 17 missionaries and assistants, 167 local preachers, 1831 full members, 332 on trial, 2325 scholars in Sunday- and day-schools, and 20,500 attendants; and the Vaal River district, with 4 principal stations, 20 chapels and preaching-places, 4 missionaries and assistants, 7 local preachers, 83 full members, 41 on trial, 147 scholars in Sunday- and day-schools, and 1080 attendants. The last district has been annexed to the Bechuana, or Bloemfontein district. The footings of the whole give 94 missionaries, 15,886 members, and 18,290 scholars. The footings of other items given in the report show 209 Sunday-schools, with 1226 teachers, 167 day-schools, with 192 teachers, and 70 catechists. The work in the Cape Town district is chiefly among the English, Dutch, and other mixed populations of the colony; that of the Queenstown district is nearly all missionary work; while that of the other districts is addressed both to native and mixed populations. The training institution at Heald Town had 7 students preparing for the native ministry in the theological department, and 52 students and 11 pupil teachers in the educational department. A school for girls had been erected at Shawbury, and efforts were making to establish a high-class native training-school at Clarkebury, in the Queenstown district, and a training-school was proposed at Bensonvale, in the Bechuana, or Bloemfontein district. The colonial mission-fields of South Africa have been well occupied by the missions of the leading English societies, and of a number of German, Dutch, and other societies. The Moravian society was the first to enter the field, it having first begun its work there in 1737. The London Missionary Society followed it in 1795. Its work has been distinguished by the long and laborious career of Dr. Moffatt, and the still more famous labors in teaching and exploration of his son-in-law, Dr. Livingstone. Other British societies represented in South African missions are the Church, Propagation, and Scotch Presbyterian Societies; among the Continental boards are the Rhenish, Berlin, French, and Norwegian societies; and the American Board has a prosperous mission among the Zulus.

South America, Methodist Missions in.—The Methodist missions in South America are that of the Methodist Episcopal Church at Buenos Ayres and Montevideo, with stations in the Argentine Republic and Uruguay, and that of the Methodist Episcopal Church South in Brazil. The Argentine Republic and the republic of Uruguay are situated in the southern part of South America, with their capitals on either side of the Rio de la Plata. The Argentine Republic has an area of between 800,000 and 1,000,000 square miles, and a population of 1,526,738, of various European nationalities and Indians. It was formerly attached to Spain, but the states of which it is composed became independent in 1810. The predominant religion is Roman Catholic, but all other churches are tolerated, and the ministers of some other denominations are paid by the government. The republic of Uruguay has an area of 63,300 square miles, and a population of 454,478 persons, of a number of European nationalities, chiefly Spanish.

The aboriginal population have disappeared. Uruguay became independent of Spain in 1825, and, like all the South American republics, has suffered greatly by revolutions. The empire of Brazil is one of the largest countries in the world, but is very thinly settled. It has an area of 3,200,000 square miles, and a population of about 10,000,000, of mixed native races, negroes, and Portuguese. It was formerly attached to the crown of Portugal, but became independent in 1821. The government is a constitutional empire, the emperor being of the lineage of the house of Portugal. The Roman Catholic religion is the religion of the state, but all other religions are tolerated, with the restriction that their houses of worship shall be "without the exterior form of a temple." The first Protestant missionary effort in South America was made in 1818, when Mr. James Thompson arrived at Buenos Ayres as an agent of the British and Foreign Bible Society. The first Protestant worship was held at the house of Mr. Dickson, in Buenos Ayres, on the 19th of November, 1820. The attendants were all English, some of them Wesleyans, and among them were some persons who afterwards became members of the congregation associated with the American Methodist Episcopal mission. The first effort by American missionaries was made in 1823, when preaching was established at a private house in Buenos Ayres by two ministers of the Presbyterian Church. A third Presbyterian minister arrived in 1827. This work was discontinued in 1836. The attention of the Methodist Episcopal Church was directed to South America in 1832, when the General Conference advised that the field be explored. The Rev. Fountain E. Pitts was appointed a missionary, and sailed for Buenos Ayres in 1835. He found a class of eight or ten members, which had been formed by resident Methodists, and obtained a license from the government to preach. The Rev. John Dempster followed him at the close of the same year. An effort was made to establish a school, which did not succeed, but a congregation was formed. A lot was bought, and a church was begun, which was finished in 1842, and dedicated on the 8th of January, 1843. A Sunday-school was opened in 1836, but was closed in 1842. The operations of the mission were suspended in 1841, whereupon the foreign residents of Buenos Ayres formed a society for the promotion of Christian worship, and petitioned the Missionary Board to supply them with a missionary. This society afterwards contributed largely to the support of the mission. The Rev. W. H. Norris, who had already labored at Montevideo, was appointed missionary to Buenos Ayres. He officiated at the dedication of the church, in January, 1843, reported in September of the same year that 30 professing Christians were attached to the congregation, and in the following December opened a Sunday-school with 50 children, representing four nationalities, attending as scholars. Mr. Norris returned to the United States in 1847, and the Rev. D. D. Lore was appointed in his place. In 1848, Mr. Lore reported 24 members and 6 probationers connected with the mission church, 50 families in the congregation, and 175 scholars in the Sunday-school. Bibles, Testaments, and tracts were circulated in the English, Spanish, French, and German languages, about one-half of them being in Spanish. Mr. Lore retired from the mission in 1853, and the Rev. G. D. Carrow was appointed in his place. He opened a school for boys, which in 1857 contained 89 pupils. He was succeeded, in 1857, by the Rev. W. Goodfellow. The school had not accomplished what had been expected of it, and was given up, so far as it was made directly dependent on the mission for support, but an effort was made to retain it in nominal connection with the mission. As yet no access had been obtained to the Spanish population, and the church was composed entirely of foreigners, English-speaking and Protestants, who supported the preacher and kept the church building in repair. In 1860 it returned 56 members and 11 probationers. The day-school was reopened in 1863, and in 1864 consisted of five departments, each of which was supplied with a teacher, and returned 104 pupils, of whom 63 paid tuition and 41 were free. Preparations were made, in 1864, for an expansion of the work of the mission into the campo, or country surrounding Buenos Ayres. A settlement of French and German emigrants had been made at Santa Fé, two days' sail on the Parana River from Buenos Ayres, among whom were a considerable number of Protestants, including a few evangelical ministers. The Protestants had begun to build churches, school-houses, and parsonages, which they proposed to convey to the Missionary Society. Stations were opened at Belgrano and Azul, in the province of Buenos Ayres, Rosario, Esperanza, Santa Fé, and San Carlos, in the province of Santa Fé, Villa de Urquiza, in the province of Entre Rios, Cordoba and Fraile Muerto, in the province of Cordoba, Tuyn and Laguna de los Padre, and at Salto, in Uruguay. A church was built at Rosario and completed by the gifts of friends at Buenos Ayres, among whom was General Urquiza, ex-president of the republic, and was dedicated under the ministry of the Rev. Thomas Carter in November, 1865.

In 1867 the mission employed eight men, extended into four provinces, reported 4 churches and 3 parsonages, 6 day-schools, and 4 Sunday-schools; its ministers preached in four languages; and it was represented by a semi-monthly illustrated religious newspaper, the *Estrella Matutina*, or *Morning Star*, the first periodical of the "kind ever issued in South America," which was published by Mr. John Beveridge, at Cordobà. The missions were afterwards withdrawn from the outlying stations and concentrated at the three important points, Buenos Ayres, Montevideo, and Rosario. The work among the Spanish population began to make progress in 1868, the first Spanish sermon having been preached in 1867. In 1869 the Sunday-school at Buenos Ayres had "constantly increased in members," and the Spanish congregation in the same city had for the last five or six months "been very large." This church returned, in 1870, 40 members, 25 probationers, an average congregation of 250, and 3 Sunday-schools, with an average attendance of 125. A Spanish church was also reported at Montevideo, with 35 probationers, 300 in the congregation, and Sunday-school with an average attendance of 70 pupils, and church property valued at $12,000. The Spanish work was opened at Rosario in 1871, with regular public services and a Sunday-school, which at the time of making the report for the year numbered from 15 to 25 native and Italian men and youth. Preaching was begun at Montevideo as early as 1839, and services had been held in that city at intervals since. Mr. Goodfellow visited the place in 1861, found four members there, and made arrangements to have a class organized and prayer-meetings held regularly. In 1870, besides the Spanish church, the English church in Montevideo had 18 members, a Sunday-school, with 40 scholars, and an average congregation of 40 persons. Preaching services were held regularly after 1869. Mr. Goodfellow was succeeded, in 1869, as superintendent of the mission by the Rev. Henry G. Jackson. A young men's Christian and literary association was formed at Montevideo in 1871. In 1873 the superintendent of the mission had been called upon to draft a complete school system for the municipality of Buenos Ayres, with a detailed programme, to be recommended for private schools as well as public uses. The university and the University Club at Montevideo had been opened to religious discussion, and the missionary at the station had been elected president of the club; a humane society, composed principally of influential native citizens, which resisted the practice of bull-baiting, had been organized at Rosario; and a call had been made to the missionaries to extend their work into Paraguay, the government of that country offering them a building free of rent for ten years. In 1874 the work was reinforced by the arrival of the young women sent out as missionaries by the Woman's Foreign Missionary Society. In 1876 all the departments of the work were represented as being prosecuted with vigor at all the stations. Evangelization in the interior was quietly going on, colporteurs were selling and distributing the Bible, which found such circulation that Bibles sold in Rosario are said to have reached the most remote provinces, and even Paraguay and Bolivia; the publications of the tract societies were extensively distributed; a Spanish Hymn-Book had been prepared by the superintendent of the mission; the missionary at Rosario, the Rev. Thomas B. Wood, had for the third time been appointed examiner of the public schools of the municipality; and in those schools the little gospel hymns of the mission were among the favorite "pieces sung." Five American missionaries were employed in 1876. The following table exhibits the condition of the mission in 1877:

	Buenos Ayres.	Montevideo.	Rosario.	Total.
I. Missionaries	1	1	1	3
II. Churches	1	1	1	3
III. Congregations	2	2	1	5
Average attendance:				
1. English-speaking.	270	80	55	405
2. Spanish-speaking.	200	500	......	700
Total	470	580	55	1105
IV. Members:				
English and Spanish	98	180	24	302
V. Sunday-schools	2	2	2	6
A. Members:				
*1. English and Spanish	190	290	45	525
2. All Spanish	40	140	25†	205
Total	230	430	70	730
B. Average attendance:				
1. English and Spanish	150	200	35	385
2. All Spanish	30	100	20†	150
Total	180	300	55	535
VI. Cost to the Mission Board annually	Nothing	$2200	$1800	

The Rev. Justin Spaulding was sent as a missionary to Brazil in 1836 by the Missionary Society of the Methodist Episcopal Church. He was joined in 1838 by the Rev. Daniel P. Kidder. The mission was conducted with considerable success for a few years, when it was discontinued on account of financial pressure. Missions have since been opened in the empire by other societies, the most important of which are that of the Methodist Episcopal Church South, and those of the Northern and Southern Presbyterian Churches in the United States.

The mission of the Methodist Episcopal Church South is under the superintendence of the Rev. J. E. Newman, and has stations in the district of Limeria, province of San Paolo, and Santa Barbara, where a church of 38 members has been organized among the American emigrants. Miss Annie Newman is engaged in translating Bishop McTyeire's Catechism into the Portuguese language for the use of the mission.

The Northern Presbyterian Church of the United States has a mission in Brazil, with 8 stations and several out-stations, 7 American and 4 native missionaries, 9 American and 12 native teachers, 776

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*The majority of these are natives of the country speaking both languages.

†School of the Woman's Foreign Missionary Society.

communicants, and 220 scholars in day- and boarding-schools. The Southern Presbyterian Church has stations at Campinas and Pernambuco, in Brazil, with 9 American missionaries and 4 native helpers, 5 churches, 52 native and 25 English-speaking members, a college at Campinas, and a school for girls. An independent mission has been opened by the Rev. Emanuel Vanosden at Rio Grande do Sul, in connection with which a monthly magazine in English and Portuguese is published, and an extensive circulation of Bibles and tracts is reported.

South Bend, Ind. (pop. 7206), the capital of St. Joseph County, on the Michigan Southern Railroad. In 1831, the year the town was laid out, Methodist services were introduced, the charge at that time embracing a large part of St. Joseph County. In 1833 the South Bend circuit was formed, and in 1836 the first church edifice was erected. It was a small frame building, which gave way in 1849 to a brick edifice; it was rebuilt and enlarged in 1869, and is known as the First M. E. church. In 1869-70 Michigan Street church was built, and in 1876–77 a German church was erected. The African M. E. church was organized in 1872. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	389	472	$33,000
Michigan Street	249	205	12,500
German M. E. Church	20	60	2,000
African M. E. Church	30	50	2,000

South Carolina (pop. 705,606).—The first attempt at colonization of South Carolina was made in 1562, by French Huguenots under John Ribault, but the enterprise failed. The first permanent settlement was made in 1670, by English colonists at Port Royal, and subsequently at Charleston. The Wesleys preached in Charleston about 1736, and it was visited by Pilmoor in 1773. No society, however, was formed until 1785. Bishop Asbury says, "We also sent an elder and a preacher to South Carolina. We have now 110 members in that State by the assiduity of a local preacher who lately settled there." In that year John Tunnel was sent to Charleston, and reported to the following Conference 58 members. In the same year Woolman Hickman was appointed to Georgetown, and in 1786 two districts were formed, one embracing three appointments, viz., Georgia, Broad River, and Charleston, with James Foster as elder, the other embracing Santee and Peedee, with Beverly Allen as elder. At that time there were in the different charges 595 whites and 43 colored members. The first Annual Conference was held at Charleston, March 22, 1787. The introduction of Methodism was strongly resisted. "The Episcopal Church at Charleston seized Whitefield, tried and virtually excommunicated this man of God simply for offering extemporaneous prayer; the gentry of the city dragged the devout Dougherty from the church-door and drenched him at the street pump." Notwithstanding this opposition, Asbury, with the pioneer preachers, successfully planted Methodism at various points. In Charleston, the church had scarcely been securely founded before Mr. Hammett, a Wesleyan missionary from the West Indies, sowed discord. The church was sold to the Episcopalians, and only repossessed through the forms of law. In 1802 the work assumed permanent shape, and the South Carolina Conference was formed, embracing 22 appointments, with a membership of 6979 whites and 2303 colored. In 1810 the church had enlarged to 74 preachers, and 17,788 white and 8208 colored members. The Conference then, however, embraced four States. In South Carolina proper there were 9059 whites and 4947 colored members. The early Conferences were generally held at Charleston, and the church gradually acquired strength. In 1830 Georgia and Florida Conferences were set off as independent bodies. As early as 1831 the Conference recommended missions, Sabbath-school, Bible, and tract societies; and in 1834 Cokesbury Seminary was inaugurated. In 1829 a remarkable work broke out through the influence of colored evangelists, who penetrated the plantations north of Charleston and preached to the colored people. Dr. William Capers, subsequently bishop, being applied to, consented to go as a missionary, and accompanied by an old colored minister entered on this grand work, by the influence of which multiplied thousands of colored people were gathered into the church. Many of these missions were sustained until the close of the war, in 1865. In 1840 the membership in the State amounted to 27,338 white and 28,031 colored. The *Southern Christian Advocate* and a book-room at Charleston were established, and became auxiliaries in the great work. Wofford College, Columbia, Spartansburg, the Carolina, and the Davenport Female College were also commenced. In 1845 the Methodists of South Carolina adhered to the Church South, and it remained the only organization until after the close of the Civil War. Notwithstanding the disasters of the war, the Methodist Church South steadily advanced, and was never so prosperous as during the time immediately subsequent to the war. The statistics show the largest increase at that time, and this was the most flourishing period of the church during almost a century. The statistics in 1875 show 40,432 white members, 17,945 children under catechetical instruction, and 564 churches, with 21 domestic missions, the value of church property being $701,453. Annual Conferences have been held for ninety years, Bishop Asbury having presided for twenty-eight sessions. In addition to these statistics which show the growth of the M. E. Church South, congregations were organized at the close of the war by the M. E. Church, and subsequently an Annual Conference was formed. It has also originated the Claflin University, at Orangeburg, S. C. Its statistics for 1876 show 92 traveling and 293 local preachers, 30,541 members, chiefly colored, 11,532 Sunday-school scholars, 241 churches, valued at $188,432, and 11 parsonages, valued at $11,300. The Methodist Protestant Church reports a Conference of 9 itinerant and 11 unstationed preachers, 1075 members, and 8 churches, valued at $9775. The African M. E. Church reports 152 traveling and 571 local preachers, 52,971 members, 18,781 Sabbath-school scholars, 325 churches, valued at $138,045, and 33 parsonages, valued at $15,830. There are also a number of churches of the African Zion denomination. The church statistics, as reported in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1457	1308	491,425	$3,276,982
Baptist	518	466	190,750	688,882
Christian	2	2	200	400
Congregational	1	1	300	10,000
Episcopal	83	81	35,350	729,600
Friends	1	1	300	500
Jewish	3	3	900	91,200
Lutheran	49	44	17,900	137,450
Presbyterian	148	136	61,450	537,900
Roman Catholic	12	13	10,775	291,500
Universalist	3	2	850	58,350
Methodist	611	532	164,050	652,100

South Carolina Conference, African M. E. Church, was organized May 15, 1865. Its boundaries now include "all the State of South Carolina and the adjacent islands." At its last session, February, 1876, it stationed 152 preachers, including 10 presiding elders. It reported 52,971 members, 571 local preachers, 18,781 Sunday-school scholars, 325 churches, valued at $138,046, and 33 parsonages, valued at $15,830.

South Carolina Conference, M. E. Church, was one of the original six Conferences into which the whole territory occupied by the church was divided by the General Conference of 1796. It then included the States of South Carolina, Georgia, and the part of North Carolina south of Cape Fear River, excepting a few appointments on the branches of the Yadkin River. No special change was made in its boundaries until in 1824, when the church having extended into Florida, it was made to include East Florida and that part of North Carolina not included in the Virginia and Holston Conferences. In 1836, the North Carolina Conference being organized, that part of North Carolina then included in the Wilmington and Lincolnton districts was excepted. On the division of the M. E. Church, in 1845, this Conference adhered to the Church South. Its further history with the old boundaries is to be found in that church. By the authority of the General Conference of 1864, Bishop Baker organized a South Carolina Conference of the M. E. Church at Charleston, April 2, 1866. It was then composed of two districts, Charleston and Florida. The General Conference of 1868 fixed its boundaries so as to include the State of South Carolina and all of Florida east of Apalachicola River. By the action of the General Conference of 1872 it includes only the State of South Carolina. The statistics of the old and the new Conference may be briefly given. The first distinct report of this Conference was made in 1803, when it reported 9256 white and 2815 colored members. In December, 1844, it reported 32,306 white and 39,495 colored members, with 121 traveling and 265 local preachers. At the organization in 1866 it reported 11 traveling and 16 local preachers, 3173 members, and 1674 Sunday-school scholars. The report for 1876 is: 92 traveling and 293 local preachers, 30,541 members, 11,532 Sunday-school scholars, 241 churches, valued at $188,432, and 11 parsonages, valued at $11,300.

South Carolina Conference, M. E. Church South, was one of the original Conferences that adhered to the Church South in 1845. It was one of the largest Conferences in the church, and had at that time the largest colored membership. In 1846 it reported to the Church South 123 traveling and 278 local preachers, with 32,649 white and 40,475 colored members. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all the State of South Carolina." The latest report from this Conference (1875) is: 160 traveling and 136 local preachers, 40,382 white members and 431 colored, and 17,945 Sunday-school scholars.

South Carolina Conference, M. P. Church, "embraces the State of South Carolina, except Charleston." This appointment at present is included in the Maryland Conference. In 1877 the Conference reported 9 itinerant and 11 unstationed ministers, 1075 members, and 8 churches, valued at $9775.

Southeastern Indiana Conference, M. E. Church, was organized by the General Conference of 1852. Its territory was taken chiefly from the Indiana Conference. Its boundaries were definitely determined in 1856, so as to include all of Southeastern Indiana bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference and so much of the city of Indianapolis as was within the donation, south of Market Street and east of Meridian Street; and all the towns and societies on the line between Indiana and Southeastern Indiana Conferences. No change was made in this Conference until in 1868, when the boundary line commenced at the north end of Meridian Street, in the city of Indianapolis; thence west to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county and the National Road; thence east on the said road to the State line; and on the east by Ohio, on the south by the Ohio River, and on the west by the Indiana Conference. In 1872 a change was made in the boundary so that it should commence at the crossing of Meridian and Third Streets, in the city of Indianapolis; thence west by said Third Street to the Indianapolis and Lafayette Railroad. The rest of the boundary remained the same, with the exception of excluding Elizabeth, in Hamilton Co., O. This Conference held its first session in Rushville, Ind., Oct. 6, 1852, Bishop Baker presiding. It reported 19,367 members, with 100 traveling and 149 local preachers. In 1876 it reported 102 traveling and 137 local preachers, 36,890 members, 22,081 Sunday-school scholars, 297 churches, valued at $901,150, and 50 parsonages, valued at $57,450.

South Easton, Pa. (pop. 3167), is in Northampton County, on the south side of the Lehigh River. Methodism was introduced from Easton. It was first reported as a separate charge in 1853, when Edward Townsend was appointed to South Easton, who reported, in 1855, 86 members. Methodism has continued to prosper, and this station, in the Philadelphia Conference, reports 175 members, 564 Sunday-school scholars, and $19,500 church property.

Southerland, Silas Bruce, D.D., of the Methodist Protestant Church, was born in Prince George Co., Md., May 21, 1817. His parents were Methodists of prominence in their neighborhood. The death of his parents occurring while he was yet a boy, he removed to Harper's Ferry, Va., and engaged in the apothecary business. Finding much leisure, he read and studied unintermittingly, making encouraging progress in general literature. To this was superadded law studies for several years. Being converted in February, 1839, his purposes were changed from the law to the ministry. Immediately upon the expiration of his probation, he was licensed to preach by the Methodist Protestant Church, and in 1841 was received into the Maryland Annual Conference. Of this Conference he is still an active member, having filled the most of its prominent appointments, including a full term in the presidency, and being repeatedly honored by it with a seat in the General Conference. He was a member of the General Convention of 1867, and of the Convention of May 11, 1877.

Southern California Conference held its first session in Los Angeles, Cal., Sept. 6, 1876. The General Conference of the May preceding fixed its boundaries so as to embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the summit of the Sierra Nevada Mountains and south of Inyo County. The statistics reported at the Conference were: 27 preachers, 1457 members, 1318 Sunday-school scholars, 13 churches, valued at $40,500, and 9 parsonages, valued at $6950.

Southern German Conference was defined by the General Conference of 1876 as including the State of Texas. It reported, in 1877, 25 traveling and 12 local preachers, 1093 members, 1011 Sunday-school scholars, 23 churches, valued at $32,625, and 13 parsonages, valued at $6200.

Southern Illinois Conference, M. E. Church, was organized by the General Conference of 1852, having the following boundary lines: "Beginning at Gilead, on the Mississippi River, in Calhoun County; thence to the northwest corner of Jersey County; thence to the northeast corner of said county; thence to Honey Point; thence to Hillsborough, leaving this station in the Illinois Conference; thence east through Fayette and Effingham Counties to the northwest corner of Jasper County; thence with the north line of Jasper and Crawford Counties to the Wabash River." No changes have since been made in its boundaries. This Conference held its first session at Belleville, St. Clair Co., Oct. 27, 1852, Bishop Ames presiding. It reported 64 traveling and 239 local preachers, and 14,709 members. In 1876 this Conference reported 149 traveling and 300 local preachers, 26,297 members, 23,036 Sunday-school scholars, 320 churches, valued at $600,750, 86 parsonages, valued at $94,260. It contains within its boundaries McKendree College, which is under its patronage.

Southern University is located at Greensborough, Ala.; was chartered in 1856, and went into operation in 1859, under the control of the Alabama Conference of the M. E. Church South. It is located in a beautiful town of about 2000 inhabitants, and is situated on the Selma, Marion and Memphis Railroad. There is an excellent society and a healthful climate, and special attention is paid to the religious instruction of the students. The first chancellor was Dr. William M. Wightman, who served until his election to the episcopacy, in 1866. Prior to the late war the university possessed a capital in buildings, lands, apparatus, and libraries amounting to $100,000, and a productive capital of over $200,000. In the financial disasters of the war the endowment fund was chiefly lost, but the building, with its valuable outfit, has been preserved. The College of Liberal Arts embraces nine schools: Ancient Languages; Modern Languages; English Language and Literature; Moral Philosophy; Natural Philosophy and Astronomy; Mathematics; Chemistry, Mineralogy, and Geology; Civil Engineering; and Biblical Literature. The course of study extends through five years, and is comprehensive and thorough. There are also colleges of Medicine and Law, which each have an able faculty. In the College of Liberal Arts, Rev. L. M. Smith, A.M., D.D., is chancellor, and Professor of Mental and Moral Science and Biblical Literature; Rev. John S. Moore, A.M., Mathematics; Rev. I. S. Hopkins, A.M., M.D., Natural Science; Rev. J. Lewis, Jr., A.M., English Language and Literature; C. M. Verdel, A.M., Ancient Languages and Literature; C. A. Grote, A.M., Modern Languages and Literature; A. W. Smith, A.M., Preparatory Department.

South Georgia Conference, M. E. Church South.—Until 1866 the State of Georgia was embraced in the Georgia Conference; and for a history of the old Georgia Conference, see NORTH GEORGIA CONFERENCE. At the General Conference in 1866 the State was divided into the North and South Georgia Conferences. It held its first session in 1867, and reported 110 traveling and 216 local preachers, 19,626 white members and 6917 colored, 206 white Sunday-schools and 15 colored, 9003 white Sunday-school scholars and 1046 colored. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of the State of Georgia lying south of the southern line of the North Georgia Conference, and the town of Girard, in Alabama." The latest report (1875) is: 127 traveling and 221 local preachers, 29,304 white members, and 12,332 Sunday-school scholars.

South Illinois Conference, M. P. Church, "embraces all that portion of the State of Illinois lying south of the Great Western Railroad." It reported, in 1877, 24 preachers, 2048 members, and $25,000 church property.

South Kansas Conference.—The territory now embraced in this Conference was included, until 1872, in the Kansas Conference. The territory was so large that the Conference requested a division, and the General Conference of 1872 gave it power to divide should it judge best, and should the presiding bishop concur. By a vote of the Kansas Conference in 1873, and by the concurrence of the bishop, the division was ordered. The South Kansas Conference held its first session at Fort Scott, March 11, 1874, Bishop Andrews presiding. The statistics reported were: 90 traveling preachers, 12,721 members, 8206 Sunday-school scholars, 43 churches, valued at $97,800, and 41 parsonages, valued at $27,945. The General Conference of 1876 defined its boundaries so as to "embrace that portion of the State of Kansas not included in the Kansas Conference, and so much of the Indian Territory as lies north of the 30th parallel of north latitude." The reports in 1876 show 101 traveling preachers, 14,392 members, 9202 Sunday-school scholars, 47 churches, valued at $114,500, and 47 parsonages, valued at $28,200. The Baker University, located at Baldwin City, is now included within the bounds of this Conference, though it lies near the border, and is under the joint patronage of the Kansas and South Kansas Conferences.

Southwestern Christian Advocate is an official journal of the Methodist Episcopal Church, published in New Orleans. It was established as a private enterprise in 1873, with Rev. J. C. Hartzell, B.D., as editor and proprietor. It was made an official journal by the General Conference of 1876, and is published by Nelson & Phillips, New York. Rev. H. R. Revels, D.D., was elected editor in 1876, but did not accept, and Rev. J. C. Hartzell, B.D., was elected to the vacancy, and is now (1877) the editor.

Southwest German Conference was organized in 1864, and was composed of the German work which had formerly been connected with the Illinois, Southern Illinois, and Kansas Conferences and the German district of Upper Iowa Conference. Its first session was held at St. Louis, Bishop Janes presiding, and presented the following statistics: 77 itinerant and 87 local preachers, 6084 members, 4245 Sunday-school scholars, 109 churches, valued at $171,050, and 40 parsonages, valued at $23,860. Its boundaries remain the same as when organized. Its statistics for 1877 are: 133 traveling and 150 local preachers, 10,864 members, 10,026 Sunday-school scholars, 177 churches, valued at $428,194, and 77 parsonages, valued at $73,125.

Southwest Missouri Conference, M. E. Church South, was organized by the General Conference of 1874, and it took the place and part of the territory of the West St. Louis Conference, which then disappears from the minutes as a Conference. It held its first session at Lexington, Sept. 30, 1874, Bishop Keener presiding. The General Conference fixed its boundaries so as to "include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference." The Conference of 1875 reported 73 traveling and 112 local preachers, 13,931 white members and 20 colored, and 4063 Sunday-school scholars.

Spain, Methodist Missions in.—The kingdom of Spain has an area of 195,774 square miles, and had a population in 1870 of 16,835,500. It has always been among the states most devoted to the maintenance of the Papal power and prerogatives, and its sovereign has, since the title was given to Isabella of Castile, in the fifteenth century, recorded as among the chief of his titles that of "the Catholic." Previous to the revolution of 1868, the exercise, even the profession by a Spaniard of any other religion than the Roman Catholic was regarded and punished as a crime. The revolution swept away the old intolerant laws, and the constitution of the Spanish republic established freedom of religion. The law of religious freedom was continued, with some modifications, under the reign of King Amadeus, 1870 to 1873. The restoration of the Bourbon dynasty under Alfonso XII., in 1874, brought back into power the party of intolerance, and the course of the government has been since marked by a disposition and by efforts to restrict the liberty which had been gained after the revolution. Laws have been passed confining Protestant worship to the interior of the buildings used as churches or school-rooms, and prohibiting all out-of-door or public demonstrations. Under the head of public demonstrations, the posting at the doors of churches of signs conspicuously announcing the hours of worship and loud singing have been declared by some officers to be prohibited. The Protestant schools, especially those of the Wesleyans at Port Mahon, in the Balearic Islands, have been interfered with and interrupted. Nevertheless, Protestantism appears to have gained a firm footing in Spain, and to be spreading, and is probably destined to become a permanent feature of the life of the nation.

The town and fortress of Gibraltar belong to Great Britain. Gibraltar appears on the list of Wesleyan stations as early as 1799; and a mission was regularly established there in 1808, and was made the basis from which efforts were made from time to time to preach in the surrounding Spanish towns and districts. It was impossible for these efforts to have any definite importance or to contribute to the building up of churches, for whenever they became prominent enough to attract attention they were repressed. The mission at Gibraltar was conducted steadily and actively, with preaching generally in the Spanish and English languages, and schools for both nationalities. In 1841 the mission reported 2 principal stations, 2 missionaries,—one for the Spanish and one for the English population,—and 2 other salaried teachers, 93 members, and 214 pupils in the English and Spanish schools. In 1854 the gospel was preached at Gibraltar in both English and Spanish, and of the 250 children in the schools, 224 were Spanish. In 1862 an agent of the Wesleyan Missionary Society visited Lisbon (Portugal), Madrid, and Gibraltar, and paid two visits to Cadiz. At the latter place he discovered some remaining fruits of former labors of Wesleyan missionaries, and was encouraged to make additional efforts. He was, however, compelled in the following year, by official intolerance, to give up the work among Spaniards and confine himself to his own countrymen. The report for 1865 mentioned a persecution of the Wesleyan adherents at Cadiz. The work in the Spanish department was continued at Gibraltar, and favorable progress was reported of it in the following years. In 1871, the revolution having intervened, an agent was reported as engaged at Barcelona, in educational, literary, and evangelistic efforts, with some success. In 1872 a new school was opened at Port Mahon, on the island of Minorca, under favorable auspices. In 1876 the mission reported three stations in Spain, at Gibraltar, Barcelona, and Port Mahon, and one at Oporto, in Portugal, with statistics of which the following is a summary for the stations in Spain; number of chapels, 1; of other preaching-places, 9; of missionaries and assistants, 2; of local preachers, 12; of members, 161; of persons on trial, 28; of Sunday-schools, 4, with 24 teachers and 165 scholars; of day-schools, 9, with 28 teachers and 829 scholars; of attendants on worship, 940. The work at Gibraltar is partly English and partly Spanish; that at Port Mahon is Spanish.

Spanish Language and Missionary Literature.—The Spanish language is derived from the Roman language, a tongue which grew up in Spain out of an intermixture of Latin, Celtic, Gothic, and other elements after Roman rule ceased in the country. It is rich in expressive terms, and is among the most euphonious of modern languages. It possesses a literature of considerable merit and diversity, the growth of several centuries. It is spoken in the kingdom of Spain and its colonies, including the island of Cuba, in all of South America except the empire of Brazil, in Central America and Mexico, and is still the vernacular of a part of the inhabitants of the Southwestern United States, California, and the Territories of New Mexico and Arizona. The importance of the Spanish language to American missionary enterprises in particular, may be judged from the fact that it is estimated that there are thirty-two millions of Spanish-speaking people in the Western hemisphere.

Methodist missionary work among Spanish people did not really begin till 1867. The Wesleyans were not permitted to carry on their operations at any point under the jurisdiction of the Spanish government until after the Revolution of 1868. The first Methodist sermon in Spanish at Buenos Ayres, South America, was preached in 1867; and the Methodist Episcopal missions in Mexico were not started till several years afterwards. The first Spanish evangelical periodical ever issued in South America was the *Estrella Matutina*, or *Morning Star*, which was started in connection with the Methodist Episcopal mission at Cordoba, in the Argentine Republic, by Mr. John Beveridge, in 1867. For several years afterwards, the missionaries depended chiefly upon the publications of the London religious and the American Tract Societies for their Spanish books. In 1874, Dr. Butler, of the Methodist Episcopal mission in Mexico, mentioned the need of Spanish books as among the principal wants of the mission. In October of the same year a printing-press, with all the needful appurtenances, was sent to Mexico by the Tract Society of the Methodist Episcopal Church, and was immediately set to work to supply the want. In November, 1875, Dr. Butler reported that the issues of the mission press since January of the same year had been 62,000 tracts, books, hand-bills, etc., including about 900,000 pages, and that several important standard Methodist works were in the course of publication. The books had passed into the hands of all classes of the people, including the president of the republic, but had been circulated principally among the masses. The stock of the printing establishment was enlarged during the year to triple its former value, without taking into account the value of the premises containing it. Seventy-two thousand copies, equal to 750,000 pages, of publications were issued in 1876. Among the publications were the "Berean Lesson Leaves," of which 1000 pages a month were issued in Spanish, and for which orders were received from the superintendent of the Wesleyan missions in Hŏnduras, and from the persons in charge of the mission in Barcelona, Spain. The *Abogado Cristiano Ilustrado*, an illustrated evangelical monthly periodical of eight pages, in the style of the illustrated papers of England and the United States, was begun in April, 1877. Among the works published by the establishment are such tracts as "Robert the Cabin Boy," "The Dairyman's Daughter," "Bravery and Happy Death of James," "Doing Nothing," "The Neglected Letter," "Reply to a Catholic Priest," "What do Protestants Believe?" evangelical hymns, baptismal and marriage certificates, the First and Second Catechisms, the Doctrines, Rules, and Ritual of the Methodist Episcopal Church, Wesley's sermons on "The Fall of Man," "Salvation by Faith," and "Awake, thou that Sleepest," Binney's "Theological Compend," Alden's "Outlines of Christian Evidences," Hurst's "Outlines of Church History," "Lavaleye's "Protestantism and Catholicism," and the "Berean Lessons." The "Life of Carvosso," "What Must I do to be Saved?" by Bishop Peck, the Discipline, and the "Life of Earnest Richmond," were in press in July, 1877; and at the same time the "Life of Wesley," by Watson, Wesley's "Plain Account of Christian Perfection," Fletcher's "Appeal and Address," "Wesley's Sermons," "The Mission of the Spirit," by the Rev. L. R. Dunn, D.D., the "Life of Hester Ann Rodgers," "The Life of Bramwell," "Spiritual Struggles of a Roman Catholic," by Beaudry, Dr. Nast's "Introduction to our Gospel Records," a Methodist Hymn-Book, containing about 180 hymns, and other works were in preparation. A weekly religious journal, called *El Evangelista*, was begun by the Rev. Thomas B. Wood, at Montevideo, on the 1st day of September, 1877.

Señor Francisco Vallayes, a convert of the mission of the Methodist Episcopal Church South and a student at Vanderbilt University, was engaged in 1876 upon a translation of Wesley's Sermons into Spanish.

The following works in Spanish are published by the Wesleyan Missionary Society: "Los cuatro Evangelios traducidos del Griego al Español, é ilustrados, con Notas," por Don G. H. Rule (The Four Gospels, translated from the Greek into Spanish. Illustrated, with Notes, by the Rev. W. H. Rule), Gibraltar, 1841; "Ensayo sobre la divina Autoridad del Nuevo Testamento," por David Bogue (Essay on the Divine Authority of the New Testament, by David Bogue), Gibraltar, 1838; "Pensamientos sobre el Papismo," por el Rev. G. Nevins, D.D., y por el Rev. G. H. Rule (Thoughts on Papism, by the Rev. G. Nevins, D.D., and the Rev. W. H. Rule); "Breves Observaciones acerca la Institucion, Obligaciones, y Beneficios del Domingo," por Don José Juan Gumey y el Rev. G. H. Rule (Brief Observations concerning the Institution, Obligations, and Benefits of the Sabbath, by J. J. Gumey and the Rev. W. H. Rule); "El Romanismo, Enemigo de la Santa Biblia," obrita escrita en Inglés por el Rev. T. H. Horne, M.A., y traducida al Español por el Rev. G. H. Rule (Romanism an Enemy of the Holy Bible, originally written in English by the Rev. T. H. Horne, M.A., and translated into Spanish by the Rev. W. H. Rule). An account of the "Mission to Gibraltar," in English, by the Rev. W. H. Rule, is also published by the society.

Spanish Missions in the United States.—Under the head of Spanish missions in the United States may be classed the early attempts of the Methodist Episcopal Church to establish missions in New Mexico, the Spanish department of the present missions in New Mexico and Arizona, and the Cuban mission at Key West, Fla., of the Methodist Episcopal Church South. An account of the latter mission is given in connection with the account of the work of the Methodist Episcopal Church South in Mexico. The Rev. E. G. Nicholson went to Santa Fé, New Mexico, about 1850, and collected there a congregation composed wholly of Americans residing in the place or connected with the army. The headquarters of the army having afterwards been removed from Santa Fé, the congregation was reduced, and Mr. Nicholson returned home. He was sent back under the direction of the Missionary Society of the Methodist Episcopal Church in 1853, with Mr. W. Hansen, of the Swedish mission in New York, as his assistant. Benigno Cardenas, a converted Roman Catholic priest, was engaged as a second assistant. The party reached Santa Fé on the 10th of November, 1853, and Señor Cardenas preached his first sermon as a Protestant on the 20th of the same month, when also the first baptisms took place. At the end of about a year Messrs. Nicholson and Hansen returned to the States, and reported unfavorably of the prospects of the work, while Señor Cardenas remained at Santa Fé laboring with some success. The Rev. D. D. Lore was sent out to survey the field in 1854. His first reports were discouraging, the later ones were more favorable, but not yet assuring. No progress was made in the New Mexican work for several years afterwards. In 1865 the constitution of the Methodist Episcopal Missionary Society was changed so as to create a third class of missions, to be designated as *Missions in the United States and Territories not included within the bounds of any Annual Conference.* The new class was intended to embrace the missions in the Territories, including those in the Territories of New Mexico and Idaho, and also the missions in the States whose citizens had been engaged in the War of the Rebellion. Under the head of missions of the new class the names of Arizona and New Mexico appeared in the schedule of annual appropriations, but no reports were made from those fields until 1872, when the Rev. Thomas Harwood and the Rev. J. Steele returned three stations as organized at La Junta, Ciruelita, and Peralta, in New Mexico, with 1 native helper, 68 members, 1 Sunday-school, with 70 scholars, and church and school property valued at $12,500. In 1873 nine stations were reported in New Mexico, with 6 missionaries and helpers, a prosperous school at La Junta, 15 American and 100 Mexican members and probationers, and 7 Sunday-schools, with 160 scholars. The work has since grown steadily. The report for 1876 stated that the school at La Junta had "from the beginning been a success," and bade fair to become a power for good in the land, and that, with the other schools which had been opened or were to be opened, the mission would soon have 5 schools, with about 125 scholars. The following is a summary of the statistics of the mission for 1876. The work is partly English:

Stations.	Members.	Probationers.	Churches.	Probable Value of Churches.
La Junta	12	2	1	$4,000
Ciruelita	20	5	1	1,000
Cimarron, Elizabethtown, and Vermejo.	8	....	1	2,000
Peralta	63	11	1	3,000
Manzana	14	4	....	....
Socorro	30	4	1	500
Valverde	12	2	....	....
Polonias	15	...	....	....
Las Cruces	...	...	....	....
Silver City	...	...	....	....
Total	173	28	5	$10,500

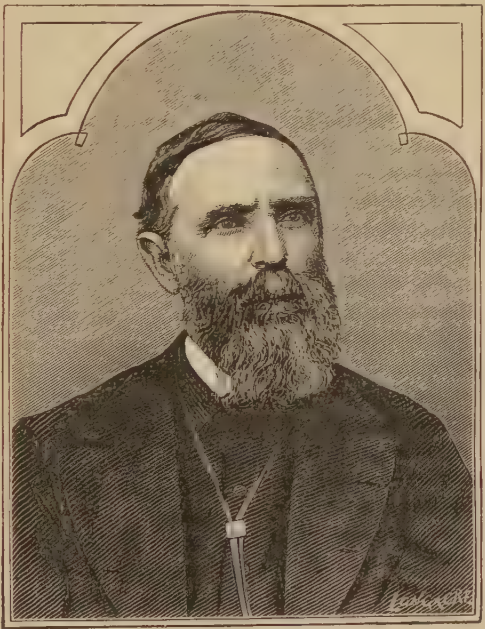
Total number of parsonages, 5; probable value of the same, $20,600; number of day-schools, 5, with 156 scholars; number of Sunday-schools, 11, one at each of the stations, two at Cimarron, with 26 teachers and 244 scholars; total amount of contributions for missions, $53.50; for church extension, $34; for Sunday-schools, $3; for the Bible Society, $4; for church improvement, $2515.45. Of the ten preachers at work in the Territory, five are Americans and five natives.

The Rev. G. A. Reeder reported from Prescott, Arizona, in 1872, that there was not a church finished in the Territory by any Protestant denomination, and only one had been begun, so far as he could learn, and that he had not met there with one living member of the Methodist Episcopal Church. The work which has grown up in the Territory has been carried on among a mixed population of whites and Indians, of which only a part are Spanish. In 1873, Mr. Reeder made a report concerning the tours of observation which he had made during the year, and which had resulted in preparations being made to start churches at Tucson, Prescott, Wickenham, and Ehrenburgh, Phenix, Florence, and Yuma. In 1874 a church had been begun at Prescott, three traveling preachers and one local preacher were employed, and 13 members, 8 probationers, 4 Sunday-schools, with 100 scholars, including whites and Pima Indians, and an average attendance of 60 scholars were reported. The first Quarterly Meeting Conference in the Territory was organized in November of the same year, at the Tampee settlement, on Salt River. Mr. Reeder resigned the superintendency of the mission in 1875, leaving on its books the names of 46 members and probationers. During his two years of service he had, according to his statement, held 5 protracted meetings and 1 camp-meeting, preached 422 sermons, and traveled 14,000 miles. The mission reported, in 1875, 3 missionaries, 46 members, and 4 Sunday-schools, with 100 scholars.

Sparks, George W., Esq., of Wilmington, Del., was an active merchant, and has been for many years engaged in banking. He early became a member of the M. E. Church; occupied official positions in the St. Paul's church for a number of years, and was among the number who took an active part in the erection of Grace church, Wilmington, to the interests of which, as well as to those of the general church, he is ardently attached. He takes a deep interest in the missionary cause.

Spaulding, W. J., Ph. D., president of Iowa Wesleyan University, was born in Newark, N. Y., April 18, 1827. At the age of twenty he embraced religion and united with the M. E. Church. Feeling that he was called to preach, he pursued a preparatory course at the Albion Seminary, and entered the Indiana Asbury University in 1850, graduating in 1854. The same year he was admitted on trial in the Indiana Conference, and in 1856 was elected to the chair of Greek in the Iowa Wesleyan University. In 1861 he was transferred to the chair of Mental and Moral Science, and served as vice-president and acting president of the institution. In 1864 he resigned his membership to engage in the regular work of the ministry, and was transferred to the Indiana Conference; but in 1870 he returned to the Iowa Conference, and in 1875 was appointed to the chair of Philosophy and Moral Science, and the following year was elected president of the university, which position (1877) he still holds.

REV. W. J. SPAULDING, PH.D.



REV. JOHN F. SPENCE, D.D.

Spence, John F., D.D., president of the East Tennessee Wesleyan University, was admitted into the Cincinnati Conference in 1853. After filling various appointments in the Conference he became, in 1862, chaplain in the army, in which position he remained until the close of the war. In 1865 he was transferred to the Holston Conference, and succeeded in raising money in the North to purchase the grounds and buildings for the institution at Athens. He was then stationed in Knoxville. Subsequently he became presiding elder of the district, and in 1875 was elected president of the institution, where he still (1879) remains.

Spencer, Robert O., a distinguished minister of the Ohio Conference, was born in 1806. At the age of eighteen he joined the Ohio Conference and continued to travel for fifty years, filling many of the most important appointments in the Conference. He was instrumental in a great revival among the students of the Ohio University, which resulted in the conversion of such men as Bishop Ames, Drs. J. M. Trimble, and H. J. Clark. He was a man of great modesty, unflinching integrity, and unwearied diligence. He was deeply pious, and devoted much of his time to private prayer and to diligent study, and was unswerving in his attachment to the doctrines and economy of the church.

Sprague, Seth, Sr., an early abolitionist of Duxbury, Mass., was an associate of Wm. Lloyd Garrison when he was most unpopular in Boston. He was an intimate friend of Orange Scott, whom he followed out of the M. E. Church, and became a life-long supporter of the "Wesleyan" Church, to which, as in former church relations, he devoted freely time, talent, and treasure. No gathering of the friends of the slave in Boston was unattended by this venerable patriarch, whose thin locks, bent form, flashing eye, and ringing words were always welcome. He was a Democrat in politics in 1840, and the rival candidate to his son Seth, who was a Whig, whom he defeated by a handsome majority when running for the legislature. The pleasure of the father was scarcely equal to the pride of the son at the result.

Springer, Cornelius, a distinguished minister of the M. P. Church, was born near Wilmington, Del., Dec. 29, 1790. In 1808 he was converted and joined the M. E. Church, and at the age of twenty-one engaged in school-teaching. In the War of 1812 he served as lieutenant of a company, and acquitted himself with distinction. In 1816 he left a position in the academy at Putnam, O., to enter the itinerant ministry in the M. E. Church, in which he continued about thirteen years. He was one among the earliest of those who sought a change in the government of the church, and in 1822–23 wrote a series of articles, which were published in the *Wesleyan Repository*. When his associates in the controversy were expelled from the church he felt himself bound to go with them, and became one of the founders of the Methodist Protestant Church. After filling various prominent appointments he was elected editor of *The Methodist Protestant*, a semi-monthly paper devoted to the interests of the church. In July, 1839, he commenced on his farm, near Zanesville, the publication of the *Western Recorder*, a weekly paper, authorized by the Pittsburgh Conference. After six years in this position he found his eye-sight injured, and he was compelled to withdraw to private life. After his retirement until his death he was chiefly engaged in the management of his beautiful farm. His name will be held in reverential remembrance by the church, in which he was both a pillar and an ornament.

Springfield, Ill. (pop. 17,364), is the capital of the State, and is situated on the border of a beautiful prairie, near the Sangamon River. As early as 1824 Methodist services had been introduced and a small society was organized. In 1825–26 the first M. E. church, a plain structure, was erected under the superintendence of Peter Cartwright, and was for many years the only house of worship. A second church was built, but being involved in debt was sold. A camp-meeting held in 1829–30 greatly strengthened Methodism throughout this region of country, and led a few years after to the erection of a more commodious edifice. In 1857 there were reported 256 members, 250 Sunday-school scholars, and $20,500 church property. Since that period a second church has been erected; and the German population have also built a house of worship. The African M. E. Church has a strong organization. This city is in the Illinois Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	345	380	$30,000
Second Church	181	150	10,000
German M. E. Church	38	60	4,000
African M. E. Church	218	100	7,000

Springfield, Mass. (pop. 26,703), is one of the old cities of New England, having been settled in 1635. Bishop Asbury visited it July 15, 1791, and makes the following entry in his journal: "At six o'clock I delivered a discourse in Mr. C——'s house on the text, ''Tis time to seek the Lord, till he come and rain righteousness upon you.' The people were a little moved, and one person was under deep conviction. This place is a haunt of soldiery, the armory being moved here. There appears to be very little religion among the inhabitants." It does not appear in the minutes of the M. E. Church until 1819, when Daniel Dorchester was pastor, who reported 77 members. The church continued to grow, and in 1857 there were two stations, having an aggregate of 386 members, 386 Sunday-school scholars, and church property valued at $195,000. Since that period Methodism has increased with the growth of the city. It is in the New England Conference, and reports for 1876 the following statistics

Churches.	Members.	S. S. Scholars.	Ch. Property.
Florence Street	360	387	$32,000
Grace Church	244	232	75,000
State Street	220	250	90,000
Trinity	610	622	85,000

Springfield, Mo. (pop. 5555), is the capital of Greene County, and is situated on a branch of the Missouri and Pacific Railroad. Methodist services were introduced in 1831, by J. H. Slavens; and the first church was erected in 1843. In 1845 it adhered to the Church South, and so remained. The present M. E. Church South was erected in 1858. After the close of the Civil War the M. E. Church built an edifice in 1868. A Colored Church South was organized in 1865, and a building erected in 1873. The African M. E. Church was organized in 1872, and erected a church in 1876. The city is in the St. Louis Conference, and has the following statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1868	M. E. Church	220	138	$8,000
1858	M. E. Church South	160	125	10,000
1876	African M. E. Church	101	54	1,800
1873	Colored Church South	......	......	....

Springfield, O. (pop. 12,652), the capital of Clark County, is situated on a fork of Mad River, on the Dayton and Michigan Railroad. The M. E. Church has sustained in this place for many years a seminary of learning, and *The Methodist Recorder*, the organ of the Methodist Protestant Church, was published in this city prior to its removal to Pittsburgh. The town was visited by Bishop Asbury as early as 1809, when he preached to a congregation of about 400. He preached again in 1811, in a private house, as no Methodist church had yet been erected. Springfield circuit was organized in 1832, but not until several years afterwards was the station formed as a separate work. The Methodist Protestants have a church in this place, and the African M. E. Church has a strong society. It is in the Cincinnati Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Central Church	595	400	$33,000
High Street	294	207	40,000
African M. E. Church	203	200	16,500
Methodist Protestant	.....	......	....

Squance, Thomas Hall, an English Wesleyan minister, sailed with Dr. Coke in 1813, and labored with zeal and success in Ceylon until 1822, when the state of his health compelled him to return to England. For forty years he continued to exercise a faithful and laborious ministry. He slept in Jesus in 1868,—in the seventy-ninth year of his age and the fifty-sixth of his ministry.

Stamford, Conn. (pop. 9714), is a beautiful city 32 miles from New York, on the New York and New Haven Railroad. Methodism was early introduced into this section of Connecticut, but in the village of Stamford it had not made much progress until within the last twenty-five years. In addition to the principal church there is now a mission station at Waterside. The statistics for 1876 are: 533 members, 275 Sunday-school scholars, and $65,500 church property.

Stamp, Wm. W., D.D., an eminent English Wesleyan minister, was engaged in the active duties of the ministry for the long period of forty-nine years. He was highly valued as a Christian minister and as a firm friend; wise in counsel, his brethren elected him as the president of the Conference in 1860. In 1873 he retired from public duty, and died suddenly on New Year's Day, in 1877.

Stanley, T. W., of the Ohio Conference, was born in Lancaster, O., in 1833, and was converted at nine years of age. In 1853 he graduated from the Ohio Wesleyan University, and joined the Ohio Conference of the M. E. Church in 1857. He has filled a number of prominent appointments of the Conference, and was elected secretary of his Conference in 1868, which place he has filled at each succeeding session. In 1876 he was a delegate to the General Conference.

ANTHONY BUTLER STARK, A.M., LL.D.

Stark, Anthony Butler, A.M., LL.D., president of Logan Female College, Ky., was born July 13, 1832, in Robertson Co., Tenn. He graduated with distinction at Cumberland College, Princeton, Ky., and entered upon the profession of teaching. He has contributed many articles to the quarterlies and monthlies of the country. At one time he edited at Nashville *The Home Monthly*, until the General Conference of the M. E. Church South ordered the publication of a monthly by the church, when he returned to his profession of teacher, and became president of Corana Female College, at Lebanon, Tenn., and subsequently accepted his present position. He has given great prominence to the study of the English language, and has written and read before various associations able papers on that subject. He delivered at Vanderbilt University a lecture on surnames, which was requested for publication, and also a lecture on the story of the English Bible, which is being published in *The Sunday-School Magazine*, at Nashville. He is earnestly devoted to the Sunday-school cause, and to other interests of the church, which he serves as an intelligent layman, and has been elected as a member of the ensuing General Conference of the M. E. Church South. He was also elected, in 1877, a member of the American Philological Association.

Staten Island lies adjacent to the coast of New Jersey, from which it is separated by only a narrow inlet, but it is a part of the State of New York. It was early visited by the Methodist pioneers. The first church was built at Woodrow, in 1787, which was replaced by the present church, on the same site, in 1843. There are tombs in the yard dated as far back as 1767, belonging to some of the old families of French Protestant refugees. They early became interested in the pioneer preachers, and many of their descendants have become prominent in the church. Two local preachers, Cole and Price, helped to fill the pulpit on the two weeks' circuit established some forty-six years ago. The progress of the church has far excelled the progress of population. Within a circle of four miles, having Woodrow for its centre, there are Woodrow, Bethel, St. Paul's, St. Mark's, St. John's, and a colored congregation.

Station.—This term is used in Methodism, and signifies a single church supplied by a pastor. It is used in distinction from circuits, where a number of appointments are united in one pastoral charge. In British Methodism the pastoral work is generally arranged in circuits, which embrace several important churches; but in the United States the larger churches are generally separated from each other, and are known in the appointments as stations.

Stationing Committee (English Wesleyan).—In Mr. Wesley's time all power over the societies rested with himself. After his death it was resolved that each district committee should elect one of its number to be its representative in the stationing committee, whose duty was to make a rough draft of stations to be presented to the Conference for revision. This has been prepared during the week preceding the opening of Conference. The committee meets again, after receiving reports from the different circuits, and presents a second draft.

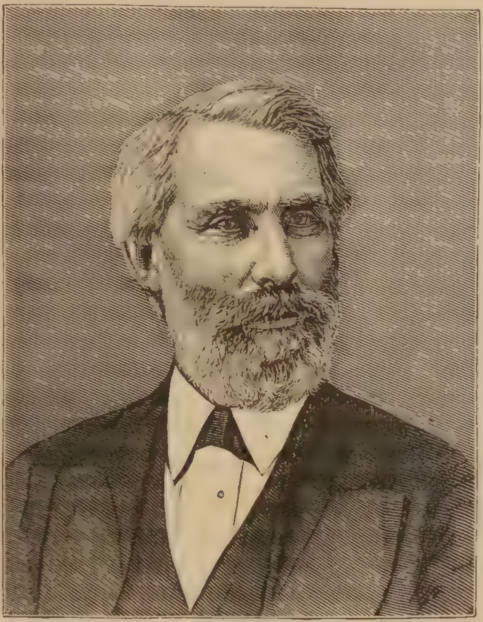
After this the chairmen of the several districts are appointed. Still, numerous changes are often made, the discussion respecting them being in the open Conference. When the final draft is made out and passed, there can be no further change. The whole is confirmed by the vote of the legal hundred.

Statistics.—No provision was made among the early Methodists in England for reporting the number of members in the societies. Mr. Wesley had a thorough knowledge of the work by visiting almost every society. As their members increased, however, it became necessary to have more definite reports, and in 1766 we find the first return of the number of members in the English minutes, and those were quite imperfect. From that time forward the number of members was annually returned, distinguishing between those in full connection and those on probation, and were the only statistics reported for many years. At the establishment of Methodism in America, the same plan of report was adopted, and the only addition made was returning the number of white members and the number of colored members separately. This practice was continued in the M. E. Church until 1856, since which period no distinction has been made in the reports. In the M. E. Church South the practice is still continued. In 1856 the General Conference of the M. E. Church required a more full report, and since that time the numbers of members and probationers, baptisms, deaths, local preachers, churches and their estimated value, parsonages and their estimated value, the amounts collected for missions, Sunday-schools, church extension, Freedman's Aid Society, and the number of Sunday-schools, teachers, scholars, volumes in library, and collections for the Sunday-School Union, are annually reported from each station, and are published in the minutes of the Conference. In addition to this, there are fuller statistics, for Sunday-schools, reported for the benefit of the Sunday-School Union; and each Conference also reports the claims and receipts of preachers, embracing what has been paid to pastors, presiding elders, and to the episcopal fund. These are published in detail in the Conference minutes, but the most of these items are not inserted in the general minutes. The minutes also contain the preachers on trial, their classification in the course of studies, ordinations, those who are supernumerary and superannuated, the locations, withdrawals, deaths, transfers, etc. There is no branch of the Christian church which makes more full and accurate reports than do the Methodist Episcopal Churches. The superintendent of the United States census in his report bears this testimony in reference to the accuracy of the reports: "Foremost among these is the Methodist Church, which, by reason of its episcopal form of government, and its scheme of changing periodically the pastors of the churches, is always in possession of, as nearly as it would be possible to effect, the true condition of its organization in all parts of the country to a late date." What is said of the Methodist Episcopal Church is also true of the Methodist Episcopal Church South. It has not adopted, however, so full a report for its general minutes, but many of its Annual Conferences make very detailed reports. The reports in the non-episcopal Methodist Churches in the United States are not so perfect, from the fact that there are no general officers charged with this work, and it is oftentimes neglected by the local authorities. It is secured only in the episcopal churches by the presence and supervision of the bishops, who report for publication these various items. The reports, however, of the Wesleyans in England, and of the Methodist Church in Canada, are very full.

Staunton, Va. (pop. 5120), the capital of Augusta County, is situated on the Chesapeake and Ohio Railroad. Bishop Asbury visited it in 1793, and speaks of it as being to him a very unpleasant place. In 1808 he made another visit and ordained two deacons. Staunton circuit was organized in 1806, with Noah Fidler in charge, and reported the next year 297 members. Being in the Baltimore Conference, it remained in connection with the M. E. Church at the division of 1845; but an M. E. Church South was also organized. In 1861 the chief part of the society became independent of the M. E. Church, and ultimately united with the M. E. Church South. It is in the Virginia Conference, and the colored M. E. Church has 118 members, 140 Sunday-school scholars, and $12,000 church property. The Church South has 349 members, 488 Sunday-school scholars, and $12,000 church property.

Steele, Daniel, D.D., late vice-president of Syracuse University, was born in Windham, N. Y., Oct. 5, 1824. He was graduated from Wesleyan University in 1848, and served for two years afterwards as tutor in that institution. He joined the New England Conference of the Methodist Episcopal Church in 1849, and served in pastoral work till 1862, when he was elected Professor of Ancient Languages in Genesee College. From 1869 to 1871 he served as acting president of the college, and in the latter year, upon the incorporation of Genesee College with Syracuse University, became vice-president of the university. He retired from the university in 1872, and engaged in pastoral work in the New England Conference of the M. E. Church.

Steele, George McKendree, D.D., president of Lawrence University, was born in Strafford, Vt., April 13, 1823. He was graduated from Wesleyan University in 1850, and in the same year taught mathematics and the Latin language at the Wesleyan Academy, Wilbraham, Mass. He joined the New England Conference of the Methodist Episcopal Church in 1853, and was engaged in pastoral work till 1865, when he was chosen president of Lawrence University. He was a member of the Board of Visitors to the United States Naval Academy at Annapolis, Md., in 1871, and was a member of the General Conference of the Methodist Episcopal Church in 1868 and 1872. He has contributed articles to the *Methodist Quarterly Review*, the *Christian Examiner*, the *North American Review*, and other periodicals.



REV. GEORGE M'KENDREE STEELE, D.D.

Stephens, John, an English Wesleyan preacher, was engaged in the ministry from 1792 until 1841, when he died. In 1827 he was president of the Conference.

Stephenson, T. B., B.A., an English Wesleyan preacher, commenced his ministry in 1860. After some successful years in circuit work his heart yearned after the outcast and destitute children of London. Commencing on a small scale, he gradually developed the institution now known as "The Children's Home," which has been described among the "educational institutions." Mr. Stephenson is set apart by the Conference for this work, to which he evidently has a divine call. He also engages largely in revival services, in which he is made very useful.

Sterling, Ill. (pop. 3998), is in Whitesides County, on the Chicago and Iowa Railroad. It appears in the minutes of the church in 1854 as a circuit, and reported 163 members in the following year. In 1857 it had become a station, having 123 members. There are now two stations, Broadway, having 120 members, 125 Sunday-school scholars, and $10,000 church property, and Fourth Street, having 162 members, 125 Sunday-school scholars, and $23,200 church property.

Steubenville, O. (pop. 8107), the capital of Jefferson County, is situated on the Ohio River. It was visited by Bishop Asbury in 1803, and he makes this record: "As the court-house could not contain the people we went to the Presbyterian tent, for which, as the Jews and Samaritans have no dealings in this country, we must ask pardon." The bishop always stopped with Mr. B. Wells, of whom he spoke in high terms. When again visiting the place, in 1811, he found "an elegant brick chapel, 50 by 35 feet, on a grand eminence." This was the first M. E. church in the city. Steubenville circuit was organized in 1816, with James P. Finley and Joseph Pownell as preachers. It embraced a large extent of country, and in 1816 reported 1011 members. It became a station in 1818, with Cornelius Springer as pastor, who reported the subsequent year 137 members. During the Radical controversy, which issued in the formation of the Methodist Protestant Church, the church was divided, and a large number organized a new church. Subsequently, however, the church was blessed with prosperity, and has very largely increased. The Primitive Methodists and the African M. E. Church are represented also in the city. It is in the East Ohio Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Kramer	475	357	$36,000
Hamline	220	111	20,000
Finley	207	140	4,000
African M. E. Church	60	50	1,500
Methodist Protestant	......	......	....
Primitive Methodist	......	......	....

Stevens, Abel, D.D., was born in Philadelphia, Pa., Jan. 19, 1815; entered the New England Conference in 1834; served one year as agent of the Wesleyan University, and the following year was stationed in Boston. In 1837 he made a European tour. In 1848 he became editor of *Zion's Herald*, where he remained for twelve years. In 1848 he was elected editor of *The Christian Advocate*, but declined to accept. In 1852 when *The National Magazine* was commenced he was appointed editor. He made a second visit to Europe in 1855, and in 1856 was elected editor of *The Christian Advocate*, in which position he served for four years. In 1860 he became corresponding editor of *The Methodist*, and retained this position till 1874. His writings have been very widely circulated, and embrace "The Memorials of the Introduction of Methodism into New England," "Memorials of the Progress of Methodism in the Eastern States," "Church Polity," "The Preaching Required by the Times," "Sketches and Incidents: a Budget from the Saddle-Bags of an Itinerant," "Tales from the Parsonage," "The Great Reform," "Systematic Benevolence," "History of Methodism," "Life and Times of Nathan Bangs," "History of the Methodist Episcopal Church," "Centenary of American Methodism," "The Women of Methodism," etc.

Stevens, William, was born in Massachusetts in 1778, and died in Bridgewater, Pa., March 1, 1858. In 1804 he entered the New England Conference, and after traveling for nine years he located, and removed to the West. In 1821 he was re-admitted by the Ohio Annual Conference, and became a member of the Pittsburgh Conference on its organization, where he labored until he became superannuated, in 1846. He was a man of great energy of character, was deeply devoted, and was instrumental in bringing many to Christ.

Stevenson, Edward, D.D., of the Kentucky Conference, M. E. Church South, was born in Kentucky in 1797, and united with the Conference in that State in 1820. He became an active and useful minister, occupying the most prominent stations in the church. At the separation of the church, in 1845, he took an active part in its organization, and was elected missionary secretary, and subsequently served as book agent. He died July 6, 1864.

Stevenson, William J., D.D., of the Wilmington Conference, is a native of Philadelphia, Pa., and, after receiving a fine education, was admitted into the Philadelphia Conference of the M. E. Church in 1859. He has filled a number of important appointments in Wilmington, Philadelphia, Harrisburg, and Baltimore, and was connected with the erection of the elegant Grace church in Wilmington, and of the new and commodious church in Harrisburg, Pa. He is now stationed at Grace church, Wilmington, Del.

Stewards were early appointed by Mr. Wesley, to receive, account for, and disburse the collections. At present the number in each charge varies from three to nine. One of these is called the recording steward, who makes and preserves the records of the church; another is called the district steward, who represents in the district stewards' meetings the interests of his particular church. Stewards are nominated by the preacher having charge of the circuit, or station, but the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to re-appointment. The duties of stewards are, to take an exact account of the funds collected for the support of the preachers, and to apply them as the Discipline directs; to take collections for the sick and poor, and to relieve and comfort them as far as possible; "to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders' and stewards' meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular-letters to the societies in the circuit to be more liberal if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting." They are accountable to the Quarterly Conference of the circuit or station, which has power to dismiss or change them. In the division of labor between stewards and trustees, the former attend to all the current expenses of the church for ministerial and benevolent purposes; the latter to all the financial interests connected with the church property. The stewards have no right to incur any debt which is binding on the property of the church; and hence it is their duty to complete their collections and to meet their obligations annually. Mr. Wesley, in thus separating the current expenses from the property, showed a wise foresight; for although there may be deficiencies in the current expenses which may bear heavily on the preacher for the time being, yet the societies are constantly stimulated to meet their engagements, and to close up this department of their finances every year. Where stewards are dispensed with, as in some of the larger churches in cities, the current expenses are in danger of becoming a lien upon the church property, which may be embarrassed, if not jeopardized thereby. The Discipline requires that the stewards "be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business."

Stewards, Duties of (English Wesleyan).—The office of steward in the Methodist connection embraces four departments, viz., circuit, society, poor, and chapel stewards. They are usually appointed at the December quarterly meeting; the society and poor stewards at the first leaders' meeting in the month of January. Their term of office ceases at the end of the year; but they are eligible for re-election for three years successively.

The Duties devolving upon Circuit Stewards are, in the majority of instances, determined by usage, and may be classed as follows: 1. To examine at each quarterly meeting the books of the respective society stewards, and to receive the moneys which each society has raised during the quarter towards the support of the ministry. 2. To pay to each circuit minister the allowances then due to him; all such allowances being regarded as prospective. 3. To meet all demands for house-rent and taxes, and all other legitimate claims on the funds of the circuit. 4. To provide suitable, comfortably-furnished homes for the ministers of the circuit, and to welcome them on their arrival. 5. To keep the accounts of the circuit; such accounts to be audited quarterly by two persons appointed for that purpose. 6. To transmit each quarter to the district treasurer of the Children's Fund whatever moneys may be due from the circuit to that fund, or to receive from him what the circuit is entitled to claim. 7. To attend, during the transaction of monetary business, the sittings of both the annual and financial district meetings. 8. To act as the official channel through which communications from the circuit are transmitted to the Conference. 9. To audit, in conjunction with the superintendent minister, the accounts of all trust-estates in the circuit that are settled on the provisions of the Model Deed. 10. To take the initiative in the invitation of ministers for the ensuing year; the nomination resting exclusively with them. On their ceasing to nominate, the matter is altogether in the hands of the quarterly meeting.

The Duties of the Society Stewards may be thus defined: 1. To unite with the ministers and leaders in everything connected with the promotion of the spiritual and temporal interests of the society to which he belongs. 2. To attend regularly the leaders' meeting; to receive the moneys which the members have contributed, and to pay from such moneys the "board" (or sustentation allowance) of the minister. or transmit the whole to the stewards of the circuit. To attend also the quarterly meeting, and present his accounts to be examined and certified by the circuit stewards. 3. To be in attendance before the commencement of the public service to receive the minister in the vestry; and, in cases of pulpit-disappointment, to make such arrangements for the due performance of the service as circumstance will permit. 4. To take care that all the collections, as stated in the Circuit Plan, are duly announced the Sabbath preceding, and made at the appointed time; to receive the moneys so collected, and forward them without delay to the treasurers, or parties appointed to receive the same. 5. To prepare or sign all notices intended for announcement from the pulpit. 6. To prepare for the due celebration of the sacrament of baptism; and in case there is no poor steward, to provide also for the administration of the Lord's Supper, and for love-feasts, when appointed to be held. 7. To provide, when necessary, a suitable home for the preacher who officiates.

The Duties devolving upon the Poor Stewards are: 1. To attend regularly the leaders' meetings; and, as sanctioned by them, to meet all demands from time to time made upon the Poor's Fund. 2. To furnish the minister with the names and addresses of any sick or poor members, in order that due pastoral attention may be given. 3. To provide for the administration of the Lord's Supper, and for love-feasts, when appointed to be held; making previously the necessary announcement, and making on each occasion the collection for the poor. 4. To keep an accurate account of all receipts and disbursements in reference to the fund; and once a year, or oftener, if required, to present the same for the scrutiny and approval of the leaders' meeting.

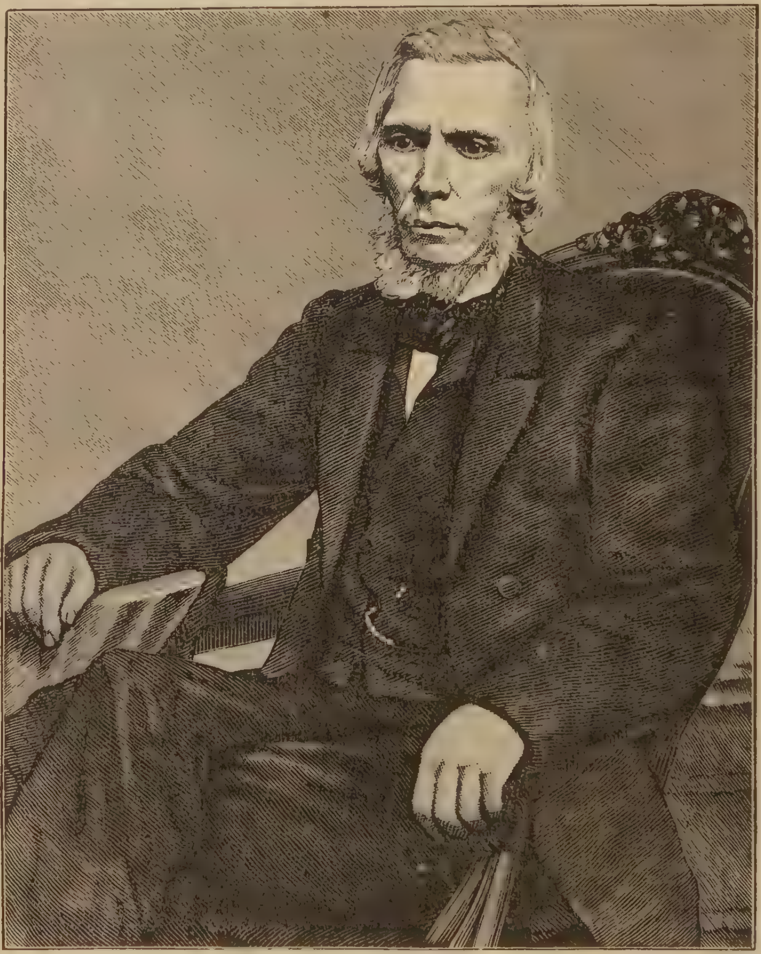
The Appointment of Chapel Stewards rests with the trustees, in conjunction with the superintendent of the circuit. During the interim of the meetings of the trustees they must be regarded as acting in their name and stead; attending to "the orderly conducting of the secular affairs of the chapel." On them it devolves: 1. To take the general oversight of the building and its furniture; keeping the premises in good repair. 2. To see that the chapel, vestries, and other rooms connected with it, are properly cleaned, warmed, lighted, and ventilated. 3. To make suitable arrangements for the purpose of letting and re-letting the pews and sittings of the chapel; attending personally to receive or collect (in advance) the seat-rents then due; and, after deducting whatever is necessary to meet the current expenses of the chapel, to remit the balance to the trustees' treasurer without delay. 4. To direct the movements of the chapel-keeper and other attendants of the chapel, and to pay their salaries when due; seeing that the duties of their office are satisfactorily discharged. 5. To attend the meetings of the trustees, duly reporting their proceedings as stewards, and presenting their accounts when required.

Stillman, Hon. John E., was born in the province of New Brunswick in 1833, removed to the United States in 1854, and settled in Madison, Wis. He studied law, and commenced to practice in 1859. In 1861 he was elected judge in Eau Claire County, which place he occupied for five years. He united with the M. E. Church the first year of his residence at Madison, and has been a devoted worker ever since. He was lay delegate from the West Wisconsin Conference to the General Conference of 1872.

Stillwater, Minn. (pop. 4124), the capital of Washington County, is situated at the head of Lake St. Croix. In 1849 James Harrington was appointed missionary to this region, from the Wisconsin Conference. In 1850 it reported 20 members. In 1857 it had become a station, reporting 47 members, 35 Sunday-school scholars, and $1500 church property. Since that period a German church has been erected, with a growing membership. It is in the Minnesota Conference, and reports for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church..................	74	81	$6500
German M. E. Church...	75	40	1000

Stilwellites was a name given to the followers of Mr. Stilwell, who seceded from the churches in New York City, and established congregations which were for a time termed Independent Methodists. For several years Mr. Stilwell had been dissatisfied in reference to the church economy, inclining to a congregational system, and had evidently been preparing for a change, and expected to take with him the property of the church. In 1820 the New York Conference, apprehending possible difficulty, passed resolutions looking to the better security of church property, and asking for such legislation as might protect their interests. He used this measure to excite a prejudice in the minds of the members of the church, and under the plea that the ministers were endeavoring to control the property, succeeded in inducing about 300 members to secede. Among these were several local preachers, and persons of long standing in the church. Active efforts were also made to induce secessions in other sections of the country, and a few small congregations were organized which were for a time associated together. In a few years a number of those who had seceded discovering their error returned to the church, and Mr. Stilwell's congregation became a strictly Congregational church. A few of those who had seceded joined the Reform movement when it arose, and subsequently identified themselves with the Methodist Protestant Church. A careful examination of the minutes shows that notwithstanding this secession the general onward movement of the church was not affected. So zealous was Mr. Stilwell, that on the evening of the day in which he seceded, he visited the church in which the colored people worshiped, with a congregation of about 1000 members, and so influenced them as to induce them also to secede. This colored congregation subsequently formed the African Zion M. E. Church, and following the advice of Mr. Stilwell, their early ministers were ordained by him. His churches gradually declined, however, and long since any trace of such an associated movement has passed away.



REV. THOMAS HEWLINGS STOCKTON, D.D.

Stocking, Davis, was born in Connecticut in 1810, and died in Sing Sing, Dec. 11, 1858. He was early the subject of divine impressions, and united with the church at the age of seventeen. In his twentieth year he was licensed to preach, and the following spring entered the New York Conference, in which for twenty-seven years he was diligent and useful. He was a man of "practical wisdom, sound judgment, and quick decision, of unusual self-possession, and untiring energy. He was mild and amiable in his manners, and commanded in all circles respect and confidence."

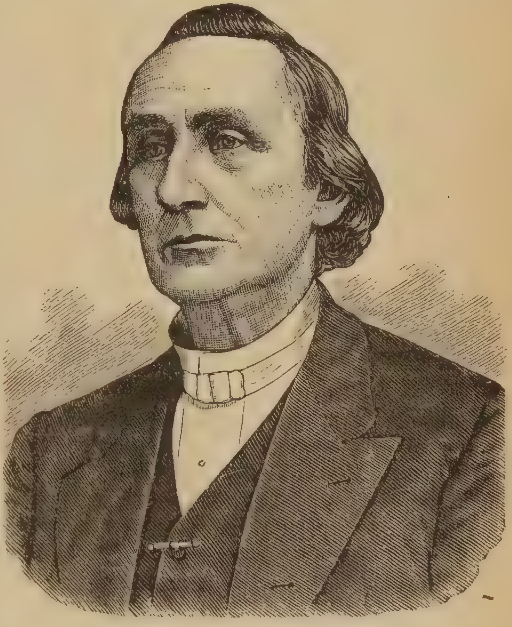
Stockton, Cal. (pop. 10,066), is the capital of San Joaquin County, on the Central Pacific Railroad. Methodism was introduced in the early settlement of the State, and Stockton appears as one of the appointments at the first session of the Oregon and California Conference, held Sept. 3, 1851, with 30 members reported. In 1857 it reported 62 members, 375 Sunday-school scholars, and $4500 church property. The M. E. Church South has also a church. The German Methodists have a congregation, and the African M. E. Church has also organized a congregation. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	356	295	$24,000
German M. E. Church	50	75	8,000
M. E. Church South	29	......	....
African M. E. Church	16	......	5,000

Stockton, Thomas Hewlings, D.D., an eminent minister of the Methodist Protestant Church, was born in Mount Holly, N. J., June 4, 1808. About eighteen years of age he was converted, and joined St. George's M. E. church, in Philadelphia. Shortly afterwards the Methodist Protestant Church was formed, of which his father was an active member, and had been the editor and publisher of *The Wesleyan Repository*. He united with the new organization, and was placed on a circuit in 1829, by Rev. Nicholas Snethen. The following year he was stationed in Baltimore, and was elected editor of the church organ, but declined. In 1833 he was stationed in Georgetown, D. C., and was elected chaplain to Congress, and held that position for three successive sessions. In 1837 he compiled a hymn-book under the direction of the General Conference. From 1838 to 1847 he resided in Philadelphia, where he erected the church edifice at the corner of Eleventh and Wood Streets. From 1847 until 1850 he resided in Cincinnati. During his stay in that city he was elected president of Miami University, but declined the office. From 1850 until 1856, he resided in Baltimore, and was pastor of St. John's Methodist Protestant church. From 1856 until 1868 he made his home in Philadelphia, and was pastor of the Independent church, which worshiped first in a hall, and subsequently in a church at Eleventh and Wood Streets, though he remained connected personally with the Methodist Protestant Church. In 1862 he was again chaplain in Congress. He died Oct. 9, 1868, after having suffered for years with a pulmonary affection. He was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. His principal publications were *The Christian World*, *The Book and Journal*, *The Bible Times*, which were periodicals; "The Pastor's Tribute," "Floating Flowers," "Something New," which were in verse; "The Bible Alliance," "Sermons for the People," "Stand up for Jesus," and "The Blessing," which were small volumes.

Stoker, William, is an attorney by profession, and an active lay worker in the M. E. Church, in promoting its educational interests, and all its benevolent enterprises. He represented the Central Illinois Conference at the General Conference of 1872.

Stokes, Ellwood Haines, D.D., of the New Jersey Conference, was born of Quaker parents in Medford, Burlington Co., N. J. At the age of eleven he removed to Philadelphia; joined the Union M. E. church in that city, March, 1834; entered the New Jersey Conference, April, 1844; served the church as pastor in Newark, Morristown, New Brunswick, Trenton, Bordentown, Camden, and other places. He was presiding elder from 1867 to 1875, and was elected to the General Conference in 1868. He was chosen president of Ocean Grove Camp-Meeting Association at its organization, Dec. 22, 1869, and re-elected, for the ninth time, in October, 1877.



REV. ELLWOOD HAINES STOKES, D.D.

Stonington, Conn. (pop. 6313), is situated in New London County, near the line between Connecticut and Rhode Island. Methodist services were introduced about 1816, by E. B. Blake and J. W. Mackey. In 1824 a class was formed, consisting of 7 members. In 1835 Mystic and Mystic Bridge, now included in Stonington, were made a charge, with Benjamin C. Phelps as pastor. In 1849 the first church at Mystic was built; being burned in 1851, it was rebuilt the same year. The first class at Mystic Bridge was formed in 1835, and a church was built in 1841, and rebuilt in 1867. These charges are in the Providence Conference. The Mystic Bridge has 136 members, 75 Sunday-school scholars, and $35,000 church property; and Mystic has 127 members, 105 Sunday-school scholars, and $8500 church property.

Storm, Hon. John D., ex-member of Congress, was born in Monroe Co., Pa., Sept. 19, 1838. He was educated at the Delaware Water Gap Classical School, and entered the Junior class of Dickinson College, Pa., graduating with honor in 1861. He studied law with Hon. S. S. Dreher, and was admitted to practice at Stroudsburg in 1863. Having taken a deep interest in education, he was, in 1862, appointed county superintendent of public schools, and was twice honored with the election. In 1870 he was elected as a member of Congress, and re-elected in 1872. He has been for a number of years an active member of the M. E. Church, filling a number of its official positions.

Stout, Andrew V., president of the National Shoe and Leather Bank, New York, was born in the city of New York, Oct. 12, 1812, and was converted and united with the church in 1828. He served as a teacher in one of the public schools in 1831, where he remained for ten years. In 1841 he resigned the position of teacher, and engaged as a wholesale merchant in leather, and manufacturer of boots and shoes. In this business he remained until 1853, when he organized and became president of the Shoe and Leather Bank of New York, the position he still holds. In 1859 he was appointed city chamberlain, and as such officer received and disbursed $35,000,000 annually for six years. He has been an active and devoted member of the M. E. Church, filling its various official positions, and contributing liberally to its funds. Among his donations are $40,000 to endow a professorship in the Drew Theological Seminary, and a like amount to endow a professorship in the Wesleyan University.

Stowers, Charles Nelson, late president of Upper Iowa University, was born in Prospect (now Stockton), Me., Sept. 24, 1835, was graduated from Wesleyan University in 1860; was appointed teacher of Mathematics in the Wesleyan Academy, Wilbraham, Mass., in 1860, and principal of the academy at Cincinnatus, N. Y., in 1862. He was elected Professor of Languages in Upper Iowa University in 1866, Professor of Mathematics in Lawrence University in 1867, and president of Upper Iowa University in 1869. He joined the New England Conference of the Methodist Episcopal Church in 1861, and was transferred to the Oneida Conference in 1864, where he did pastoral work for two years. In 1871 he engaged in pastoral work again, in the Wisconsin Conference.

Strange, John, a minister in the Indiana Conference, was born in 1789; was received on trial in the Western Conference in 1810, when not quite twenty-one years of age. He had great command of language, and was exceedingly imaginative. The tones of his voice were so clear and musical that he seemed to be able to sing, pray, or preach for any length of time without becoming hoarse. As a pioneer preacher, he frequently traveled through sparsely-settled sections, where he was obliged to go from one block-house to another with a gun on his shoulder to be prepared for attacks. His visits were hailed by the early settlers with great delight and enthusiasm. He had remarkable power in the pulpit, and his eloquence was forcible and oftentimes overwhelming in its character. His memory still lingers throughout the West as one of the most popular and successful ministers that ever labored in that country.

Strawbridge, Robert, one of the earliest local preachers in America, emigrated from Ireland about 1765 or 1766, and settled in Carroll Co. (then included in Frederick Co.), Md. He had preached in Ireland, though it is uncertain whether he had ever been regularly licensed. He was an earnest Christian, and finding no religious services in the section where he settled, he commenced preaching in his own house, and subsequently a small log chapel was erected about a mile from his dwelling. This building, however, though sometimes spoken of as the first Methodist church in Maryland, was never deeded to the church, and was never finished. He preached in several places in Maryland, especially in Harford and Frederick Counties. In 1769 he was joined in his labors by Robert Williams, and in the following year by John King, and under their joint labors several societies were organized. Under his preaching Richard Owings, the first native American preacher, was converted. In 1773 his name appears on the minutes as one of the preachers assisting Mr. Asbury on the Baltimore circuit, but it does not appear that he continued in the work. He was a man of warm impulses, but of very limited education. There is no specimen of his handwriting now extant. In the deed of property to his son, and in the letters of administration, the name is written "Strobridge," though it appears in the minutes as

"Strawbridge." He had but little regard for church order, and claimed the right, as an independent preacher, to administer the ordinances of baptism and the Lord's Supper. The Conference, however, under the presidency of Mr. Rankin, resolved that "every preacher who comes into connection with Mr. Wesley and the brethren who labor in America is strictly to avoid administering the ordinances of baptism and the Lord's Supper." Mr. Asbury, in his journal, says that Mr. Strawbridge was made an exception, but it was resolved that he could administer only under the direction of an assistant. He, however, declined to recognize the authority of the assistant, and refused to accept the decision of the Conference, and ceased his connection with the circuit work. In 1775 his name again appears as second preacher on Frederick circuit, but from a notice in Mr. Asbury's journal, which is rather obscure, we infer he declined to act in harmony with the preacher in charge. In 1776 he removed his family to a farm not far from Baltimore, the use of which was presented to him during his life by Captain Ridgely, its generous owner. The Revolution breaking out, and the ministers from England generally retiring from their work, there was a feeling of uncertainty with regard to the future of the societies, some of which made independent arrangements. He took charge of the society at Sam's Creek, where he had resided, and of Bush Forest, in Harford County, and continued to be their preacher for about five years without recognizing any responsibility to the Conference. He died in the summer of 1781, and was buried on the farm of Mr. Wheeler, near Baltimore.

Stringfield, Thomas, of the Holston Conference, M. E. Church South, was born in Kentucky, in 1796. He served in the war of 1812, under General Jackson, and received a severe wound in the forehead from an Indian. He was received on trial in the Tennessee Conference in 1816. He was subsequently a member of the Holston Conference; was a good writer and a strong debater. He was for five years editor of the *Southwest Christian Advocate;* and died in Tennessee, June 12, 1858.

Strong, James, S.T.D., professor in Drew Theological Seminary, was born in New York, Aug. 14, 1822, and graduated from Wesleyan University in 1844. He taught in Troy Conference Academy in 1844–46. He removed to Flushing, L. I., in 1847, and projected and built the Flushing Railroad, of which he was president. In 1858 he was elected Professor of Theological Literature in Troy University, and was also acting president until 1861. In 1863 he became Professor of Exegetical Theology in Drew Theological Seminary, the office which he still holds. He is a member of the Anglo-American mission to revise the English version of the Bible. In 1874 he traveled extensively through Palestine, and was chosen chairman of the archæological council of the Oriental Topographical Society; is one of the writers on Lange's Commentary, and has published "Harmony and Exposition of the Gospels," "Harmony of the Gospels," in Greek, and brief manuals of Greek and Hebrew Grammar. He was also joint editor with Rev. Dr. McClintock of the "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature," and since the death of Dr. McClintock, in 1870, has the general supervision of the entire work, seven volumes of which have already appeared.

Strong, Peter Jackson, was born in Greene Co., O., in 1812. He embraced religion in his twenty-second year. In 1836 he removed to Illinois, and two years later joined the Illinois Conference of the Methodist Protestant Church. He has been in the regular work of the ministry ever since. When the North Illinois district was set off, in 1843, he was elected its first president, and has served eight times in that capacity during his life. He was a member of the Conventions which met at Springfield and Cincinnati, and delegate to the General Conferences meeting in Alleghany and Princeton. He was one of the pioneers of the church in Illinois, and has served it in every department.

Strong, Sylvester Emory, M.D., was born Dec. 2, 1837, in Palinville, N. Y., and graduated from the Wesleyan University in 1860. Having studied medicine with his father in Saratoga Springs, N. Y., he graduated in 1861 in the New York University. In 1862 he was acting medical director in the United States army. Since 1863 he has been associated with his father in the proprietorship of the Remedial Institute at Saratoga Springs. He united with the M. E. Church in early life, and is an active member, filling various official positions.

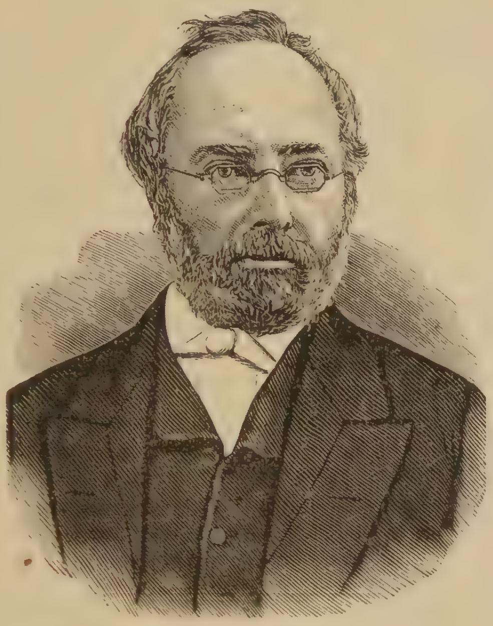
Strong, Sylvester S., M.D., of Saratoga, N. Y., united with the M. E. Church early in life, and was admitted into the New York Conference in 1833. His health becoming impaired in 1845, he took a superannuated relation, but again resumed the ministry, and on the division of the Conference became a member of New York East. His health again suffering in 1851, he received a superannuated relation, and shortly afterwards he removed to Saratoga and established a remedial institute, in which position he still remains. It has been enlarged from time to time, and is an institution well known and patronized.

Sturgeon, Hon. Daniel, M.D., ex-United States Senator from Pennsylvania, was born in Adams Co., Pa., Oct. 27, 1789. He was educated a Presbyterian, but nearly all his life he has attended the M. E. Church, and for many years has been a member of her communion. He was educated at Jefferson College, and afterwards studied medicine, and practiced for several years in Uniontown, Pa., where he still resides, until he entered public life. He was a member of the Pennsylvania legislature (House) from 1818 to 1821, and of the Senate from 1825 to 1829, and was Speaker of that body the last two years of his term. From 1830 to 1836 he was auditor-general of Pennsylvania, under Governor Wolf, and treasurer of the State in 1838–39, during which he was instrumental in breaking up the "Buckshot War," by refusing to honor the draft of Governor Ritner for $20,000 to pay the troops. He was elected United States Senator in 1840, and was re-elected in 1845 for a full term, ending 1851. In 1853 he was appointed by President Pierce treasurer of the United States Mint, Philadelphia, which he held until 1858, when he retired from public life to his residence at Uniontown.

Sulzberger, A., Ph.D., is a graduate of the University at Heidelberg, now professor at the German Mission Institute at Frankfort-on-the-Main, Germany. He is author of the first German Methodist "Dogmatik," a book which, by the bishops, has been adopted in the course of study for German traveling preachers.

Summerfield, John, an eminent orator, was born at Preston, England, Jan. 31, 1798. From childhood he evinced such mental qualities as attracted attention, and he learned with great rapidity. He attended a Moravian school near Manchester, studying the classics and other branches for five years. In his fourteenth year, his father becoming embarrassed, he opened a night-school and assisted the family. Before he was fifteen he was engaged as clerk in a mercantile establishment, managing the French correspondence. For several years following he became irregular in his habits, but was always passionately fond of listening to eloquent speakers. In 1817, in great distress, and almost in despair, he was led by a plain Methodist mechanic to religious services, and being converted, he became the principal of a "praying association," commenced exercising in public, and in 1818 took his place among local preachers. His services attracted universal attention, and were attended by immense congregations. He was proposed as a member of the Methodist Conference in Ireland, but, from his feeble health, it was thought best to let him serve a year under a superintendent. The following year, in England, he met at the British Conference at Liverpool Rev. John Emory, subsequently bishop, and, having suffered from a severe attack of disease, he sailed for America, arriving March, 1821. In the May following he delivered an address at the American Bible Society's anniversary, which produced a wonderful effect, and was regarded as one of the very highest efforts of platform eloquence. The following June he was admitted into the Troy Conference. He entered on his labors in New York City, where the churches could not contain the audiences that desired to hear him preach. In 1822 he visited Philadelphia, Baltimore, and Washington, and was everywhere greeted with immense congregations. The following year he was seized with hemorrhage of the lungs, and, seeking a milder climate, he was appointed delegate from the American Bible Society to the Protestant Bible Society in France. He then went to England, and officiated on a few occasions among his friends. On his return to America, he was unable to perform regular service, but occasionally delivered addresses at missionary societies and dedications. He was appointed by the Missionary Board of the Philadelphia Conference to travel in Pennsylvania and New Jersey, and to take up collections. He united with ministers of other denominations in forming the American Tract Society, and his last public act was an eloquent address at its organization. He sank under a complication of diseases, and died June 13, 1825. A volume of his sermons, though not prepared by himself, was published after his death; and also a memoir of his life and ministry, by John Holland. He was one of the most eloquent ministers that has ever appeared in America, if not the most eloquent.

Summers, Thomas Osmond, D.D., LL.D., general editor of the books and of the *Christian Advocate* of the M. E. Church South, was born in Corfe Castle, Isle of Purbeck, Dorsetshire, England, Oct. 11, 1812. Removing to America, he joined the Baltimore Conference of the M. E. Church in 1835. He became a missionary to Texas in 1840, and was one of the nine preachers who constituted the Texas Conference at its organization, and was its secretary for four sessions. In 1843 he was transferred to the Alabama Conference, and was stationed in Tuscaloosa, Livingston, and Mobile. At the General Conference in 1846, he was elected assistant editor of the *Southern Christian Advocate*, in Charleston, S. C., with Doctor, now Bishop, Wightman. He was secretary of the Louisville Convention in 1845, at which the M. E. Church South was organized; and has been secretary of all the General Conferences held since that time. He has devoted much attention to hymnology, and was chairman of the committee that compiled the hymn-book for the M. E. Church South. He has been the general book editor from the organization of the church; started the *Sunday-School Visitor*, in Charleston, where he edited it for four years. In 1855 he removed to Nashville, where the publishing-house had been located, and was editor of *The Quarterly Review* for several years preceding and during the war. As editor, he has revised many of the books for the church; has written introductions, notes, indexes, etc., for Wesley's Sermons, Watson's Sermons, Theological Institutes, and the Biblical and Theological Dictionary, which he enlarged by a number of original articles. During the war he returned to Alabama, in 1862, and performed pastoral labor in Tuscaloosa and Greensborough, but in 1866 he was re-elected general editor and editor of the *Sunday-School Visitor*, and is also editor of the *Christian Advocate*, the organ of the church. He is also Professor of Systematic Theology in the Vanderbilt University, where he is dean of the theological faculty and *ex-officio* pastor of the institution. Dr. Summers is the author of "Commentaries on the Gospels," the "Acts," and the "Ritual of the M. E. Church South" (six volumes), a "Treatise on Baptism," one on "Holiness," "Sunday-School Teacher," on the "Catechetical Condition of the Church," "Talks of the Months and Days," "Talks Pleasant and Profitable," "Refutation of the Theological Works of Paine," "The Golden Censer," an "Essay on Prayer," and various pamphlets, tracts, and sermons.



REV. THOMAS OSMOND SUMMERS, D.D., LL.D.

Summit Grove Camp-meeting is located near New Freedom, Pa., on the Northern Central Railway, 37 miles from Baltimore. The camp-ground is about 200 yards distant from the railroad; is well inclosed; has good shade; and an abundance of excellent water is supplied by wells near the circle of tents. There are 42 blocks of tents, 18 by 18 feet, two stories high, weather-boarded, shingled, and with roof. The blocks are divided into four tents, 9 by 18 feet each, two on the first story and two on the second story; the latter is reached by a covered stairway, rendering them quite convenient. There are two circles of tents: the first, a large audience circle, is well seated, on a rising slope; the second is around the tabernacle, which is a building 50 by 90 feet, with shingled roof, and comfortable seats for 1000 or 1200 people.

Sunbury, Pa. (pop. 3131), the capital of Northumberland County, is situated on the Susquehanna River. This section of country was early occupied by Methodist ministers, who served it from the Baltimore Conference; but the Sunbury circuit by name was not organized until 1839, when John Rhodes and William Hurst were in charge, and who reported the next year 400 members. In 1868 it became a station, and in 1869 reported 175 members. Since that time a fine church has been erected. It is in the Central Pennsylvania Conference, and has 282 members, 330 Sunday-school scholars, and $33,000 church property.

Sunday, John, *alias* Shah-Wun-Dais, was a native Indian, born of pagan parents in Canada, who became a member of the Canada Conference. He belonged to the Missisauga section of the Ojibway nation, which occupied a large portion of Upper Canada. He was converted in 1826, and said to the missionary secretary, "Thirty years I lived in darkness." He was a man of medium size, but of uncommon muscular strength and of great determination. When a young man he served with the British troops in the war against the United States. Shortly after his conversion he was appointed a leader among the converted Belleville Indians, began to exhort, and was afterwards employed to go into the forest and address the pagan Indians. He was the earliest evangelical pioneer to the tribes on the north waters of Lakes Huron and Superior. He was received into the Conference in 1832, and in 1836 was ordained. The same year he accompanied Rev. William Lord to England, to plead the cause of missions, and remained a year in that work. A large part of his ministerial labor was performed under the direction of the Rev. William Case. He had charge of Alderville, Rice and Mud Lake, and Muncytown circuits. He died in 1876.

Sunday-School Advocate, a publication of the M. E. Church, was authorized by the General Conference of 1840. The General Conference of 1872 instructed the book agents to publish a weekly edition as well as a semi-monthly edition. It has been one of the most successful Sunday-school publications of the church. The General Conference of 1876 abandoned the weekly edition of this paper. It is largely illustrated, and is very attractive to Sunday-school scholars. In 1876 it reached the maximum circulation of 365,329. The agents issued 7,320,000 copies. It is published at New York, by Nelson & Phillips, the book agents; Rev. J. H. Vincent, D.D., being editor.

Sunday-School Classmate, a Sunday-school publication by the M. E. Church, was first issued in April, 1873. It was designed especially for the older pupils. It continued for two years, and reached a maximum monthly circulation of 62,000. By a change in the postal laws, which seemed to adversely affect the circulation of this paper, it was decided by the book agents to suspend its publication. It was re-issued, however, in the first of the year 1877. It is published semi-monthly by Nelson & Phillips, New York; Rev. J. H. Vincent, D.D., being editor.

Sunday-School Journal is a monthly publication under the control of the M. E. Church, published by the book agents, Nelson & Phillips, New York. The General Conference of 1860 directed the agents to publish a teachers journal, especially for the use of teachers. By order of the same body, in 1868, it was so changed as to contain sixteen large octavo pages instead of eight quarto. Rev. J. H. Vincent was elected editor of the magazine and books of instruction. Its subscription-list during the next four years ran up from 23,000 to 58,000. Its monthly issue was 100,000; May 1, 1872, its regular issue was 60,000, an increase in four years of 41,500. In 1876 it reported a maximum circulation for 1875 of 120,000, an increase in four years of 60,000. It is extensively circulated among the various religious denominations.

Sunday-School Union (English Wesleyan).—For many years an earnest desire had been entertained by many of the best friends of Methodist Sunday-schools in Great Britain to see them all associated in a UNION to be worked for the common good. Suggestions to the Conference from district meetings had been forwarded from time to time. Committees were appointed, and a scheme devised, which was laid before the Conference of 1874 and cordially accepted. It has the following objects in view: to promote the development of the Sunday-school system, with the special design of securing greater spiritual results; and the gathering of scholars into the Wesleyan Methodist Society; to promote a closer relationship between the school, the society, and the ministers; to promote union and co-operation among the Sunday-schools in the several circuits, and to encourage the connectional element in the character and working of the schools; to promote the establishment of such schools, and the formation of circuit unions wherever practicable; to supply teachers with aid and information as shall tend to the more efficient instruction of their classes; to collect and give information respecting the best methods for the organization and management of our schools; to obtain, record, and supply statistical details respecting their condition; to render aid in the supply of suitable school books and appliances; and to provide books for libraries and rewards, also to promote such other purposes as experience and observation may in the future suggest for the benefit of the Sunday-schools of the connection.

A central agency has been established at No. 2 Ludgate Circus Buildings, London, E. C., providing sale- and show-rooms, library-, reading-, and committee-rooms. Here are found all the publications of the Union, which is, in fact, the branch of the connectional book-room for Sunday-school publications; with classified specimens of all approved works issued by societies and ordinary publishers; with all the various necessaries for Sunday-school outfit and work,—a central depot at which all the best books and equipments of the day can be inspected and selected from. Provincial centres are being organized in the large towns, and depots have been established in London, Sheffield, Leeds, Hull, Liverpool, Manchester, and Bradford; and the whole agency, though in its infancy, is now in vigorous and successful operation. The Union, in 1877, shows 5990 schools, 113,503 teachers and officers, 725,312 scholars, and 2460 libraries, having 657,240 volumes. The total cost for 1876 was £52,592.

The report presented by the committee of the Sunday-School Union is highly encouraging. Upwards of 1900 schools have availed themselves of its advantages, one of which was the awarding of 674 library grants, comprising 51,287 books. Volumes valued at £3515.13.11 have been placed in libraries at a cost to the schools of £1463.

Sunday-School Union, of the M. E. Church, was organized in 1827. It was re-organized and recognized by the General Conference in 1840. In 1844 the General Conference appointed "an editor especially and solely for the Sunday-school department." The first complete report of the Union was made in the spring of 1845, when the following figures were made by Rev. Dr. Kidder, the first editor and early founder of the present Sunday-school department of the church: number of Sunday-schools, 5005; number of officers and teachers, 47,252; number of scholars, 268,775. At that time the membership in the church amounted to 656,642, showing nearly two and one-half times as many communicants as children in the Sunday-schools. In 1876, an interval of thirty-one years, there were reported 19,346 schools, 204,964 teachers, and 1,426,946 scholars. The membership of the church amounted to 1,652,291, showing the number of scholars almost equal to the number of members in the church. In its reports the Union states that for the four years closing December, 1875, there were reported 280,865 conversions.

The chief objects of the Sunday-School Union were to encourage the formation of schools in poorer places and amidst sparse population, by furnishing to them small donations of books suitable for libraries, and to awaken in the entire church a feeling of unity in this work. A large number of Sunday-school books of various sizes have been published by the editors, Dr. Kidder, Dr. Wise, and Dr. Vincent, who have successively had charge of this department. Owing to these efforts the collection of books now published under the care of the Sunday-School Union is equal if not superior to any collection in the world. The annual collections received from the churches by the Union are about from $16,000 to $17,000.

Sunday-Schools.—From a very early period in the history of the church devoted Christians, following the example of the blessed Master, endeavored to instruct and educate the children. Sometimes they were gathered together for catechetical instruction, and for reading the Bible on the Lord's day; but until about one hundred years ago no systematic effort was made to bring all the children under the influences of religious training on the holy Sabbath. In England, as early as 1769, Miss Hannah Ball gathered a number of the children of the poor and neglected, and taught them on Saturday and Sunday, and reported to Mr. Wesley the progress which she made in her work. In 1781, Robert Raikes, a man of benevolence and wealth, asked the question, "What shall be done for the neglected street children of Gloucester?" And Miss Cook, a young Wesleyan woman, afterwards Mrs. Bradburn, replied, "Let us teach them to read and take them to church." The suggestion was adopted and schools were established, the teachers being employed and paid by Mr. Raikes. Hearing of the success of the schools, Mr. Wesley highly recommended them, and suggested the plan of securing volunteer teachers to establish schools in all the congregations. At the organization of the M. E. Church, in 1784, the question was asked, "What shall be done for the rising generation?" and it was answered, "Where there are ten children whose parents are in society meet them at least one hour every week." And influenced by an anxious desire to benefit the youth of the country, Bishop Asbury organized one of the earliest, if not the earliest, Sunday-school in America, at the house of Thomas Crenshaw, in Hanover Co., Va. Gradually the twofold idea of the Sunday-schools as a department of the church, and for the development of the children of the church, and as a mission institution for the training of the neglected children of the community, continued to advance, and got a firm hold upon the church in this country. From this beginning the M. E. Church has been a Sunday-school church. The present magnificent Sunday-school system is the legitimate outgrowth of this early appreciation of the movement, and of the careful attention devoted to its interests. In the different branches which have separated from the M. E. Church in America, devotion to the interests of Sunday-schools has everywhere been manifested; and the same spirit seems to pervade the entire family of churches. In England, for many years the Sunday-schools were regarded rather as a place of instruction for poor children, and many of the ministers and leading members of the church considered that it was not necessary that their children, trained at home and educated in biblical knowledge, should attend the sessions of these schools. The American idea, however, is at present pervading the schools of that country, and the attendance is becoming much more general. The number of children in attendance in the schools in America is not quite equal to that of the number of communicants in the churches. In the cities and in localities where the population is dense, the number of children generally exceeds that of the membership of the churches; but in country places, where the population is sparse and widely scattered, and among the colored people of the South, the numbers in the Sabbath-schools are much less than the membership in the churches. It may be safely said that increased interest is being taken year by year in the Sunday-school cause. More papers are circulated, a great number of volumes are collected in the libraries, and more systematic and careful attention is paid to the study of God's word. The introduction of the uniform lesson system, under the inspiration and supervision of Rev. Dr. Vincent, which began in Chicago in the year 1866, has increased to a wonderful degree. The Berean series of lessons was commenced in 1870, and in 1873 the international lesson system was inaugurated. The number of conversions reported in these schools is very encouraging, showing that while efforts are made for the instruction of the children in knowledge, prayer is offered also for their conversion, and thus the Sunday-school teacher becomes an efficient home missionary. The following table shows the number of Sunday-school children as reported by the different branches of the Methodist family in 1875 or 1876, as statistics have been obtained:

Methodist Episcopal Church	1,426,936
Methodist Episcopal Church South	346,759
Methodist Protestant	105,000
Wesleyan Methodist	114,329
Methodist Church of Canada	115,656
Methodist Episcopal Church of Canada	19,418
Primitive Methodists, Canada	8,725
Primitive Methodists, U. S.	3,361
African M. E. Church	100,453
African M. E. Zion Church	100,000
Colored M. E. Church	50,000
British M. E. Church, Canada	2,000
Wesleyan Methodist, British	700,210
Primitive Methodist, "	347,961
Methodist New Connection, British	74,521
United Methodist Free Churches, British	183,364
Wesleyan Reform Union	18,153
Bible Christians	51,658
Irish Wesleyans	20,615
French Wesleyans	2,560
Australian Wesleyans	63,054

Sunday Service of the Methodist Episcopal Church was an abridgment of the Prayer-Book of the Church of England, prepared by Mr. Wesley for the use of the Methodists in America. This work was arranged when he recommended the organization of the societies into a Methodist Episcopal Church; and to guide them in their service he modified the liturgy of the Church of England, and, printing an edition, sent it by Dr. Coke to America. It was entitled "The Sunday Service of the Methodists of North America, with Other Occasional Services." This form was adopted by the General Conference of 1784, as may be seen by the following minute: "2. Will it be expedient to appoint some of our helpers to read the morning and evening services out of our liturgy on the Lord's day? *A.* It will. And every helper, who receives a written direction under the hand of a superintendent, may regularly read the morning and evening services on the Lord's day." This was published in connection with the Discipline, in Philadelphia, in 1785, and a second edition was published in London in 1786. This appears to have been the last time that the Sunday Service was published in connection with the Discipline. In 1789 the question was asked, "Are the preachers to read our liturgy?" And the answer was given, "All that have received a written direction for that purpose under the hand of a bishop or elder, may read the liturgy as often as they think it expedient." At the General Conference in 1792, all reference to the use of a Sunday Service was stricken out. This edition of the Prayer-Book was used for some time by the American Methodists, but it gradually dropped out of use, without any prohibition being made by the church. No edition of it has since been published by the Methodist Episcopal Church. The M. E. Church South, however, in 1866, ordered that the Prayer-Book as printed by Mr. Wesley in 1786 should be reprinted for the use of their church; and the edition was issued with some slight alterations. The same service was also prepared for the Methodists in England, and it is still used in many Wesleyan churches, though generally the churches which use a service prefer the regular English Prayer-Book. The general feeling of the American people was averse to these forms and ceremonies which were being used in the English Church, and especially to the wearing of gowns and bands, and the liturgical services. In addition to this, many of the congregations were gathered in sparsely-settled sections of country, where the people had no books, and where the long travels of the minister prevented his being able to supply them.

Superannuated Preachers are ministers in the Methodist Churches who, through age, infirmity, or afflictions, become permanently disabled for ministerial labor, but who remain members of the Annual Conferences. In the American churches they have all the rights and privileges of the Annual Conferences, except being eligible to appointments. In the English Wesleyan Church, if members of the legal hundred or constitutional Conference, they cease to be members of that body. Should the health of the superannuated minister become sufficiently restored, he may by vote of the Conference be placed in an effective relation. When a superannuated minister lives out of the bounds of the Conference of which he is a member, he is entitled to a seat in the Quarterly Conference, and to privileges of membership in the church where he resides; and he is also accountable to the Conference in the bounds of which he lives, if charges are presented against him. It is his duty to forward annually to the Conference of which he is a member a certificate of his Christian and ministerial standing, to be signed by the presiding elder of the district, or the preacher in charge of the work within whose bounds he resides. Without such certificate he has no claims on the Conference for support, and may be located without his consent. At an early period, in England, a collection was taken in the various societies for the support of the superannuated preachers. The General Conference of 1784 adopted the same provision, which has continued to the present time. At one period a mutual benefit society was organized, in which every traveling preacher when admitted contributed £1, or $2.67, Pennsylvania currency, and $2 annually, as a fund out of which superannuated preachers, their widows and children, were to be provided for. This plan, however, did not long continue; and no general provision is made for superannuated ministers, except a collection taken in the churches for Conference claimants, which is divided among the cases deemed to be the most necessitous. There is also a Chartered Fund, the annual revenue of which amounts to only about $30 for each Annual Conference. The various Annual Conferences adopt further provisions as they see fit, and in many of them permanent funds have been commenced, the interest of which is devoted to superannuated or necessitous cases according to the number of years of travel, or the peculiar demands of each case. Each Quarterly Conference is directed to estimate what amount is needed for the support of superannuated preachers or their widows, and a certificate is to be forwarded to the Annual Conference. The case is then considered by the stewards of the Conference, and on their report the amount to be distributed is decided by the vote of the Conference. Those who are able to support themselves, either by income from property or by business which they are able to follow, are not considered claimants on the Conference funds. According to the statistics of 1876, there were in the Methodist Episcopal Church 1103 superannuated preachers, and the annual collections reported during the year for their support amounted to $133,816. The M. E. Church South, in 1875, report 259 superannuated ministers.

Superintendents (English Wesleyan).—In Mr. Wesley's time those in charge of circuits were called assistants; they are now termed superintendents. All probationers are under the special care of their superintendent; "he is to see that they want for nothing." He is responsible to the Conference for the maintenance of discipline and order in all the societies of the circuit; he presides as chief pastor in all circuit courts. If unavoidably absent, he can depute a colleague to preside. He, or one of his colleagues, must make the circuit plan, must arrange for the quarterly visitation of the classes, change or re-elect the stewards, the nomination being with himself—the vote with the leaders' or quarterly meetings. All the minor details connected with the management of the circuit are in his hands.

Supernumeraries (English Wesleyan).—Each minister desiring this relation must obtain the consent of the May district meeting. The assent of the Conference is essential. They receive a maintenance according to the number of years that they have been in the active work. This is derived first from the Annuitant Society, which is, in reality, their own Life Assurance Fund; this is supplemented from the Auxiliary Fund. (See ANNUITANT and AUXILIARY FUNDS.) This also provides, to a certain extent, for the support and education of their children. Should they enter into business, they are only reckoned as accredited local preachers. After four years they are looked upon as superannuated, and if members of the legal hundred, they are superseded. They are under the supervision of the district meeting, and if their names are on the minutes, they are members of the quarterly, local preachers', and district meetings.

Supernumerary Preachers, in the Methodist Episcopal Church, are such as are by reason of impaired health temporarily unable to perform effective work. They may receive an appointment, or be left without one, according to the judgment of the Annual Conference to which they belong. They have no claim, however, on the Conference funds, except by the vote of the Conference. Whenever supplying a charge, they are subject to the same limitations and discipline as effective ministers. If without charge, they are members of the Quarterly Conference, and have all the privileges of membership where they reside. The English minutes originally defined supernumerary preachers to be "those who can preach four or five times a week." This definition was adopted when ministers were expected to preach not only three times on the Sabbath, but almost as often on every day of the week. In the United States, the first definition of who are supernumeraries was made by the M. E. Church in 1792, when it declared a supernumerary preacher "to be one so worn out in the itinerant service as to be rendered incapable of preaching constantly, but at the same time willing to do any work in the ministry which the Conference may direct and his strength enable him to perform." In 1800, on motion of Dr. Coke, supernumerary preachers, their widows and orphans, were to have the same support which was then accorded to effective preachers. This relation in early days gave the church but little trouble, as there was no tendency to remain in the Conference without the ability to labor effectively; indeed, the great embarrassment of the church was the constant tendency in the ministry to location. As the funds of the Conferences increased, and as a connection with the Conference became more desirable, some who desired to seek rest for a few years, for travel, or to engage in various agencies, or even in business, desired to maintain their connection with the Conference, and were placed on the supernumerary list. The difficulties became so great that, in 1860, the General Conference abolished the relation so far as the Annual Conferences were concerned, but the phrase still remained in the Restrictive Rules. In 1864 the relation was restored with the definition at present given, and with the provision that supernumerary preachers have no claim upon the beneficiary funds of the church, unless by a vote of the Annual Conference. No little difficulty, however, is still experienced in regard to this list of ministers. It is becoming a serious question whether any should be continued members of the Annual Conferences other than such as receive effective appointments, or as are truly unable to perform labor. The number of supernumerary preachers reported in the minutes of 1876 was 701.

Sustentation Fund (English Wesleyan).—A fund has been formed in the several districts, the object of which is, to raise such an amount in each district as shall enable them in themselves, to furnish a sum to claimant circuits, which shall raise the stipends of ministers in the poorer circuits to a sum much greater than they could afford without such supplementary aid. The whole is under the supervision of Conference, and it is hoped that in future years financial difficulties may be removed, and all placed upon a creditable and advantageous footing.

Sutcliffe, Joseph, M.A., an English Wesleyan minister, was appointed to a circuit by Mr. Wesley in 1786. As a preacher he was original, never wearied his audience, was deeply spiritual, and gave lucid expositions of Holy Scripture. He was a diligent student and excelled in biblical scholarship, which he sanctified to the service of God in various writings. The chief of these is his strikingly beautiful Commentary. He died at the ripe age of ninety-four, in 1856.

Swahlen, John, of the East German Conference, was born Dec. 25, 1808, in the canton of Berne, Switzerland. In 1832 he removed to New Orleans, and as an awakened sinner he went to Cincinnati in 1833. He was converted at a church called "Brimstone corner," and was the first male member who gave his name to young Nast. Brother Swahlen built the first German Methodist meeting-house in the world; and ever since he has been a sort of church-extension society, building churches and parsonages and paying for them, as well as freeing those built by others from debt. Since 1838 he has been transferred to and fro into eight Conferences; but most of his time since 1847 has been spent in the bounds of the now East German Conference. He was for four years presiding elder of the Philadelphia German district, and was a delegate to the General Conference of 1868. He is an honest, hard-working laborer in the vineyard of the Lord.

Sweden, Methodist Missions In.—The kingdom of Sweden is the northeastern and largest of the three Scandinavian states, and forms the eastern part of the Northern Scandinavian peninsula. Its area is 171,761 square miles, and its population in 1876 was 4,383,291. Its government is a constitutional monarchy. The people are highly advanced in civilization and popular education. The established religion of the state is the Lutheran, but the exercise of other creeds is now allowed under certain regulations. Although it is an enlightened state, and enjoys an excellent and liberal government, Sweden was, until within a few years, one of the most intolerant states in Europe in religious affairs, and has been one of the last to adopt principles of toleration. Formerly public worship in any other than the Lutheran confession was placed under the most severe restrictions. Previous to 1873, no one who was not confirmed in the Lutheran Church could be legally married, and other disabilities were placed upon dissenters, which made their condition very uncomfortable. The "Law of Dissenters," passed in 1873, removed the most obnoxious restrictions upon freedom of worship, and permitted the organization of churches separate from the establishment, with liberty to worship and administer the sacraments upon compliance with certain general conditions and legal formalities; under the present law, however, every Swede who does not claim to belong to some one of the dissenting sects must be confirmed when fourteen or fifteen years of age, and partake of the sacrament; otherwise, he will be subjected to disabilities. The principal Protestant missions in Sweden, outside of the established church, are those of the Methodist Episcopal Church and of the Baptists. When, in 1854, the Rev. O. P. Petersen was commissioned by the Missionary Society of the Methodist Episcopal Church to open missions in the Scandinavian countries, Peter Larssen was appointed an assistant missionary. While Mr. Petersen was laying the foundations of the mission in Norway, Mr. Larssen went to Sweden, and visited several families at Calmar. In November, 1855, he reported from this place that he had held thirty-two meetings and sold fifty Bibles. It was still against the law to hold regular public religious services, and consequently nothing could be done towards organizing a permanent work till the restrictions upon dissenting worship were removed. An agitation soon sprung up on the subject of religious freedom. The king made an effort, in 1857–58, to obtain from the chambers an enlargement in the privileges of worship, but was defeated. A mission was begun in 1864, at Wisby, in the island of Gottland, by the Rev. Mr. Cederholm, with one assistant. Two years afterwards, the Rev. Mr. Larssen, with an assistant, was appointed to open a mission in the important commercial town of Gottenburg. In the latter year, 1866, fifty people of the poorer classes of Gottland had been awakened, and most of them converted, and a similar number of the farmers and people of the small villages around Gottenburg were converted under the preaching of the Rev. Mr. Olsen, Mr. Larssen's assistant. The mission was still bound by the laws which forbade religious services by dissenters during the hours of service in the churches, and which also prohibited the administration of the sacraments, except by pastors duly authorized to administer them. The Rev. Victor Witting, whose name is closely associated with the building up of the mission, was appointed to Sweden in 1867. The report for that year states that several classes had been formed in Gottland; that a Sunday-school of more than 100 children had been organized at Wisby; that preaching had been begun at several other places on the island of Gottland; and that a station had been begun at Stockholm, and the work had been attended with success both there and at Gottenburg. In 1868 the mission had found friends in influential quarters, the archdeacon of the diocese of Gottenburg having given it his sympathy, with a contribution in aid of a Sunday-school festival, and one of the ladies of the same city having offered gifts to the Sunday-school. Revivals were reported at many of the preaching appointments, new stations had been organized at Carlskrona and Calmar, a lot had been bought for a church at Gottenburg, a building fund had been begun at Carlskrona, and a paper, the *Lilla Sandebudet*, was begun. In the same year the mission was separated from the other Scandinavian missions, and organized as the Swedish mission, with the Rev. Victor Witting as superintendent. In the next year the number of stations was increased to fifteen, as follows: Gottenburg, Stockholm, Gottland, Calmar, Moensterose, Carlskrona, Wenersborg, Walda, Winaker, Orebro, Arboga, and Philipstad, and the strength of the mission was more than doubled in almost every particular, as is shown by the following comparative table:

	1868.	1869.
Number of missionaries	7	15
" " societies	7	15
" " appointments	15	49
" " local preachers	......	12
" " members	424	1326
" " children baptized	......	10
" " chapels	......	2
" " Sunday-schools	5	12
" " teachers in the same	34	110
" " Sunday-school scholars	354	1021
Amount of missionary collections	$101.36	$165.20
" " Sunday-school collections	46.05	87.64
Amount raised for lots, chapels, buildings, etc.	....	1344.00

The two chapels reported in 1869 were those at Carlskrona and Calmar, the former being the first Methodist Episcopal church built in the kingdom. In 1870 the number of members was 2027. In the report for the next year the members and probationers are reported separately,—1317 being returned of the former and 1293 of the latter, or 2610 in all. The report of 1871 also gave 25 missionaries, 19 local preachers, 5 chapels, valued at $10,320, 33 Sunday-schools, with 173 teachers and 1772 scholars, $440.12 of missionary collections, $220.56 of Sunday-school collections, $162.36 of contributions for brethren who had suffered by the great fire in Chicago, $2386.76 of collections for lots, chapels, etc., besides the ordinary collections for the poor and for current expenses. The year 1874 was marked by revivals adding nearly a thousand members to the church. Nearly one thousand pupils were also added to the Sunday-schools. The mission was assessed for $1000 in currency as its contribution to the treasury of the Missionary Society, and answered by giving $1216 in gold. A training-school or seminary had been organized at Stockholm, for which, according to a report made to the General Conference of 1876, it was intended to furnish three regular professors who should give all their time to the school, besides employing other teachers in different branches by the hour. The most important event of 1874 was the adoption by the mission, at the annual meeting of the missionaries, of a resolution to withdraw from the state church, and petition the government for recognition as an independent church, under the "Law for Dissenters" of 1873. The proper steps were taken immediately; a special audience was obtained from the king with reference to the matter in February, 1875, when a petition with about fourteen hundred signatures was presented. His Majesty promised to give the movement all the assistance in his power. The petition was then sent to the consistories in all the dioceses within whose boundaries the mission had societies. In 1875 the church at Upsala was dedicated, and the professors in the great university of that city took the occasion to call upon Bishop Simpson, who had preached, to pay him their respects. The bishop had left the city, but the fact attests the extent to which the mission had then grown in public esteem. The General Conference of 1876 ordered the Swedish mission to be organized into an Annual Conference. The organization was effected under the presidency of Bishop Andrews, at Upsala, August 7 of the same year, with three presiding elders' districts,—the Stockholm, Carlskrona, and Gottenburg districts. The number of societies in 1875 was 86. The following is a summary of the statistics of the mission in other items for 1876: number of ministers, 53; of local preachers, 59; of Sunday-schools, 125; of officers and teachers in the same, 435; of Sunday-school scholars, 4931; of members and probationers, 5663; of churches (no parsonages), 31; probable value of the churches, $97,262; amount of missionary collections, $1710.79; of other benevolent contributions, $1819.21.

The Wesleyan Missionary Society began a mission in Stockholm, under the care of Rev. Mr. Scott, in 1826, of which the report of the society in 1841 returned 1 station, with 1 missionary preaching in Swedish and English, and having native Swedes under his care. The mission was continued through several years under great difficulties from legal repression, but finally yielded to the intolerant laws which then prevailed, and was given up.

The Baptists have maintained missions for several years in Sweden, which have grown into considerable churches, reporting, in 1876, 11,518 members. Many still complain that their ministers have not yet secured full liberty to preach.

Sweden Conference embraces Sweden in Europe, and was organized by Bishop Andrews in 1877. It reports 47 traveling and 59 local preachers, 6261 members, 4971 Sunday-schools, and 33 churches, valued at $94,962.

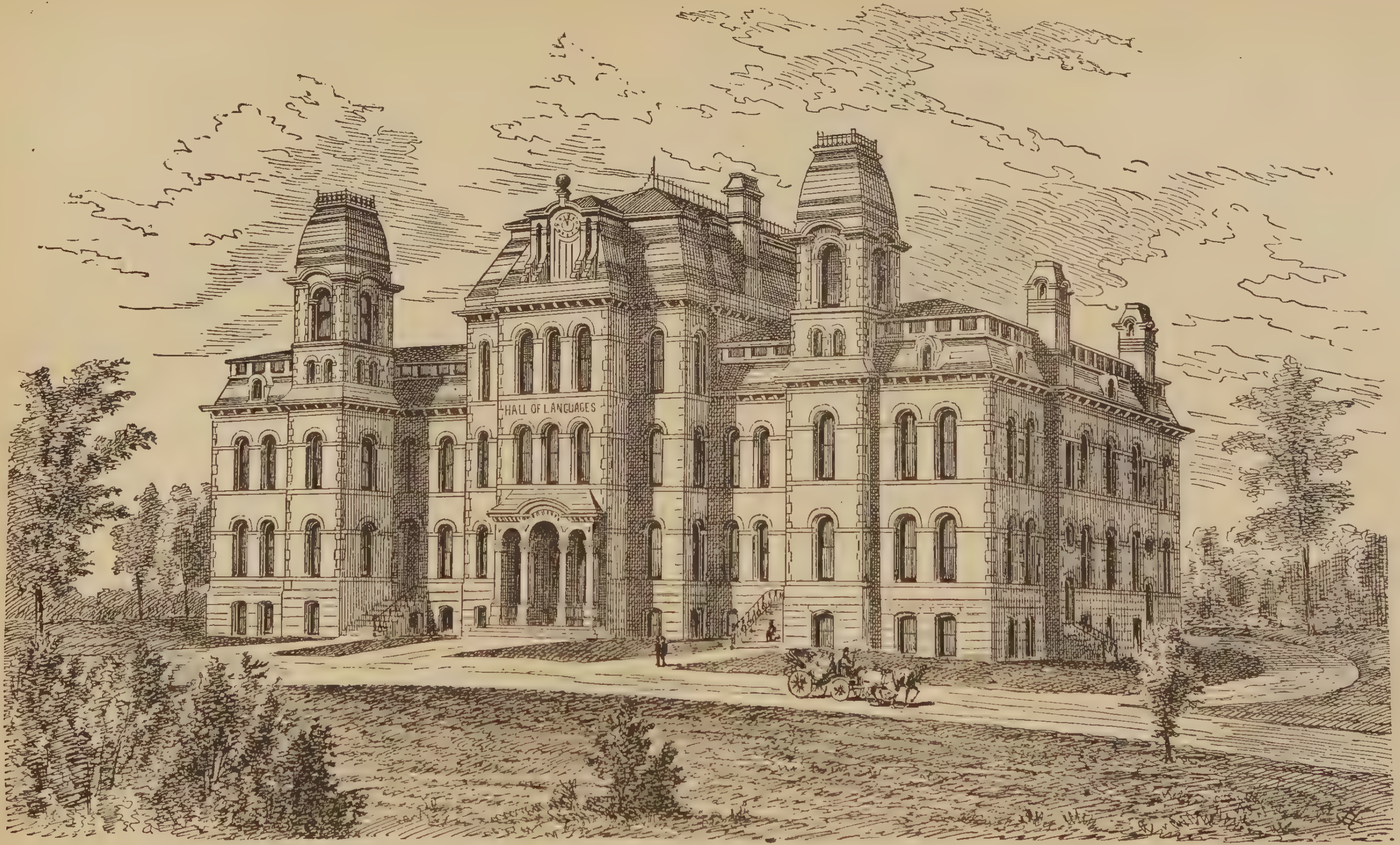
Swormstedt, Leroy, D.D., formerly book agent at Cincinnati, was born in Maryland, Oct. 4, 1798. At the age of eighteen he was converted, and in 1818, after having been preaching under the presiding elder, was admitted into the Ohio Conference. He filled a number of the prominent stations, and was presiding elder on the Lancaster, Zanesville, and Cincinnati districts. In 1836 he was elected assistant agent of the Western Book Concern, and from 1844 to 1860 he was principal agent. From that period he became superannuated. His record shows, twelve years on circuits and stations, six years presiding elder, twenty-four years assistant or principal in the Book Concern. He had systematic habits, fine business qualifications, and labored earnestly for the success of the church in every department which he filled. He died Aug. 27, 1863.

Syracuse, N. Y. (pop. 43,051), the capital of Onondaga County, is centrally situated in the State of New York, and is the site of Syracuse University. The first church organized in the county was in the town of Salina, now the first ward of Syracuse, where an edifice was built in 1826. Prior to that time the society had worshiped in a school-house. The first class formed in the town of Syracuse was in 1827, and it held its meetings in the village school-house. Rev. Mr. Willits was probably the first Methodist preacher who visited the place. Shortly after this time a building was purchased for church purposes. In 1835 the present location was procured, and a substantial building erected. The foundation and side-walls still remain as part of the edifice, at the corner of Mulberry and Onondaga Streets. It was rebuilt in 1870, and was formerly known as the "Old First church" of Syracuse. In 1867 a colony of about forty members from this church organized the Centenary M. E. church. The building was erected and dedicated in 1869. The University Avenue church was organized in 1869 as Dempster charge, and the church building was erected and dedicated in 1871. In 1869 the present Delaware Street church was organized as Magnolia mission, in what was known as the village of Geddes. In 1873 the location was changed and the chapel removed to the present site within the city, and in 1876 the present brick church was erected. The Fairman Street church in Danforth was organized in 1874. The Rose Hill society was organized in 1875, and a convenient chapel was purchased in 1877. The founding of the university, in 1870, gave additional strength and impetus to Methodism in the city. The African M. E. Zion church was organized in 1837. Their first place of worship was the First M. E. church, but their present building was erected on Chestnut Street. The Wesleyan Methodists organized a society in 1843, and their church was erected in 1845. They also established a publishing-house in the city, and from its office are issued *The American Wesleyan*, *The Bible Standard and Monthly Magazine*, and *The Children's Banner*. The M. E. church was very considerably agitated with the slavery question about the time of the formation of the Wesleyan Methodist organization, and for some years but little progress was made. It has, however, fully recovered from the effects of the division, and has grown with the increase of population. The German population of the city having increased, Methodist services have been established among them, and a society has been organized; the Free Methodists have also a congregation. The city is in the Central New York Conference, and the following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1835	First Church	410	250	$50,000
1826	First Ward	191	253	15,000
1869	Centenary	485	230	25,000
1871	University	303	310	60,000
1876	Delaware Street	84	267	11,000
1874	Fairman Street	61	69	2,500
1874	German M. E. Church	......	......	....
1845	American Wesleyan	175	100	10,000
	Free Methodists	70	60	4,000
	African Zion Church	85	100	6,000

Syracuse University is a successor of one of the oldest colleges of the M. E. Church, though in its present name and place it was not chartered till 1870. The Genesee College, in Lima, N. Y., was founded in 1849, and from the beginning was open alike to both sexes, in which respect it was the first college in New York. But it was only carrying out the practice which was adopted as early as 1820 in the first Methodist Conference seminaries, in which the students were from the first as old as the average students of colleges. Little did these Conference seminaries imagine that they were setting an example that within a half-century would be followed by some of the largest universities in the world, and in less than a century by a majority of them.

The Genesee College was too far west to accommodate the whole State, and therefore its trustees and friends soon began to devise means for its removal to a more favorable locality. Syracuse is the "central city" of New York. At a large Methodist State Convention, held there in February, 1870, the following resolution was adopted, receiving the united approval of ministers and laymen from every county in the State: "*Resolved*, That this State Convention of the Methodist Episcopal Church of New York approves of the plan to establish without delay, in the city of Syracuse or its immediate vicinity, a first-class university, and recommends that immediate measures be taken to raise at least $300,000 for its endowment." Dr. Jesse T. Peck, now bishop, was president of the Convention, and contributed to the enthusiasm by subscribing $25,000. He was afterwards elected first president of the board of trustees, and did much in the further progress of securing and shaping the enterprise. Other subscriptions were made on the spot by Hon. George F. Comstock, of Syracuse; F. H. Root, Esq., of Buffalo; Ezra Jones, Esq., of Rochester; David Decker, Esq., of Elmira; A. Terwilliger, Esq., of Preble, and others. Soon after valuable subscriptions were obtained from Hon. Willard Ives, of Watertown; A. C. Lindsley, Esq., of Rushville, and others. Eliphalet Remington, of Ilion, subscribed and has paid $100,000, invested in a business block in the city, and Philo Remington subsequently $100,000, to secure the payment of all the debts of the institution; receiv-



SYRACUSE UNIVERSITY.

ing a pledge that no further debt shall be incurred. Mrs. Sophronia Morehouse, of Liverpool, near Syracuse, has paid to the university $5000 for the aid of students, and has subscribed $25,000 for a professorship, payable at her decease. Others have made subscriptions on similar terms. The city of Syracuse generously bestowed on the university $100,000. The financial success of the university has been largely indebted from the beginning to Rev. E. C. Curtis, its financial agent. The university has real estate used for college purposes worth about $325,000; consisting of 50 acres of land in the city, a stone building 170 by 80 feet, one of the very best educational buildings in America, and two buildings near the centre of the city, used for a medical college. The financial storm following so early after its foundation has caused shrinkage in its assets, and subjected it to severe trial; but it is constantly advancing in all respects, and has a situation sure to secure for it great patronage and strength. This university has already three colleges: of Liberal Arts, of Fine Arts, of Medicine. It will probably not attempt a college of theology. The first is a genuine American college, like the Wesleyan University or Dickinson College. The second is the oldest of the kind in America, giving special attention to the theory and practice of art. The third is a medical college of the regular science and practice of medicine. The university has large and able faculties. In 1873, Alexander Winchell, LL.D., an eminent scientist, and then Professor of Geology, etc., in the University of Michigan, was elected chancellor, and gave himself diligently to the work for more than a year. But finding that the labor was uncongenial and interfered with his scientific pursuits, he resigned the chancellorship in June, 1874, but retains his professorship in the university. Rev. E. O. Haven, D.D., LL.D., accepted the chancellorship. The position had been tendered to him at the first, but was declined, as he could not conveniently then leave the Northwestern University. Since that the debt of Syracuse University has been canceled by subscription, the medical college has procured its building, and progress has been made in investing the endowment. The faculty of the College of Liberal Arts consisted, in 1877, of the chancellor, who was also Professor of the English Language and Literature; John R. French, LL.D., Professor of Mathematics; Rev. W. P. Coddington, A.M., Professor of Greek and Ethics; Rev. John J. Brown, A.M., Professor of Chemistry and Physics; Rev. Charles W. Bennett, D.D., Professor of History and Logic; Heman H. Sandford, A.M., Ph.D., Professor of the Latin Language and Literature; George F. Comfort, A.M., Professor of Modern Languages and Esthetics; Alexander Winchell, LL.D., Professor of Geology, Zoology, and Botany; John H. Durston, A.M., Ph.D., Adjunct Professor of Modern Languages; W. Locke Richardson, A.M., Professor of Elocution, and Frank Smalley, A.M., Adjunct Professor of Natural History.

The College of Fine Arts is presided over by Professor George F. Comfort, dean, assisted by from ten to twelve practical artists and teachers resident in Syracuse and vicinity. It has three courses of study, each of four years, painting, architecture, and music; its students have the privileges of the College of Liberal Arts in the study of language, history, and science, so that its courses of study are extensive and liberal. The College of Medicine in like manner has a large and able faculty of fifteen physicians and surgeons of Syracuse and vicinity. The university has two good libraries, one of a general character and one in the College of Medicine, and also fair selections of apparatus, and can avail itself of abundant accommodations of this kind in the city. The number of students in all the colleges is large, giving it rank with the best universities in the State.

T.

Talley, Nicholas, a minister in the M. E. Church South, was born near Richmond, Va., May 2, 1791, and died May 10, 1873. He was converted in Greene Co., Ga., in 1810, under the preaching of Rev. Hope Hull; was received on trial in 1812, and sent to Little Peedee circuit, having more than 100 miles in extent, and containing 28 appointments. Of the sixty-two years of his ministry, he was twenty-two on districts, twelve on stations, nine on circuits, and fourteen on missions. The last five years of his life he sustained a superannuated relation. For many successive sessions he was elected delegate to the General Conference. "Firm as flint, his face was turned from all that might jeopardize his usefulness. As an itinerant preacher, the journeyings, hardships, and inconveniences of the itinerancy were as nothing so that he might preach Jesus and the resurrection." His last entry in his diary was May 2, 1873, as follows: "My birthday. Eighty-two years I have lived on the bounty and goodness of God. I feel grateful, and hope to believe he doeth all things well."

Tamaqua, Pa. (pop. 5960), is in Schuylkill County, on the Little Schuylkill River, in the midst of a rich anthracite coal region. Methodist services were introduced in 1837; the first church was erected in 1839, and was rebuilt in 1852. The Primitive Methodists also founded a church in 1839, which was rebuilt in 1876. This appointment is in the Philadelphia Conference, and reports for 1876 the following statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	162	270	$20,000
Primitive Methodists	100	200	12,000

Tanner, Benj. T., D.D., was born in Pittsburgh, Dec. 25, 1835; was converted (1856) while in attendance upon Avery College, Alleghany City, and joined the African M. E. Church, and was licensed to preach the same year. He received appointment as missionary to California in 1860, but want of funds prevented his departure, and was called *ad interim* to the Fifteenth Street Presbyterian church, Washington City, in August, 1860. He returned to the A. M. E. Church, and joined the Baltimore Conference in May, 1862; was secretary of the General Conference of 1868; and was then elected editor of *The Christian Recorder;* was re-elected in 1872, and again in 1876. He was one of the delegates to the M. E. General Conference of 1876. Has written "Apology for African Methodism," "Origin of the Negro," "Is the Negro Cursed?" etc.

Tasker, Thomas T., Sr., a local preacher in Philadelphia, and formerly a large manufacturer, was born at Knottingly, Yorkshire, England, May 19, 1799. He was early converted, and his name appeared as a local preacher on the plan of appointments of Burlington circuit in 1818. The following year he removed to Philadelphia. His inventive and mechanical talents led him to engage in the iron business, and fifty-seven years since he assisted in establishing the Pascal Iron Works, which became an immense establishment, and which is now conducted by his sons. He invented a self-regulating hot-water furnace, heating pipes by steam, and so using a cast-iron hydrant that it could be removed or repaired without disturbing the pavement. He also made various improvements in the manufacture of wrought tubes for gas, steam, etc. He retired from the manufacturing business nearly twenty years since, and has devoted himself to church and benevolent work, and in superintending his varied interests. He was one of the most active in building Wharton Street, Scott, Tasker, and Kedron churches. He was also one of the earliest to co-operate in the publishing and tract interests in Philadelphia. He has been president of the board of trustees of the Home for the Aged and Infirm Methodists, and was a liberal con-

REV. BENJ. T. TANNER, D.D.

tributor to the elegant building which was erected under his personal supervision. At the breaking out of the Civil War he took an active part in the erection of the Citizens' Volunteer Hospital, of which he was president, and where thousands of Union and Confederate soldiers received food and medical attendance. He was also chosen the first president of the Church Extension Society in 1864, and at its re-organization he became first vice-president and chairman of the executive and finance committees, which positions he has continued to hold. In 1869 he founded "The Tasker Loan Fund" by the gift of $10,000; and was, in 1872, the first lay delegate to represent the Philadelphia Conference in the General Conference. Though nearly fourscore, he is still abundant in labors.

REV. THOMAS T. TASKER, SR.

Tasmania, Wesleyan Missions in.—Tasmania, formerly known as Van Diemen's Land, is an island, having an area of 26,215 square miles, and a population of 105,000, situated about 120 miles southeast of Australia, and is included among the Australasian colonies. It was made a British penal settlement in 1803, but the transportation of convicts thither was discontinued several years ago, and it has become a prosperous colony. The native population has become extinct. It numbered between 3000 and 5000 persons when the island was first colonized, but was reduced to 210 in 1835, when the people were removed to Flinders' Island, in Bass's Strait, and to 54 in 1842; and in 1870 was represented only by a single woman.

The efforts of the Wesleyan missionaries have been directed mainly to the English population. The mission was begun in 1820, when there were but one Anglican minister and one Roman Catholic priest in the island. The Rev. Mr. Horton, who was on his way to New South Wales under appointment of the Wesleyan Missionary Society, was directed to remain in Tasmania and open a mission there. Society in the island was in a most deplorable condition, the population consisting largely of convicts and savages, and being destitute of religious privileges. Nevertheless, a Wesleyan Methodist Society of twenty regular attendants at class-meeting had been already formed, and a chapel was in building. The mission was approved by the governor of the colony. Another missionary was soon sent out, and was followed by two more in 1827, and by a fifth in 1832. At the last date, the mission returned 163 members and 283 children in the schools, and the missionaries had gained the respect and affection of the convicts, as well as of the settlers. In 1839, 9 missionaries, 570 members, and 922 scholars were returned; in 1854, 6 missionaries, 39 principal stations, 3 teachers and catechists, 24 local preachers, 114 Sunday-school teachers, 750 members, 1159 scholars, and 4000 attendants on worship.

The following is a summary of the statistics of the Tasmanian missions as given in the report of the Wesleyan Missionary Society for 1876: number of chapels and other preaching-places, 95; of missionaries and assistants, 16; of local preachers, 70; of full members, 1286; of persons on trial, 202; of Sunday-schools, 47, with 401 teachers and 3076 scholars; of attendants on worship, 9176.

The Primitive Methodist missions in Tasmania had, in 1873, four principal stations, with 4 ministers and 223 members. The missions of the United Methodist Free Churches had, in the same year, 3 lay agents and 38 members.

Taunton, England (pop. 15,466), is an old but well-built town in the county of Somerset. It has 3 Wesleyan ministers, beside 2 supernumeraries, and reports 473 members. It is also the seat of a literary institution of high character.

Taunton, Mass. (pop. 18,629), the capital of Bristol County, is at the head of navigation on the Taunton River. It first appears in the minutes of the M. E. Church for 1833, and was then connected with Dighton, with F. Dane as pastor. The first M. E. church was built in 1835, and was rebuilt in 1869. In 1838 it reported 115 members. In 1852 the Central church was organized, and the edifice was erected in 1853. Grace church was organized in 1874, and the edifice was purchased from the Free-Will Baptists. It is in the Providence Conference, and reports:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	309	384	$33,500
Central Church	421	286	10,000
Grace Church	117	126	19,000

Taunton Wesleyan College, England, was established in 1843, for the purpose of securing at a moderate expense a sound literary and commercial education, with religious instruction in harmony with the doctrines of Wesleyan Methodism. The interests of the college are watched over by a board of directors, chosen from among the proprietors and by the superintendent of the Exeter district. The president of the Conference is, by the deed, president of the college, and the resident governor and chaplain is a minister in full connection, appointed annually by the Conference. In the scholastic department are a head-master and fourteen resident and non-resident masters and professors. It is now under the care of Rev. William P. Slater. Thomas Sibly, Esq., B.A., has been head-master from the commencement, and James Barnicott, Esq., secretary. This college was connected, by royal charter, with the University of London in 1847, and students are prepared in it for the matriculation degree of the examinations of the university. Constant care has been taken to promote the religious interests of the pupils. There have been some conversions, and in many instances concern about salvation has been excited, and nearly 50 have met in class as members on trial. The school is divided into three departments: the collegiate, the commercial, and the junior. About 150 are resident at the college and 40 at the junior school, which is conducted on eligible premises between the college and the town. The entire number of pupils during the year is about 220. The college is situated about a mile from the town, in an elevated position remarkable for its salubrity and rural beauty.

TAUNTON WESLEYAN COLLEGE.

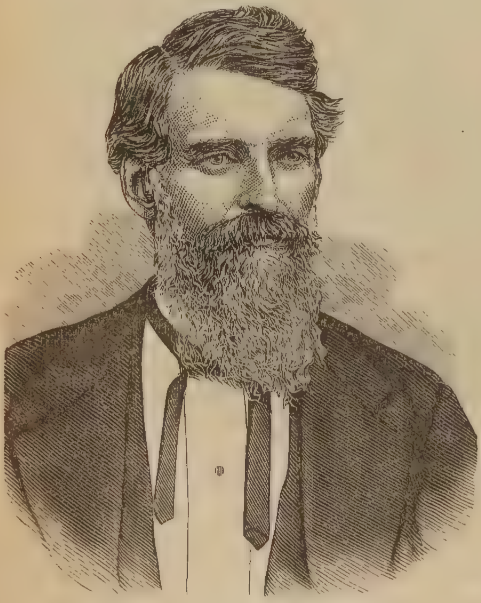
Taylor, Charles, D.D., M.D., of the M. E. Church South, was born in Boston, Mass., Sept. 15, 1819, and graduated in the University of New York, with the highest honors of his class, in 1840. In 1842 he taught the ancient languages in the Conference Seminary at Cokesbury, and was admitted into the South Carolina Conference in 1844. He graduated in medicine in Philadelphia in 1848, and went as missionary to Shanghai, China. He returned in 1854, and accepted a professorship in Spartanburg Female College, of which he became president in 1857. By the General Conference of the M. E. Church South he was elected general Sunday-school secretary in 1858. He also served as presiding elder of the Wadesborough district, and as president of the university at Millersburg, Ky. While in China, he published a work on the "Harmony of the Gospels," and several tracts, in Chinese. He is the author of "Five Years in China" and "Baptism in a Nutshell." He is now a member of the Kentucky Conference.

Taylor, Joseph, an English Wesleyan minister, was an eminent example of zeal and fidelity, the faithful servant of Christ and his church. In the commencement of his ministry he spent eight years in the West Indies. In 1818 he became resident secretary of the Missionary Society. In 1834 he was president of the Conference. He died in 1845, aged sixty-six.

Taylor, Michael Coulson, an English Wesleyan minister, entered the Theological School in 1843, and for five years was engaged on circuits. In 1851 he became secretary of the education committee. The beloved associate of the Rev. John Scott in the Normal Training Institution at Westminster, he took an important part in the biblical instruction and pastoral care of the students. His character was symmetrical; his fitness for his office unique; his piety fervent and influential. He died in 1867, aged forty-seven.

Taylor, Nathaniel G., lay delegate from the Holston Conference to the General Conference of 1872, is a respected citizen, a man widely and favorably known; has filled various civil offices, and is a local preacher of more than ordinary service to the church.

Taylor, R. T., D.D., president of Beaver College and Musical Institute, was born in Plainfield, N. Y., in 1826. Trained on a farm to labor, he commenced his career as a teacher in 1847. Having spent a year in Cazenovia Seminary, he was elected principal of the Brookfield Academy. He resigned this position in 1850 and entered the Wesleyan University, where he graduated in 1854. For a year he was assistant in the Rittenhouse Academy, Washington, D. C.; one year principal of the Newark Wesleyan Institute; and was subsequently professor in the Pittsburgh Female College. In 1858 he entered the Pittsburgh Conference, and was appointed principal of the Marlboro' High School. In 1859 he was elected as principal of Beaver Female Seminary, which position he still holds, the institution having been, through his labors, enlarged, and its title changed to that of Beaver College and Musical Institute.



REV. R. T. TAYLOR, D.D.

Tefft, Benjamin Franklin, D.D., LL.D., a teacher and author in the M. E. Church, was born in Floyd, N. Y., Aug. 20, 1813. He attended school at the Cazenovia Seminary, and graduated from the Wesleyan University in 1835. He was employed as a teacher in the Maine Wesleyan Seminary till 1839, when he was appointed pastor of the First M. E. church, Bangor, Me. In 1841 he became principal of the Providence Conference Seminary. In 1842 he was pastor of the Odeon church, Boston. In 1843 he was elected Professor of the Greek and Hebrew Languages in the Indiana Asbury University, and from this place he was called, in 1846, to become editor of the *Ladies' Repository*, and of the publications of the Western Book Concern. He continued in this office till 1851, when he was chosen president of the Genesee Wesleyan Seminary and Genesee College, at Lima, N. Y. He represented the East Genesee Conference as a delegate in the General Conference of 1852. In 1854 he resigned the presidency of the Genesee Seminary and College and retired for a time from public life, making his home at Clifton Springs, N. Y. He removed to Maine, and re-entered the itinerant work of the church in 1859, receiving appointments between that year and 1866 to churches in Bangor and Portland, Me. In 1861 he was appointed chaplain to the 1st Regiment of Maine Cavalry, Army of the Potomac; in 1862, consul of the United States at Stockholm, and acting minister to Sweden; in 1864, commissioner of immigration from the north of Europe for the State of Maine. In 1874 he sat as a member of the House of Representatives from Penobscot County in the legislature of Maine. He is at present (1877) editor of *The Northern Border*, a weekly newspaper published at Bangor, Me., and devoted largely to the development of the interests and material resources of the State.

Dr. Tefft's published works are, "The Shoulder-knot; or, Sketches of the Threefold Life of Man," "Hungary and Kossuth," "Webster and his Master-pieces," "Methodism Successful, and the Internal Causes of its Success." He also edited an edition of Butler's "Analogy," with Life and Analysis, and an edition of Whately's "Evidences of Christianity." Dr. Tefft is a member of the Geographical and Statistical Society of New York and of the Society of Arts of England.

Temperance.—On this great question, as on various other moral questions, Mr. Wesley was in advance of his age. He saw with pain the prevalence of intoxication and the evils which necessarily resulted from it. He saw, further, that the occasional use of intoxicating drinks was one of the steps towards drunkenness. Hence, in preparing his General Rules for the guidance of his societies, as early as 1743, he inserted one prohibiting "buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." So far as is known, this was the first rule of the kind ever published by any church organization. It was a number of years before the origin of a temperance society in Scotland, and more than ninety years before the rise of the Father Mathew societies in Ireland. He not only prepared this rule, but he enforced it in his societies, for in one year he excluded from one of his societies seventeen members for drinking and two for retailing spirituous liquors. Personally, he believed water to be "the wholesomest of all drinks,—quickens the body and strengthens the digestion; most strong, and more especially spirituous, liquors are certain but slow poisons." In 1760 he published a sermon on the use of money, in which he took occasion to refer to the traffic in ardent spirits. He used in that sermon the expression so common in the present day, comparing drams of spirituous liquors to "liquid fire." He speaks of all those who are engaged in the manufacture and sale of these drinks as a beverage as "poisoners general;" that "they murder his Majesty's subjects by wholesale." In 1773 he published a pamphlet on the scarcity of provisions in Great Britain, in which he says, "Why is food so dear? The grand cause is because such immense quantities of corn are continually consumed by distilling. Add all the distilleries throughout England, and have we not reason to believe that little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison, that naturally destroys not only the strength and life, but also the morals, of our countrymen?" In America, the Conference of 1780 disowned "all persons who should engage in the practice of distilling grain into liquor." The Conference of 1783 forbade the members of the church to "manufacture, sell, or drink any intoxicating liquors," and the preachers were instructed to teach the people, both by precept and example, to put away this evil from them. When the Methodist Episcopal Church was organized, in 1784, it adopted Mr. Wesley's rule on temperance. This was twenty years before the publication of Dr. Rush's tract on "The Evil Effects of Ardent Spirits on Body and Mind," and about twenty years before any other religious body published a total-abstinence provision among the rules of their church. In the minutes of 1790 the words, "buying or selling," were omitted from this rule. In 1796 Dr. Coke and Bishop Asbury, in their Notes on the Discipline, say, "Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people; but the retailing of spirituous liquors and giving them in drams to customers when they call at the stores are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a declaration against them. The cause of God, which we prefer to every other consideration under heaven, requires us to speak forth with ample boldness in this respect."

Though the position of the Methodist Episcopal Church was strongly in favor of temperance and opposed to that of drunkenness, yet as the stringency of Mr. Wesley's rule was relaxed in 1790, an effort was made as early as from 1830 to 1835 to restore it; and the Annual Conferences having passed a resolution on the subject, the General Conference of 1844 passed a resolution to restore the original rule of Mr. Wesley, but it failed to receive quite a two-thirds vote of the whole number of delegates, and it was decided that the constitutional majority had not been obtained. In 1848, the Annual Conferences having spoken with great unanimity, Mr. Wesley's rule as originally written was restored. Since that time the General Conferences have spoken with great clearness and force upon the subject. In 1872 they said, "From the very first our church has been bold and emphatic in her utterances and measures against the evils of intemperance. She has waged an uncompromising and vigorous war against this tyrant foe of humanity and civilization; she has as clearly defined her position, unqualifiedly condemning both the sale and use of intoxicating drinks as a beverage. Let not the church falter in view of the approaching crisis, but let her gird on her armor anew for the battle. Now is the time for action, action earnest, persistent, well-directed." The General Conference of 1876 declared, that "we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors designed to be used as a beverage, and that it is the duty of every member of the Christian church to discountenance and oppose the evil at all times by voice and vote; that we earnestly protest against the members of our church giving any countenance to the liquor traffic by voting to give license, or signing the petition of those who desire license to sell either distilled or fermented or vinous liquors; or by becoming bondsmen for persons asking such license; or by renting property to be used as the place in or on which to manufacture or sell such intoxicating liquors: that we are fully convinced of the wisdom of total legal prohibition." The same Conference also recommended the use of the unfermented juice of the grape on sacramental occasions. It also gratefully recognized and commended the good work accomplished by the gifted and Christian women in the temperance cause throughout the land. The Wesleyan Methodists in America are also exceedingly outspoken and decided in their utterances on this question. The other branches of Methodism are also strongly opposed to intemperance, but not so definite and bold in their utterances.

Temperance (English Wesleyan).—This important subject has not received the attention which the followers of John Wesley in England ought to have given to it. It is, however, gratifying to find that the number of abstaining ministers yearly increases. A large and influential committee, composed of eminent temperance workers, both ministers and laymen, has been appointed to take into consideration what measures can be adopted for arresting the progress of intemperance. Bands of Hope are established in many circuits, and temperance societies are being multiplied.

Tennessee (pop. 1,258,520) embraces about 44,000 square miles, and is generally spoken of in three divisions: East, Middle, and West Tennessee. It is probable that De Soto visited the spot where Memphis now stands as early as 1549; but the first permanent settlement was not made until in 1756, when Fort Loudon was built, 30 miles from Knoxville. The earlier settlements were chiefly along the Holston River. The eastern part of Tennessee originally belonged to North Carolina, but was ceded, in 1789, to the general government, and in 1794 Tennessee was organized as a Territory. In 1796 it was admitted into the Union. The early population was of a mixed character, being Scotch-Irish, as well as native Americans. The introduction of Methodism was as early as 1783, when Jeremiah Lambert was appointed to Holston country, and in the following year 60 members were reported. Some have supposed that as early as 1777, King, Dickins, and Curry extended their travels from North Carolina into East Tennessee. Lambert circuit then comprised the settlements on the Wautauga, Nolachucky, and Holston Rivers. In 1785 there were two preachers, and Henry Willis was elder in supervision. They reported the following year 258 members. In 1787 there were three circuits, with six preachers, John Tunnell being the presiding elder. The first Annual Conference in Tennessee was held May 13, 1787, and was the first west of the Alleghany Mountains. A writer says, "From 1787 we were blessed with regular preaching in this country. Messrs. Ogden, Haw, Massie, Williamson, and McHenry were the first preachers to bring the gospel to us, and I do not hesitate to say the Methodists were first to sow the gospel seed in Middle Tennessee." Other settlers occupied the region around Nashville in 1780, and became active members of the M. E. Church. The first church, built on the north side of the Cumberland River, was in Joseph County, 4 miles north of Nashville, and was called Hooper's chapel. During Asbury's first visit a number of persons were converted, among whom were John Russell and his wife, who was the sister of Patrick Henry. The country was very sparsely settled, and the progress was slow, for, in 1796, there were reported from Tennessee only two circuits, Cumberland and Greene, having a membership of 546; and in 1800 there were three circuits, having a membership of 1743. Jacob Young, so well known in Ohio, was one of the early pioneers in Kentucky and Tennessee. He was appointed to Nashville circuit in 1806, and makes the following statement: "I found the Presbyterian and Methodist Churches closely united. They had taken many of our efficient class-leaders and made them elders in their church, and their elders had been made class-leaders in the Methodist Church. I could not tell who were Methodists and who were Presbyterians. When I would close my sermon and dismiss the congregation, very few would leave. It generally took me three hours to preach and lead my class. Jealousies began to appear in the Presbyterian synod of Kentucky. They began to think and say that the Presbyterians were all turning Methodists, and indeed it looked a good deal like it. They preached and prayed like Methodists, and shouted and sung like Methodists; they had licensed several young men to preach who had no college education; they had formed circuits like the Methodists, and had their saddle-bags and great-coats nailed on behind, sweeping through the country like itinerant evangelists. The Tennessee presbytery was a part and parcel of the Kentucky synod, and when the Kentuckians heard these things they sent a deputation of learned men to make a thorough examination, authorizing them, if they found that the people had departed from the doctrine and discipline of the Presbyterian Church and refused to return, to dissolve the presbytery. The committee came on and acted according to their instructions. They ordered these licensed young men to desist from preaching. They refused. Several of the old theologians, as Hodges, McGrady, and others, submitted to the authority of the church and returned to their old paths; but the young men, with Magee at their head, held on their way." Ultimately these parties withdrew from the Presbyterian Church and constituted the Cumberland Presbyterian Church. This union movement had been the outgrowth of the camp-meetings which had been held in the Cumberland region of Kentucky and Tennessee, from which the new church took its name. These meetings were, in their origin, attended by Presbyterians and Methodists, but ultimately fell into the hands chiefly of the Cumberland Presbyterian party and Methodists. The Methodist churches continued to progress with the population until the separation, in 1845, when they adhered to the Methodist Episcopal Church South. Prior to that time the *Nashville Christian Advocate* had been established in the city of Nashville, and a paper had also been published in Memphis. The Church South continued to be the only branch of Methodism in the State, with the exception of a few Methodist Protestants, until during the Civil War. With the progress of the Union troops, many of the leading men and of the pastors passed within the southern lines; and, especially in the Holston region, the people desired the preachers of the Methodist Episcopal Church to re-organize them. A Holston Conference was established as early as 1864, and since that period a Tennessee Conference has been organized, and also a Central Tennessee. In the eastern part of the State the re-organized membership in the M. E. Church is principally of the white population; but in Middle and Eastern Tennessee the great majority is colored. The Central Tennessee College was commenced in Nashville for the education especially of the colored people, and was chartered in 1866. The East Tennessee Wesleyan University was established in 1866, and is attended by a goodly number of young men and young women who are preparing for teaching and for usefulness in other departments. There are also one or two small seminaries in the western part of the State. The M. E. Church South is very strong in this State. After its organization, in 1845, as a separate body, its Book Concern was established in Nashville, which has continued to be its headquarters. The *Advocate*, the chief organ of the church, is edited by Dr. T. O. Summers, and is also published in that city. It has a noble educational institution, founded by the munificence of the late Cornelius Vanderbilt, of New York, who contributed for its buildings and endowment the sum of $1,000,000, and who gave specific directions that it must be under the authority and control of Bishop McTyeire. The Southern Methodists have three Conferences: the Memphis, the Tennessee, and the Holston. The boundaries, however, do not correspond with the State lines, as Memphis Conference embraces a small portion of Kentucky and the Holston Conference embraces parts of Virginia and North Carolina. The Methodist Protestants have two Conferences in the State: the Tennessee and West Tennessee. The African M. E. Church, the African Zion Church, and the Colored M. E. Church of America have also organized Conferences. The denominational statistics, as given in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	3180	2842	872,524	$4,697,657
Baptist	942	877	245,151	843,675
Christian	203	167	55,455	244,625
Congregational	3	2	525	14,100
Episcopal	33	31	12,940	269,573
Friends	5	4	1,900	4,800
Jewish	4	4	1,100	21,000
Lutheran	22	22	9,875	27,664
Presbyterian	262	241	83,590	858,105
Roman Catholic	21	21	13,850	486,250
United Brethren	7	5	1,600	4,100
Methodist	1339	1155	336,433	1,506,153

Tennessee Conference, African M. E. Church, includes the State of Tennessee. At its session of 1876 it stationed 37 preachers, and reported 123 local preachers, 7555 members, 67 churches and 7 parsonages, valued at $68,800.

Tennessee Conference, M. E. Church.—The territory of Tennessee was originally embraced chiefly in the old Western Conference. The Tennessee portion was organized as a separate Conference in 1812, and included not only Tennessee, but Kentucky, Illinois, and a large portion of the Western and Southern territory. In 1816, Missouri and Mississippi Conferences were organized, and Illinois became a part of the Missouri Conference. Various changes were made in the boundaries from time to time, owing to the organization of the Kentucky and Holston Conferences. In 1840 the Memphis Conference was organized, and the Tennessee Conference included Middle Tennessee and North Alabama. In 1844 its boundaries were defined as embracing "Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee River." It adhered to the M. E. Church South in 1845, and the membership in the State remained connected with that church until 1864, after which time various M. E. churches were organized within its territory. Under authority given by the General Conference, Bishop Clark organized the Tennessee Conference, at Murfreesborough, Oct. 11, 1866. Its boundaries were determined in 1868 as including "that portion of Tennessee not included in the Holston Conference." At its organization, in 1866, it reported 40 traveling and 49 local preachers, 3173 members, 2548 Sunday-school scholars, and 13 churches, valued at $59,100. The statistics as given in 1876 were: 93 traveling and 206 local preachers, 12,268 members, 8359 Sunday-school scholars, 142 churches, valued at $206,940, and 7 parsonages, valued at $2500. Under authority given by the General Conference of 1876 the Tennessee Conference was divided (not by changing its boundaries, but by allowing the separation of the white and colored work), by the concurrent vote of the members of both divisions. The minutes for 1877 report the following statistics: 41 traveling and 193 local preachers, 11,638 members, 8329 Sunday-school scholars, 197 churches, valued at $137,028, and 15 parsonages, valued at $4000.

Tennessee Conference, M. E. Church South.—This Conference, originally belonging to the M. E. Church, adhered to the M. E. Church South in 1845. It reported, in 1846, 153 traveling ministers, 33,219 white and 8036 colored members. It has within its bounds the publishing-house of the M. E. Church South, the *Nashville Christian Advocate*, and the Vanderbilt University. Its boundaries were determined by the General Conference of 1874 so as to "include Middle Tennessee, except that portion of the Pikeville district in the Holston Conference." It reported, in 1876, 198 traveling and 331 local preachers, and 41,297 members.

Tennessee Conference, M. P. Church, "begins at the southeast corner of Allen Co., Ky., running to Glasgow; thence with the Louisville and Nashville Railroad to Louisville, Ky.; and thence with the Ohio River to the mouth of Green River; thence with the Tennessee district line to the mouth of Sandy River; thence with the Tennessee River to the Alabama line; and thence to the beginning; including all the State of Tennessee not included in the Virginia and West Tennessee districts." In 1877 it reported 18 itinerant and 4 unstationed ministers, 1209 members, 1996 Sunday-school scholars, and 19 churches, valued at $9200.

Terre Haute, Ind. (pop. 16,103), the capital of Vigo County, is situated on the Wabash River, and on the Terre Haute and Indianapolis Railroad. It first appears in the minutes of the M. E. Church for 1830, with Edwin Ray as pastor. In 1831 it was reported in connection with Carlisle circuit. In 1835 it became a station, and the following year reported 70 members. In 1849 a second station was formed, and since that period there have been established a city mission and a German church. There is also an African M. E. church. This city is in the Northwest Indiana Conference, and the following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Asbury Chapel	223	170	$35,000
Centenary Church	443	580	36,000
City Mission	198	230	2,000
M. E. Church (German)	75	125	2,500
African M. E. Church	135	127	12,000

Tevis, Benjamin P., M.D., was born in Shelbyville, Ky., in 1825, and was converted in his youth, and became a member of the M. E. Church. He was separated from the church in 1845, by the organization of the M. E. Church South, and in 1865, when the opportunity presented itself, he returned to the church again. Dr. Tevis was the son of Rev. John Tevis, of precious memory throughout Kentucky. He has long been associated with his honored mother, Mrs. Julia Tevis, in conducting "Science Hill Academy," an institution established fifty-three years ago, at Shelbyville, Ky. He is devoted to all the interests of the M. E. Church in the South, and represented the Kentucky Conference as lay delegate in the General Conference of 1876.

Tevis, Mrs. Julia A., daughter of Pendleton and Mary Hieronymus, was born in Clark Co., Ky., Dec. 5, 1799. She was chiefly educated in Washington City and Georgetown, D. C. In 1820 she accepted the situation of governess in the family of General Smythe, of Wytheville, and afterwards in the family of Captain Frank Smith, of Abingdon, Va. In 1824 she was married to Rev. John Tevis, of the M. E. Church, presiding elder of Holston district. In 1824, Mr. and Mrs. Tevis removed to Shelbyville, Ky., where, on March 25, 1825, they founded Science Hill Female Academy. In connection with this institution the name of Mrs. Tevis has become extensively known through the South and West. She presided over the institution until near the close of her life. More than 3000 young ladies were under her care. She died in June, 1880.

Texas (pop. 818,579) is the largest State in the Union, and has an area of 237,504 square miles, or nearly six times as great as that of Pennsylvania. Its first European settlers were French-Americans, who landed at Matagorda Bay in the latter part of the seventeenth century; but they were superseded in a few years by the Spanish, who founded a colony in 1689, which in turn was abandoned. In 1715 a governor-general was appointed by Spain, which then had the entire control. Subsequently, during the contest between France and Spain, the population did not exceed 1500. In 1763 it was ceded to Spain, peace having been restored. Spain having, in 1803, receded Louisiana to France, by whom it was sold to the United States, a disagreement arose as to the boundary; and the territory was the scene of frequent disturbances. The noted pirate, Lafitte, made his headquarters at Galveston. After the adoption of the constitution of 1824 more prosperity was enjoyed, and American settlers entered the country. In 1833 the revolution occurred which resulted finally in Texas becoming an independent republic, with a population of about 20,000. Subsequently, by its request, it was admitted as a State into the Union, Dec. 27, 1845. The first Methodist class was organized by Henry Stephenson, in 1833. In 1837 three missionaries were sent to the republic; the lamented Dr. Ruter, who died the following year, being superintendent, and who was accompanied by Littleton Fowler and Robert Alexander. Fowler died in 1846. In 1838 a mission district was formed, which reported 7 preachers and 450 members. The first Annual Conference was formed in 1840, and embraced three districts, with 1800 members. In 1844 a second Conference was organized, and both adhered to the M. E. Church South in 1845. Since the close of the Civil War other Methodist organizations have also been established. The M. E. Church South has five Conferences in the State, to wit: Texas, Central Texas, East Texas, Northwest Texas, and West Texas, which, in 1875, numbered 62,542 members. The M. E. Church has four Conferences: the Texas, West Texas, Southern German, and Austin, which together number about 16,395 members. The Colored M. E. Church of America has about 8000 members, and the African and Zion

Churches together number 10,000 members. The Methodist Protestants have also a Conference, which embraces about 2500 members, making a total number in the Methodist Churches of about 102,528. The M. E. Church South has established several institutions of learning, the first of which was the college at Chapel Hill. There are now the Southwestern University, Chapel Hill Female College, Andrew Female College, Waco Female College, Marvin College, and several smaller seminaries. They have also established a Mexican border mission district, which by working among the Spanish population will hereafter furnish agencies for work in Mexico. The M. E. Church has also commenced institutions of learning at Marshall and Spring Creek, chiefly for the education of colored youth.

Texas Conference, African M. E. Church, "includes the State of Texas." At its session of 1876 it stationed 31 preachers, and reported 9 local preachers, 511 members, 24 churches, and 5 parsonages, valued at $31,100, and for missions, $157.50.

Texas Conference, M. E. Church.—The Texas Conference which originally belonged to the M. E. Church adhered to the Church South. The General Conference, in 1864, gave to the bishops authority to organize several Conferences in the South. Among these the Texas Mission Conference was constituted, in 1866, by Bishop Thomson. Its first session was held in Houston, Jan. 18, 1867, by Bishop Simpson. It reported 18 ministers, 15 of whom were admitted on trial at that session, 1584 members, and 5 churches, valued at $4850. In 1868 it was constituted a Conference, its boundaries being those of the State. In 1872 the General Conference authorized its division into two or more Conferences, provided it should be so desired by two-thirds of the members, and that the presiding bishop should concur. Accordingly the western portion was set off into a separate Conference, and the German work was also constituted into a separate body, called the Southern German Conference. These arrangements were approved by the General Conference of 1876, which defined the boundaries of the Texas Conference as "including so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico, on the east line of Matagorda County, and running along said line to the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert and all towns on said road." The statistics as reported in 1876 are: 95 traveling and 178 local preachers, 10,706 members, 3678 Sunday-school scholars, 60 churches, valued at $35,651, and 5 parsonages, valued at $2350.

Texas Conference, M. E. Church South, is one of the original Conferences that adhered to the Church South at the division of the M. E. Church, in 1845. In 1847 it reported to the Church South 32 traveling and 39 local preachers, and 2045 white and 500 colored members. The General Conference of 1874 fixed the boundaries as follows: "On the east by Trinity River from the southeast corner of Leon County to the coast, on the south by the Gulf of Mexico to Trespalacios Bay, on the west by the Trespalacios River and the east line of Jackson, Lavaca, Gonzales, Caldwell, and Hayes Counties, and on the north by the Pedernales River and a direct line from its mouth to the northwest corner of Travis County, and the south lines of Williamson, Milam, Robertson, and Leon Counties to Trinity River." The latest report (1875) is: 58 traveling and 59 local preachers, 6734 white members, 45 Sunday-schools, and 2741 Sunday-school scholars.

Texas Conference, M. P. Church, embraces "all of the State of Texas east of the Trinity River." It reported, in 1877, 35 itinerant and 55 unstationed ministers, 1700 members, and 15 churches, valued at $2500.

Thacher, William, a member of the New York Conference, was born in Kentucky in 1769, but early moved East. He enjoyed good educational facilities, and became a fine scholar, especially in Greek and Hebrew. When twenty years of age he was converted in the city of Baltimore, and on his return to New Haven a few months after, his religious change excited both the astonishment and ridicule of his friends. "He was severely persecuted, and even warned by the civil authority to leave the town, which threat was subsequently revoked, and he was allowed to prosecute his business. He was the only Methodist in the place, and in order to enjoy the society of his brethren he went from ten to twenty miles." In 1797 he was admitted into the New York Conference, and for forty-eight years was in the active ministry. He was especially successful in erecting churches. Among these were Allen Street, Old Bedford, Second John Street, and churches at Poughkeepsie, Newburgh, and Hudson. "His pulpit efforts were characterized by great earnestness, by clear exposition of the Scriptures, by terseness, brevity, and point." It had been his custom to read the Bible through annually, which he had done critically and prayerfully each year since 1800. He read it several times in Greek, and the Old Testament both in the Hebrew and Chaldaic. He died in the eighty-seventh year of his age. Among his last expressions were, "Glory to God! I am happy in Jesus."

Theological Institute, The, of the United Methodist Free Churches, England, is situated in Manchester, and stands in a pleasant locality, known as Victoria Park. It was purchased for

£2400, and was adapted to the purposes of the institute by an outlay of over £600 more. The institute had been conducted for five years in a rented building, and has but recently been removed to its present locality. At the formation of the church, in 1857, no measures were taken for the establishment of a theological school. Gradually its necessity began to be felt; but the scarcity of ministers and the urgent claims of other projects for precedence, postponed any action until 1869. At that time incipient measures were adopted for raising the funds and making preparatory arrangements. In 1871, Rev. Thomas Hacking was appointed theological tutor, and the institute was opened in September, 1872, with only six students. This number has gradually increased, and the new building furnishes accommodation for twenty-four students, with the tutor's family. While the institute was conducted in a private house its internal affairs were managed by a committee annually appointed. Since its removal to the premises purchased, it is managed by nine trustees, who are life governors, and nine triers, elected annually, with the four connectional officers, and the officers of the institute. Candidates for the institute must be members of the body, and must have a circuit recommendation. These recommendations are considered by the connectional committee, and the accepted candidates are examined by the committee on the institute. Two years is the term of residence. A charge is ordinarily made for admission, payable by the student or his friends; the minimum fee being £10 for the first year, and £5 for the second. The committee send such students as they judge best to Owen's College, which is in the vicinity, and is an undenominational institution, to receive instruction in comparative grammar, English language, and literature, logic, and the Greek Testament, and such other subjects as they may deem expedient. On Sabbaths the tutors and many of the students are employed in preaching in neighboring circuits, and they meet in class and take part in district visitation or mission work. The library of the late Rev. James Everett was purchased by twelve gentlemen for £300 and presented to the institution.

Theological Schools.—At the first Methodist Conference, which was held in 1744, one of the questions asked by Mr. Wesley was, "Can we have a seminary for laborers? *A.* If God spare us till another Conference we will consider the subject." Myles, one of the earliest historians of Methodism, says, "It does not appear that any decisive measure was come to on this subject. Mr. Wesley intended Kingswood School to be used for that purpose. He was forced to lay his design aside. It is evident from this that he thought of its necessity and utility at the very first Conference, but why nothing there was done in the business I cannot say. If I should hazard a conjecture it is this,—the poverty of the people, the great thirst for the word of God, and the consequent increase of lay preachers and their families, prevented him from setting such an institution on foot. I am sure he always esteemed a pious and learned ministry, and those of his preachers who were learned, as well as pious, were by him counted worthy of double honor." The fact that in the Church of England many were admitted to the ministry after having pursued their studies without any proper qualification in piety, inclined many of the early preachers and people to doubt the propriety of a theological school; and for many years this was the prevailing thought in many of the churches. When the Wesleyans of England resolved, in 1834, to found a theological school, it led to great opposition and to a secession, which resulted in the formation of the Wesleyan Reform Association; nevertheless, since that time the association has founded such an institution. The first theological school established by the Wesleyans was at Hoxton, subsequently changed to Richmond, in the suburbs of London. This was followed by a branch at Didsbury, near Manchester. There is a third institution at Headingley. In the United States, the first movement was made by Dr. Dempster and a few others, at Concord, N. H., and it was termed a Biblical Seminary. The institution has since been removed to Boston, and is a department of the Boston University. (See BOSTON UNIVERSITY.) In 1855 measures were taken for the establishment of the Garrett Biblical Institution, in the vicinity of Chicago, of which Dr. Dempster was the first preceptor. It is now a department of the Garrett Biblical Institute. (See GARRETT BIBLICAL INSTITUTE.) In 1866, the centenary year, Mr. Drew, of New York, made a large contribution for the establishment of a theological school, which is located at Madison, N. J., and is largely attended. (See DREW THEOLOGICAL SEMINARY.) The Methodists of Canada have a theological department in the Victoria University, and theological instruction, more or less extensive, is given also in a number of the colleges in the United States. From these seminaries have gone forth a number of the most earnest and successful workers to various missionary fields. As a result, efforts have been made to establish similar institutions in many mission fields. The Wesleyans have them in Australia, and in the Friendly and Fiji Islands. By the liberality of John T. Martin, Esq., of Brooklyn, an institute was established in Frankfort, Germany (see MARTIN INSTITUTE), and by the generosity and earnest labor of Rev. D. W. Thomas, a theological school has been started in India. In Mexico also a few young men are receiving theological training at Puebla.

Thoburn, James M., missionary of the Methodist Episcopal Church in India, was born in Ohio, March 7, 1836; joined the Pittsburgh Conference in 1858, and was appointed a missionary to India in 1859. He was stationed at Nynee Tal till October, 1863; went to America on furlough, and returned in January, 1866. He was afterwards stationed at Gurhwal, 1866–67; Moradabad, 1868–69; Lucknow, 1870–73; Calcutta, 1874–75. He came to the United States in 1876 as a delegate to the General Conference. Returning to India, he was appointed presiding elder of the Calcutta district, South India Conference. He has been engaged in both English and vernacular work.

Thomas, David Wesley, missionary of the Methodist Episcopal Church in India, was born in Sherbrooke, Lower Canada, where his parents, citizens of Malone, N. Y., were temporarily residing, Jan. 1, 1833. He was educated at the Franklin and Ogdensburg Academies, and the New York State Normal School, where he was graduated in 1855. After teaching several years, he joined the Black River Conference in 1858, and was appointed missionary to India in 1861, arriving at his field of labor Jan. 17, 1862. He had charge of the girls' orphanage at Bareilly from 1862 to 1871, and has been since the latter year agent and principal of the theological seminary at Bareilly. This institution owes its existence largely to his energy and liberality, he having made it a gift at its foundation of $20,000. He is also treasurer of the mission. His literary labors include a commentary on Genesis, and a pamphlet on Miracles, both in Roman Urdu.

Thomas, Eleazer, D.D., was born in the State of New York; received an academic education at Cazenovia; was converted when seventeen years of age, and was admitted on probation in the Genesee Conference in 1839. He was a member of the General Conference in Boston in 1852, and was transferred to California in 1855, and was the pastor one year in the church on Powell Street, San Francisco. In 1856 he was elected editor of the *California Christian Advocate;* was re-elected in 1860, and again in 1864. He was elected book agent in 1868, and served four years in charge of the depository in San Francisco. In 1872 he was appointed presiding elder of the Petaluma district. In the spring of 1873 he was appointed a member of the Peace Commission, and sent to treat with the Modoc Indians. On the 11th day of April, the commissioners having been decoyed into the Lava Beds, in Southern Oregon, Dr. Thomas and General Canby were slaughtered.

Dr. Thomas was a man of good presence, fine address, and great zeal and energy as a minister of Christ. He labored faithfully in planting the church in California.

Thomas, John, an English Wesleyan preacher, commenced his ministry in 1824, and was sent the following year to Tongatabu, where his work was eminently successful, being accompanied by the power of the Holy Ghost. After twenty-five years he revisited his native land, and then returned again to spend six more years in the Friendly Islands. He became supernumerary in 1860, and has lived to hear of the celebration of the jubilee of the establishment of the mission, and to receive from King George and his chiefs a substantial token of their love and respect. He is now an aged man, quietly awaiting the Master's call.

Thomas, John, Esq., was born in Exeter, England, in 1798; became a Wesleyan Methodist preacher in 1822. He was a fine linguist, a good painter, and the author of several volumes of poems and theological essays. He also executed a poetical version of Danté, the "Inferno" having appeared in 1859, the "Purgatoré" in 1862, and the "Paradiso" in 1866. He died at Dumfries, Scotland, Feb. 7, 1872.

Thomas, Samuel W., was born Jan. 22, 1830, and is of the fifth generation of a Methodist family. He joined the church in 1838, and entered the Philadelphia Conference in March, 1851. He traveled circuits on the Peninsula seven years; was stationed in Philadelphia, at St. Stephen's, Twelfth Street, and St. Paul's, seven years; was agent of the Tract Society and Book Room seven years; and was presiding elder of South Philadelphia district four years. He was a member of the General Conference of 1868, taking the place as alternate of a delegate who had left; and he was at the head of his delegation at the General Conference in 1872. During his management of the Tract Society and Book Room the new edifice was purchased on Arch Street, Philadelphia, and the business was greatly enlarged. He also compiled and published new forms for church requisites, which have had a large sale. He is now stationed at St. John's church, Philadelphia.

Thompson, James B., M.D., was born Sept. 14, 1825, in Georgia; graduated at the medical college in Macon in 1855, and engaged actively in the practice of medicine. Being a strong friend of the Union, his house and place of business were burned during the Civil War, and he was driven from home. In 1868 he united with the M. E. Church, and assisted in building the house of worship at East Point, where he resided. In 1872 he was a delegate to the General Conference in Brooklyn. He died triumphantly Dec. 15, 1877.

Thompson, Hon. Richard W., Secretary of the United States Navy, was born in Culpepper Co., Va., Jan. 9, 1809, but when quite young removed to Indiana. He resided for some years at Bedford, and more recently in and near Terre Haute. He studied law, and was admitted to the bar; entered into political life, and for several years was a member of Congress, and in many prominent positions has been before the public. Having been a teacher in early life, he has taken great interest in the educational enterprises of his State, and has been a trustee of the State University, and also of the Indiana Asbury University. Some years since he retired from political life, and devoted himself wholly to his profession and to literary pursuits. Among the productions of his pen is a work on the "Political Aspects and Bearing of Romanism," which has been most favorably received. He united with the Methodist Episcopal Church, and has held various official positions. He was lay delegate for the Indiana Conference to the General Conference of 1872. When President Hayes entered upon the duties of his office Mr. Thompson was invited to a place in his cabinet.

Thompson, Thomas J., D.D., minister in the Wilmington Conference, M. E. Church, was born in Dorchester Co., Md., March 13, 1803, and died in Wilmington, Del., Nov. 29, 1874. He was converted when thirteen years of age, and admitted on trial in the Philadelphia Conference in April, 1826. He filled a number of the best appointments in New Jersey, Eastern Pennsylvania, and Delaware. He served the church on circuits and stations twenty-two years and a half, two years as agent for Wesleyan Female College, and as presiding elder twenty-five years. He was a member of the General Conferences of 1844, 1852, 1856, 1860, 1868, and 1872. As a presiding elder he was eminent. In the pulpit he was never sensational; he labored to implant in the minds and hearts of the people solid truth which might abide and work the happiest results, "and, although qualified in many particulars for the positions he held, yet it is, perhaps, true that nothing contributed so much to his influence and usefulness as his promptitude and the certainty with which he met his engagements." During his last sickness he frequently said, "I wait the pleasure of the Lord. I have prayed for health and strength again, but I find myself more disposed to say daily, 'Thy will be done.'"

Thompson, William, an English Wesleyan minister, was elected the first president of the Conference after the death of Mr. Wesley,—a sufficient token of the estimation in which he was held by his brethren. He died in 1799, aged sixty-two.

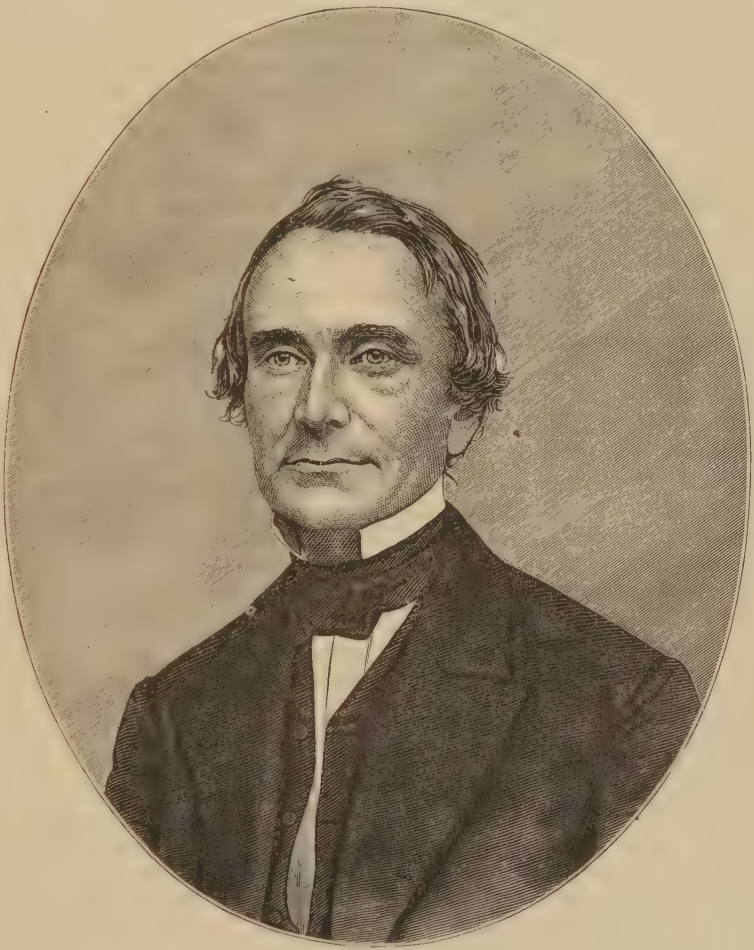
Thomson, Edward, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, was born at Portsea, England, Oct. 12, 1810, and was a remote relative of James Thomson, the author of "The Seasons." In 1818 the family removed to America, and settled in 1820 in Wooster, O. He early inclined to the study of medicine, and attended the medical department of the University of Pennsylvania. He received his diploma when nineteen years of age, and commenced the practice in Jeromeville and Wooster. He was converted in December, 1831, and though his parents were Baptists, he united with the M. E. Church, and was admitted into the Annual Conference in 1832. After filling appointments in Norwalk, Sandusky City, Cincinnati, and Wooster, he entered the Michigan Conference, and was stationed in Detroit. In 1838 he had charge of Norwalk Seminary, in which he continued to 1843, it then being under the charge of the North Ohio Conference. In 1844 he was elected editor of the *Ladies' Repository*, and in 1846 president of Ohio Wesleyan University, where he remained until 1860, when he was elected editor of *The Christian Advocate and Journal*, of New York. In 1864 he was elected to the office of bishop. In all of these positions he was "in labors abundant, in success distinguished." At his first sermon at a grove-meeting, it is said 65 penitents came to the altar, of whom 46 united with the church. His pulpit efforts everywhere combined rare eloquence with great spiritual power. He was especially eminent in the department of education, and both the Ohio and North Ohio Conferences passed resolutions expressing their gratification if he should see fit to resign the editorship of the *Repository* to take charge of the university. Bishop Thomson traveled extensively as bishop, and everywhere elicited the respect and confidence of his brethren. He made the first episcopal visit to India, of which his two volumes published after his return give account. While on his route attending Conferences he died of pneumonia, in the city of Wheeling, W. Va., March 22, 1870. While as a preacher, an editor, an educator, and a bishop, he attained a high position, he was remarkable for his facility and power with the pen. His style was clear, classical, and beautiful. He published several volumes of essays, addresses, and travels.

Thorn, Mary, was one of the first Methodists in Philadelphia. She united with the society under Mr. Pilmoor. So deep and ardent was her piety that she was appointed by him the leader of a class of women; she being the first female class-leader in Philadelphia. Before the close of the Revolutionary War she married Captain Parker, and returned to England, where she died. Her son was for some time teacher at Woodhouse Grove, among the Wesleyans.

Thornley, Joseph H., a merchant of Philadelphia, was born near Enniskillen, Ireland, Aug. 3, 1828, and was converted in 1842. He became a clerk in the dry-goods business in 1844. He removed to Philadelphia in 1850, and commenced business on his own account in March, 1853. He was licensed as a local preacher in 1864, and was one of the original incorporators of Ocean Grove Camp-Meeting Association, with which he has maintained a close connection ever since. He is also a member of the Board of Church Extension, and has been a member of the Spring Garden M. E. church, Philadelphia, for thirteen years.

Thornton, Thomas C., D.D., of the M. E. Church South, was born in Dumfries, Va., Oct. 12, 1790. He graduated in Dumfries, and began to preach when only sixteen years of age. In 1813 he entered the Baltimore Conference, M. E. Church, and was transferred to Mississippi to take charge of Centenary College. In 1845 he joined the Protestant Episcopal Church, but returned in 1850, and was re-admitted into the Mississippi Conference in 1853. He died March 23, 1860. He wrote "Theological Colloquies," and "Slavery as it is in the United States," in reply to Dr. Channing.

Thornton, William L., M.A., an eminent English Wesleyan minister, was one whose labors were highly appreciated, and they were owned of God. He had a voice of ample power, with great variety of intonation and cadence, and a ready fluency which never failed; he was richly evangelical, and never wearied of setting forth Christ's redeeming work and atoning death. In addition to preaching the "word," he was assiduous in pastoral visitation and in conducting Bible classes for the young. In 1841, Mr. Thornton became classical tutor at the Theological Institution at Didsbury, where he remained eight years, happy in his work and much beloved. In 1849 he was appointed editor of the Wesleyan periodicals, and for fifteen years he discharged his duties so as to command the confidence of his brethren and sustain the reputation of the connection. In 1864, Mr. Thornton represented the British Conference at the General Conference of the M. E. Church; he then proceeded to Canada, and presided over that Conference; thence to Eastern British America, where he again filled the chair. On his return home he was elected president of the Conference, and was in labors more



REV. EDWARD THOMSON, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

"abundant." The message had gone forth to call him home, and he died very unexpectedly, March, 1865, in his presidential year.

Thousand Island Camp-Meeting Association is a company which was incorporated in 1874, under a general law of New York, for the purpose of encouraging the building up of a summer village, or watering-place, on one of the Thousand Islands, in the St. Lawrence River, at which camp-meetings for the promotion of religion and education could be held. E. O. Haven, chancellor of Syracuse University, was chosen president of the company, Rev. J. F. Dayan, secretary, and J. F. Moffett, Esq., treasurer. Hon. Willard Ives, of Watertown, N. Y., has taken great interest in the enterprise.

The Thousand Islands (literally there are nearly two thousand) are in the St. Lawrence, partly belonging to the United States and partly to Canada. The water is abundant and cool the summer through, the scenery indescribable, the boating and fishing all that could be desired, and large numbers of people visit them every summer. The Thousand Island Association have purchased one thousand acres of land at the head of a large island, called Wellesley Island, and laid off about three hundred acres in ample lots with broad avenues. Great provision has been made to secure cleanliness and salubrity. A camp-meeting, a scientific and æsthetic congress, a temperance convention, and a Sunday-school parliament are held there annually. The speakers and people are usually about equally divided between Canadians and those from the United States. It thus promotes fraternity between the Christians and peoples of these two countries.

Thrap, Joel Smith, was born April 9, 1820, in Muskingum Co., O., and was converted and received into the Methodist Protestant Church Sept. 1, 1839. He was licensed to preach in May, 1842, and was received into the traveling connection in September, 1842. He was elected a representative to the General Conference of 1858, and was a member of the Free State Conferences held at Cincinnati in November, 1857; he was also a member of the Convention held in Springfield, O., in 1858, of the Convention held in Pittsburgh in 1860, and of the Non-Episcopal Convention held in Cleveland in June, 1865. Mr. Thrap was a member of the sub-committee of the joint Methodist Protestant and Wesleyan Convention held in Union Chapel, Cincinnati, in May, 1866, and the only member from the Methodist Protestant branch there represented in that committee now living (1877). He was a member of the General Conference of 1867, held in Cleveland. He served as book agent and publisher of the *Western Methodist Protestant* (now *Methodist Recorder*) from December, 1864, until December, 1866. He was a member of the General Conference of the Methodist Church in 1871, in Pittsburgh. From 1866 until the present he has been, much of the time, a general agent for Adrian College, and has traveled extensively among the Annual Conferences in that interest. He was a member of the Union Convention in Baltimore, May, 1877.

Tickets of Membership (English Wesleyan).—The possession of a "ticket" is one of the evidences of membership in the Methodist society. The tickets are not given to the *leaders* to be presented to the members as tokens of admission to the love-feasts or other ordinances. Mr. Wesley himself decided, in 1743, to meet and talk with every member once in three months. If judged to be fit and proper, every member received a ticket. This quarterly ticket, with the member's name written upon it, and signed by the minister, enables such an one to obtain everywhere the privilege of membership. When a member of society removes from one circuit to another a "note of removal," signed by the minister, introduces him or her to the minister of the circuit to which they go. The superintendent arranges for the quarterly visitation of the classes by himself and his colleagues, allowing proper time for inquiring into the spiritual state of each member, and for giving suitable counsel, admonition, and encouragement. Ministers must not give tickets to those who have ceased to meet in class. All the financial questions are explained to those who are seeking to join the society, and notes of admission on trial, with a copy of the "rules," are given. If any member has walked disorderly, the minister has power to withhold his ticket until he has conversed privately with the offender; if not satisfied, he must inform the party that he may appeal to the leaders' meeting. But he must report the case first to the next weekly meeting of ministers in the circuit, and then to the leaders' meeting.

Tiffin, Edward, formerly governor of Ohio, was born in Carlisle, England, June 19, 1776. At an early age he commenced the study of medicine, and, after emigrating to the United States, became a medical practitioner. In 1790 he and his wife, a sister of Governor Worthington, were led to Christ under the preaching of Rev. Thomas Scott, and after uniting with the church he commenced serving as a local preacher, and was ordained a deacon by Bishop Asbury. In 1796 he removed to Chillicothe, where he practiced medicine, and had regular Sabbath appointments for preaching. In 1799 he was elected a member of the Territorial legislature, and was remarkable for his skill in debate. In 1802 he was chosen a delegate to the convention which adopted the first constitution for Ohio, and he was elected president of that convention. In 1803 he was elected the first governor, and two years after was re-elected to the same office. In

1807 he was chosen as Senator in Congress, but deeply afflicted by the death of his excellent wife, who was a devoted Christian, he resigned his seat and retired to private life. Urged by the people, he accepted an election to the legislature, and was chosen Speaker of the House. In 1812 he was appointed by President Madison commissioner of the General Land Office; and in 1814, when the British army was approaching Washington, by his energy and activity he succeeded in removing all his valuable papers to a place of security, while those of many other officers were destroyed. Wearying of Washington life, he accepted the position of surveyor-general, and returned to his former home in Chillicothe. This office he held for nearly fifteen years. He died on the 9th of August, 1829. Three of his sermons have been published in the "Ohio Conference Offering."

Tiffin, O. (pop. 5648), the capital of Seneca County, is situated on both sides of the Sandusky River, and on the Cincinnati, Sandusky and Cleveland Railroad. It first appears as a circuit on the annals of the M. E. Church for 1832, with E. Yocum and J. Martin as pastors. In 1857 it had become a station, having 132 members, 150 Sunday-school scholars, and $8000 church property. It is in the North Ohio Conference, and the M. E. Church has 286 members, 200 Sunday-school scholars, and $35,000 church property.

Titusville, Pa. (pop. 8639), is situated in Crawford County, on the Oil Creek and Alleghany Valley Railroad. It is one of the numerous towns which has grown up rapidly by reason of the oil. It first appears on the annals of the M. E. Church for 1857, with N. W. Jones as pastor. In 1858 it had 127 members, 80 Sunday-school scholars, and $600 church property. It is in the Erie Conference, and the M. E. Church has 296 members, 200 Sunday-school scholars, and $28,000 church property.

Toase, William, an English Wesleyan preacher, entered the ministry in 1804; early devoted himself to the study of the French language, and became missionary to the French prisoners of war in the Medway. He afterwards labored in France and the Channel Islands. He died in 1863, aged eighty.

Tobias, James, is a member of the Irish Conference, and son of the well-known Rev. Matthew Tobias. He has been in charge of many of the important circuits in the Conference. He was for several years the secretary, and has held many other posts of honor and of service. For the last fifteen years he has acted as chaplain to Methodist soldiers stationed in Dublin, and has been influential in much good to them. Although he entered the Conference in 1829, he retains his elasticity, wit, and power as a preacher.

Todd, Gabriel, Jr., a lay delegate from the Texas Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in slavery, in Georgia, July 21, 1844, and moved to Texas in 1860. His father was a Methodist preacher, and free-born. Mr. Todd joined the Methodist Episcopal Church about 1860. He has been steward and trustee of his church, superintendent of the Sunday-school, and has also been active in the Church Extension Society of his Conference. He has learned to read and write since gaining his freedom.

Todd, Jacob, D.D., of the Philadelphia Conference, was born at Cokesbury, Huntingdon Co., N. J., Oct. 22, 1838. He united with the M. E. Church in 1858, and was received on trial in the Philadelphia Conference in 1862, having traveled the previous year under the presiding elder. He entered Dickinson College in 1863, and graduated in 1866. He was elected first reserve delegate to the General Conference of 1876, and was appointed a fraternal delegate to the M. E. Church of Canada.

Toledo, O. (pop. 31,584), is the capital of Lucas County, and is situated on the Maumee River, within twelve miles of Lake Erie, and is a rapidly-growing city. It was visited as early as 1825, by Rev. John A. Baughman, of the Michigan Conference. The first religious service was held on La Grange Street, near Summit. In 1834 a Methodist class was formed, consisting of about 12 persons, of whom 2 are still living. In 1837 the membership had increased to 30, and preaching was maintained as part of a circuit in the Michigan Conference. In 1836 a lot was purchased, and a neat frame church was built on Hudson Street, between La Grange and Locust. In 1851 a more desirable site was purchased, where St. Paul's church now stands, and a plain brick church was erected, at a cost of $2000. In 1865 this building was taken down, and the present church was commenced. The lot cost $800, the building $60,000, and was in one of the best locations in the city. Its dimensions are about 80 by 60 feet; its style Gothic, with a spire of 150 feet. The Monroe Street society was organized in 1842, and was formerly a part of a class organized by Rev. J. A. Bateman in 1826, known as the Ten-Mile Creek class. The present house of worship was built in 1861, and is a neat, plain brick edifice, with tower, and is 30 by 55 feet. A society was organized in 1853, called the Second charge, which has developed into the St. John's church. It worshiped at first in the German church, but in 1856 built an edifice, and called it Ames chapel, a neat frame building, seating about 350 persons. In 1872 the present edifice was erected on McGonigal Street, and is about 45 by 65 feet, but the auditorium is yet unfinished. The Broadway church was built in 1867, and is a plain frame house, 40 by 60 feet. The Third Street church is located on the east side of the Maumee River, in what is known as East Toledo. The society was organized in 1867, and worshiped for some time in a hall. The new church was built in 1871, and is a neat one-story frame building, 30 by 50 feet. Colling Wood Avenue church is in the western part of the city, and was formerly called Tremaneville. The first church was built in 1836; the present edifice was erected in 1873, and is a handsome brick edifice, about 80 by 40 feet. The Detroit Avenue church was organized in 1875, and it built in the same year a neat frame church, 30 by 50 feet. The Albany Street society is in Manhattan, or North Toledo, near the mouth of the bay of Lake Erie. The society was organized in 1874. The edifice was built in 1875, of brick, and is about 30 by 45 feet. In addition to these, there is a charge in South Toledo, about eight miles up the river, organized in 1834, and the church edifice erected in 1836; and a society also called the Oregon chapel, two and one-half miles east of the Maumee River, on what is known as the Plank Road. There being a large German population in Toledo, German services were held by Peter F. Schneider, in 1849, and a society was organized in 1851. The members purchased the first church, formerly owned by what is known as St. Paul's society, and worshiped therein until 1869, when they secured a lot on Ontario Street and erected a plain frame structure, 40 by 60 feet. A second charge, called the Zion German church, was organized in 1862. It erected a good church edifice in 1875, about 30 by 50 feet in size, and is in the midst of a large German population. There is also an African M. E. society, which was organized in 1851. In 1864 a lot was purchased on Erie Street, and a plain brick church erected, 44 by 66 feet. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
St. Paul's	322	277	$80,000
St. John's	232	259	20,000
Broadway	162	130	8,700
Monroe Street	56	135	5,750
Colling Wood	85	175	10,460
Albany Street	42	100	3,500
Detroit Avenue	39	68	3,000
Ontario Street (German)	222	165	16,000
Segar Street "	80	110	12,000
African M. E. Church	262	125	13,500

Tomkins, Calvin, Esq., was born in Orange, Essex Co., N. J., Jan. 31, 1793. In 1812 he served as a soldier, and subsequently studied navigation, with the design of following a seafaring life. At the close of the war he engaged on a vessel, and made trips along the coast until disabled by disease; after which he took an interest in packets plying between Newark and New York, and was master of a sailing vessel between these points. He was the first to establish an anthracite coal yard in Newark. By an accident he discovered that the coal-dust, which accumulated in the yard and was considered worthless, could be utilized in burning lime; which led him to enter on a new and successful business on the Hudson, chiefly at Tomkins's Cove. In 1820 he was converted at a camp-meeting, near Haverstraw, and united with the Halsey Street M. E. church, Newark, and took an active part in local missionary work. In 1830, Mr. Tomkins became an advocate of changes in the government of the church, and was instrumental in the organization of Methodist Protestantism in Newark and New York; and when he removed to Tomkins's Cove he established a Methodist Protestant church at that place. He has been frequently a member of the General Conference, and was elected to the Union Convention in 1877. He is a class-leader, though now (1877) in his eighty-fifth year. He built a church edifice at Tomkins's Cove, and another at a point not far distant, and recently erected at his own expense a public school, at a cost of $22,000, which he presented to the people of the district.

Tomlinson, Joseph Smith, D.D., of the Cincinnati Conference, was born in Georgetown, Ky., March 15, 1802. Having a thirst for knowledge, he became a student in the Transylvania University, and graduated in 1825. He became a member of the Methodist Episcopal Church in his early youth, and before his graduation was licensed to preach. Immediately on leaving Transylvania University he was elected Professor of Mathematics and Natural Philosophy in Augusta College, and was engaged in educational work, with a few brief intervals, for nearly a quarter of a century. In 1825 he was admitted to the traveling connection, and, having served as professor in Augusta College, was chosen its president, holding the office until 1839, when the institution was destroyed by the withdrawal of the patronage of the Kentucky Conference and the repeal of its charter by the legislature of the State. He was elected to a professorship in the Ohio Wesleyan University, but did not accept, yet served as agent for two years. Subsequently he accepted a professorship in the Ohio University, at Athens, and was elected as president, but declined. Afterwards he was elected as president of the State University of Indiana, but the death of a son had given such a shock to his mental powers that he felt himself disqualified. He suffered from despondency until, as the result of complete mental alienation, he finished his course at Neville, O., June 4, 1853. He was a scholar of superior accomplishments, fine classical taste, and well versed in mental philosophy. As a pulpit orator he had a high reputation, and few men surpassed him in colloquial powers.

Tonga is the name sometimes given to the entire group of Friendly Islands. (See FRIENDLY ISLANDS.) It is applied more particularly, however, to the southern group, the centre one being called

Hapai and the north Vavao. A mission was established by the Wesleyans as early as 1822, but little was done until 1827. Since that time the mission has made rapid progress, and from Tonga the gospel has been carried to the Fiji Islands, resulting in the conversion of that population to Christianity. Native missionaries have been sent out thence into various islands in the South Seas, and to some islands of similar dialects in Australasia. The accompanying cut is a view of the mission-house as it existed some years since.

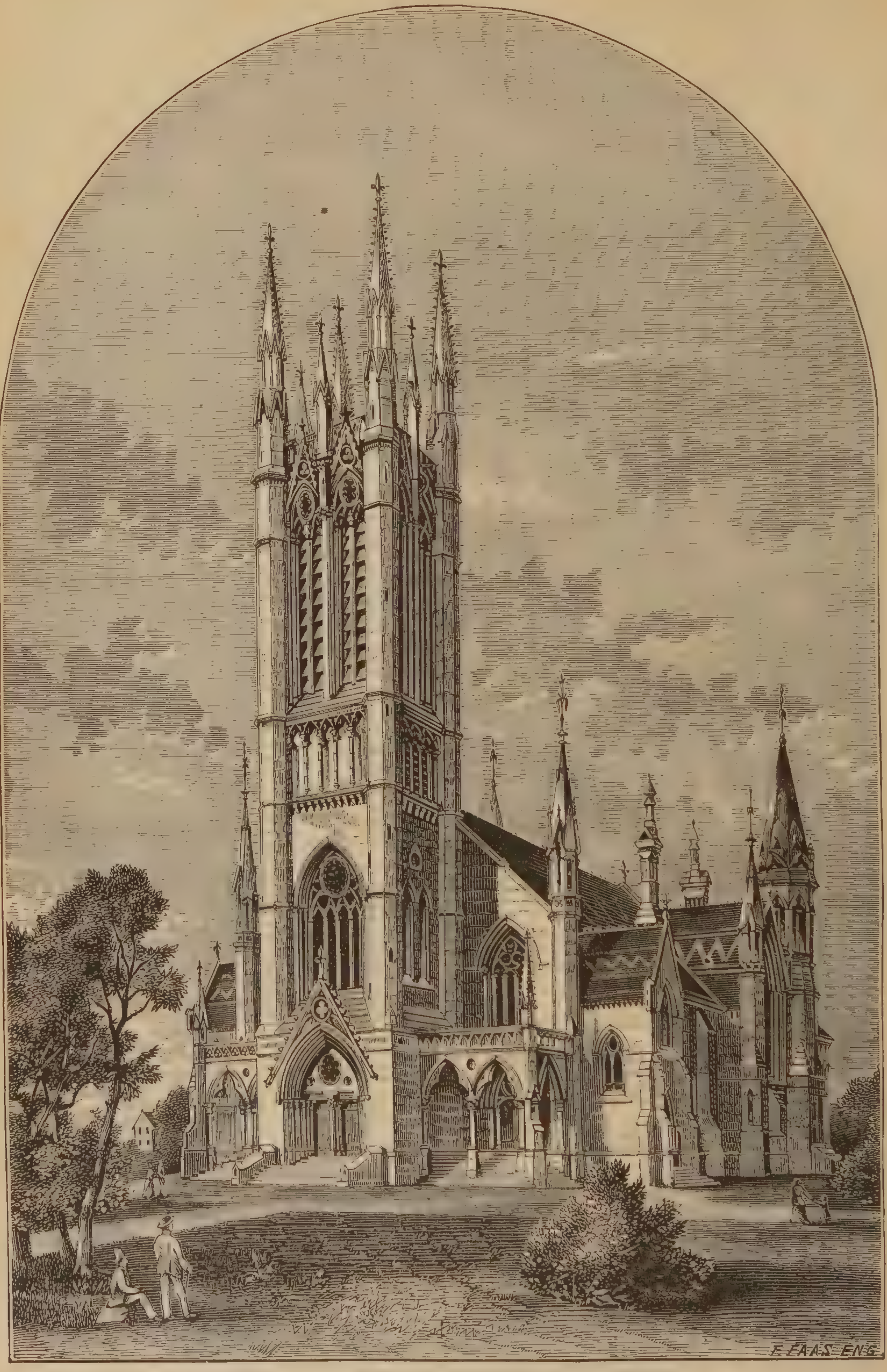
FIRST MISSION HOUSE, TONGA.

Topeka, Kan. (pop. 5790), situated on the Kansas River, and on the Kansas Pacific Railroad. It is first named in the annals of the M. E. Church for 1855 as a mission, then connected with the Missouri Conference, with J. S. Griffing as pastor. In 1856 it reported 60 members. In 1861 there were 82 members, 53 Sunday-school scholars, and $4000 church property. This city is in the Kansas Conference, and the following are the statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Topeka	315	500	$12,000
North Topeka	81	150	5,000
German Church	32	12	2,500
African M. E. Church	86	50	1,500
Wesleyan Methodists	50	50	......

Toronto, Canada (pop. 56,092), is the capital of the province of Ontario, and is situated on the northern shore of Lake Ontario. Methodism was early introduced into this place, and has grown with the increase of population. There are now, including the suburbs of Don Mount, Yorkville, Seaton, and Davenport, thirteen churches belonging to the Methodist Church of Canada. The most expensive of these is the Metropolitan, which, though recently erected, is the lineal successor of the first Methodist meeting-house, and which was the second church of any kind erected in the town of York, now the city of Toronto. It was built of wood, in 1818, and was only 40 feet square, and is known in Methodistic history as the "Old Frame Meeting-house." Its successor was the Newgate Street church, afterwards called the Adelaide Street church. It was erected in 1832, before the M. E. Church of Canada formed a union with the Wesleyans of England. The edifice was 70 feet in length, with a basement and galleries. This building gave way, in 1870, to the present magnificent Metropolitan church, which stands in the centre of McGill Square. It contains an area of two acres, inclosed by a neat iron fence, and planted with flowers, ornamental shrubs, and trees. The church is built of white brick, with cut-stone dressings, and is in the French Gothic style of the fourteenth century. Its extreme dimensions are 214 by 104 feet. In its rear is a chancel-shaped chapel, 63 by 63 feet, with an upper floor in the south end, in which are commodious infant class-rooms. In the front is a tower about 30 feet square and 190 feet in height; and at the junction of the main building and the chapel are two small towers, 16 feet square and 122 feet in height. The church is beautifully finished, adorned with stained glass, and finely lighted, with a commodious gallery. It will seat over 2400 persons, and its services are generally crowded. (*See cut on following page.*) The total cost of the building and site was $150,000. The edifice was erected chiefly through the exertions of Rev. Dr. W. Morley Punshon. The organ is said to be the largest in Canada, and one of the largest in America. The Richmond Street church was established in 1844, and prior to the erection of the Metropolitan church was regarded as the principal church of Canada Methodism. It is 85 by 65 feet, and its congregation contributes most liberally to the various church funds. The Sherburn Street church is a plain brick building, 54 by 75 feet, with heavy buttresses. A transept has recently been built, which widens the church at the pulpit to 66 feet. The Elm Street church was erected in 1862, on the site of a former church, which was destroyed by fire, Oct. 29, 1861, and is a neat church, 85 by 52 feet, having a seating capacity from 800 to 1000. The other churches are quite convenient: Berkley Street, simple in style, is yet a model church; so also is Queen Street, which is somewhat larger; Bloors Street is an excellent church, with a tower. Dundas Street, Spadina Avenue, Davenport, Seaton, and the North Yorkville churches, though less in size, are yet beautiful and convenient. University Street and Woodgreen, named from Drs. Wood and Green, are smaller, but answer the present wants of the vicinity.

Toronto is the headquarters of Primitive Methodism. This organization has five church edifices, all of which are good; and the recent one, on Carlton Street, is superior in size, artistic effect, and convenience. But the membership of all the churches is only about equal to that of one of the largest Methodist churches in the same city. The Bible Christians have a church of white brick, of moderate size, which is a neat place of worship.



METROPOLITAN METHODIST CHURCH, TORONTO, CANADA.

Torsey, Henry P., LL.D., D.D., president of Maine Wesleyan Seminary and Female College, was born in Monmouth, Me., Aug. 7, 1819. He was educated in the Monmouth Academy and Maine Wesleyan Seminary, at that time under the superintendence of W. C. Larabee, LL.D. In 1841 he took charge of the normal department in the East Greenwich Academy, Rev. Dr. Tefft being principal, and under whom his college studies were pursued. In 1842 he returned to the Maine Wesleyan Seminary as an assistant to President Allen. Dr. Allen resigning in 1843, he was elected to fill the vacancy, and has continued as principal from that time to the present, though occasionally absent in government service. In 1855–56 he was chairman of the committee on education on the part of the State Senate, and had much to do with the draughting and the passage of bills which essentially changed the common school laws. He spent a portion of 1865 in South Carolina, overseeing freedmen's interests, and in treasury agencies for the States of Georgia, Florida, and North Carolina. He was appointed by President Lincoln as secretary of Montana Territory, but declined on account of his health. He was a member of the General Conferences of 1860, 1868, and 1876. He has had under his care about 17,000 students. He united with the M. E. Church in his youth, received license as a local preacher in 1838, and was admitted into full connection in the Maine Conference in 1850.

REV. HENRY P. TORSEY, LL.D., D.D.

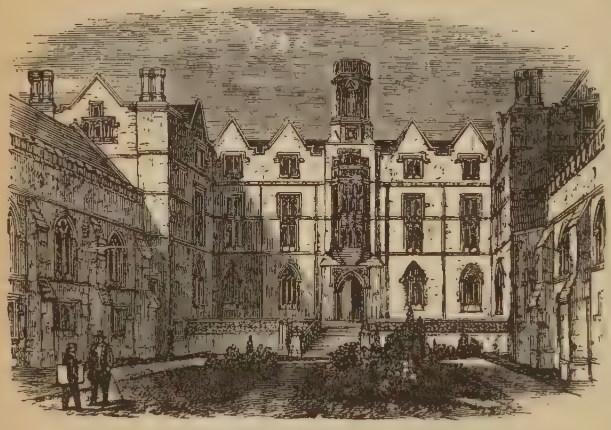
Townley, James, D.D., an English Wesleyan minister, was appointed in 1827 one of the secretaries of the Wesleyan Missionary Society. He was elected president of the Conference in 1829. He died in 1833,—his ministry began in 1796.

Townsend, Joseph, a minister of the United Methodist Free Churches, England, entered the itinerant ministry in 1836, and labored in a succession of home circuits till 1851. He identified himself with the temperance reformation in 1832. The movement in England was then in its infancy. He became a candidate for the Wesleyan ministry, and passed the district meeting, but being opposed to the establishment of a theological institute he retired from the Wesleyan body, and was soon admitted into the ministry of the Wesleyan Methodist Association. In 1851 he went to Australia to superintend the mission, and remained in that distant sphere of labor for fifteen years. Returning to England, he resumed the work of home circuits in 1866, and continued in active service till 1875, when he became a supernumerary. He resides in Rochdale, Lancashire.

Tracts were circulated at a very early period by Mr. Wesley. Long before the origin of tract societies we find Mr. Wesley engaged in their publication and circulation. In his journal, June 21, 1747, he says, "I set out for Brentford with Robert Swindels. The next day we reached Marlborough, when one in the room beneath us was swearing desperately. Mr. Swindels stepped down and put into his hand the paper entitled 'Swear not at all.' He thanked him, and promised to swear no more. And he did not while he was in the house."

Prior to this, Mr. Wesley wrote "A Word to a Smuggler," "To a Sabbath-Breaker," "To a Swearer," "To a Drunkard," "To a Street-Walker," "To a Malefactor," "To an Englishman," "To a Soldier," "To a Protestant," and "To a Freeholder." He published these for general circulation by his preachers and his people to reach those who might not attend public service. He was the first that set this great movement on foot. In the modern revival of religion, and during his long life, he zealously promoted it. In the year 1794 Dr. Coke organized a religious tract society. With the approbation of the Conference he enlarged the number of tracts to be distributed, and solicited subscriptions from wealthy persons to defray their expense. Since that period the great national and denominational societies have been established, and have accomplished an immense work in diffusing religious literature.

Tract Society.—In 1780 Mr. Wesley wrote a sermon, in which he says, "Two-and-forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece, and afterwards several larger. Some of these had such a sale as I never thought." This marks 1738 as the beginning of his tract distribution. In 1782 he organized a tract society for the distribution of cheap publications among the poor. This was several years before the organization of the Religious Tract Society in England. In 1794, Dr. Coke, with the sanction of the British Wesleyan Conference, commenced a religious tract society. In 1808 the book-room committee was requested to prepare a plan for more extensive operations. This has been systematically carried into effect. The committee consists of ministers appointed by the London book committee, with a ministerial secretary. These are annually appointed. Every new tract presented is read and reported on by two members of the committee before it can be accepted: they must be authentic in narrative and evangelical in doctrine. Each subordinate society has its own organization. The Methodist Episcopal Tract Society was organized in 1817. At times it has had agents employed to collect funds for its support; at other times it has been consolidated with the Bible Society and Sunday-School Union, and part of the time it has been partially abandoned. It is now in successful operation and doing a good work, especially on the frontier work at home and in foreign fields. It reported to the General Conference in 1876 a circulation during the previous year of 35,675,472 pages of tracts at home, an increase of 4,446,972; and the circulation abroad was 35,944,657 pages in foreign countries, an increase of 11,566,765. A total increase in both fields was 16,013,737 pages. During those four years the society received into its treasury, by the benevolent offering of the church, $65,877, an increase during four years of $2100. The expenditures of the society were $910 less than during the preceding four years. It has also made many grants of tracts to the missions in various countries, viz., Germany, Sweden, Norway, Italy, Bulgaria, Japan, and Mexico, amounting to $11,574. The tract-pages published during 1875 were as follows: in China, 5,000,000; in India, 6,000,000; in Germany and Switzerland, 17,000,000; in Mexico, where the tract work commenced within the two years previous, 900,000 pages. It has recently been largely engaged in reprinting the choice selection of both the London and Dublin tracts. Many new tracts are also issued by the diligent editor, Dr. Vincent.



WESTMINSTER NORMAL SCHOOL.

Training Colleges (English Wesleyan).—At the British Conference of 1838 a committee was appointed called the Wesleyan education committee. Its duties were defined to embrace the preparation of a general plan for the establishment of a religious education in connection with the Wesleyan body. The following year the sum of £5000 was granted for educational purposes from the Centenary Fund. This sum was invested, and the proceeds appropriated towards the training of teachers at the Glasgow Free Church Normal College. Four hundred and forty-eight Wesleyan teachers were thus enabled in a few years to pass through the customary training course, at a cost to the committee of £10,435. Still, it was thought essential that a normal institution should be raised in London, and, if possible, to have a training school under the special care of the church. In 1847 a committee, having been authorized to do so, purchased a site at Westminster, and the building commenced at once. In 1849 deputations were appointed to bring this important enterprise before the public. The ground purchased, with the necessary buildings for college and school purposes, have cost, with subsequent enlargements, upwards of £50,000, towards which sum the government granted £7500. A view of the institution is herewith given. The college was opened, Oct. 6, 1851, with 10 students. In the course of sixteen months the number had increased to 47 male and 21 female students. The entire debt was liquidated in 1857. In 1866 there were 128 students in training, of whom 123 passed the government examination. The appointment by Conference of a ministerial principal and secretary gave further solidity to the work. The names of the Revs. John Scott and M. C. Taylor (both since dead) are embalmed in the memory of the connection, for the untiring efforts which brought the whole of their superior intellects and loving hearts to bear on the welfare of the institution. Among the conditions to be observed on entrance, it is required as follows: "Every candidate must be truly converted to God and be a member of the Methodist society, possess a competent knowledge of elementary theology, and especially of that system of religious doctrine and discipline as set forth in the writings of Mr. Wesley and the Conference catechisms." A correct acquaintance with the leading facts of Scripture narrative; familiarity with the outlines of English history and geography; an accurate knowledge of the principles of English grammar and common arithmetic; freeness from bodily defect, predisposition to disease, and pecuniary embarrassment; with some knowledge of the theory of music, and an ability to lead the children in singing, are essential to admission. Pupil teachers and others who gain first-class Queen's scholarships are entitled to two years' residence without charge. In 1871 the number of candidates for admission had so far increased that yet further college accommodation became absolutely necessary. To effect this, Conference gave its sanction to the appropriation of the college at Westminster for male students only, and authorized the purchase of an estate at Battersea of more than three acres in extent. This is termed the Southlands Training College (for female students only). The erection and furnishing of this institution, with a house for the principal, and two practicing schools, etc., cost £14,783. The present principal at Westminster is the Rev. Dr. Rigg, and at Southlands the Rev. G. W. Olver, B.A. At Westminster College 130 students are now in residence; at Southlands, 105. The entrance fee to the former is £8; to the latter it is £5.5. The government bears a large share of the expenses of both colleges. The recipients are required to give a term of service in elementary education. They are not, however, necessarily employed in Wesleyan schools. Two-thirds are contributed to supply board schools, and one-third for Wesleyan schools.

Transubstantiation is a doctrine of the Roman Catholic Church, and as defined by one of its early advocates is, "that after the consecration of the bread and wine in the Lord's Supper nothing remained of these symbols but the outward form or figure, under which the body and blood of Christ were really and locally present, and that this body present was the identical body that had been born of the Virgin Mary; had suffered on the cross, and had been raised from the dead." This doctrine, which was gradually brought into the ancient church, was opposed by a number of distinguished theologians, among whom was Bérenger. But he incurred such opposition from a synod held at Rome under the immediate eye of the Pope, that he subscribed the following declaration, composed by one of the cardinals: "The bread and wine which are placed on the altar are, after consecration, not merely a sacrament, symbol, or figure, it being the true body and blood of our Lord Jesus Christ, which is handled by the hands of the priest, and broken and chewed by the teeth of the faithful." Luther opposed this doctrine of transubstantiation, but adopted a view which has been called consubstantiation, asserting that the body and blood of Christ are actually present with the bread and wine. Zwingle, Bucer, and other reformers denied that there was anything in the sacrament except the symbols, and that there was "no advantage derived from the partaking of them, other than a moral effect, resulting from the commemoration of an event so awful and so deeply interesting as the crucifixion of our Redeemer." Calvin adopted a view in which he was followed by Knox and other reformers, and which is set forth in the original Scottish confessions thus: "We assuredly believe that in the supper rightly used, Christ Jesus is so joined with us that he becometh the very nourishment and food of our souls. Not that we imagine any transubstantiation; but this union and communion which we have with the body and blood of Christ Jesus, in the right use of the sacrament, is wrought of the bodily portion of the Holy Ghost, who by true faith carrieth us above all things that are visible, carnal, and earthly, and maketh us to feed upon the body and blood of Christ Jesus." The Westminster Confession says, "Wherefore receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then, not corporally or carnally in, with, or under the bread and wine, yet as really and spiritually present to the faithful believers in that ordinance as the elements themselves are to their outward senses." The Methodist Churches, following the Church of England, have in their eighteenth article of religion this declaration: "Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture. While, therefore, the nature of the sacrament hath given occasion to many superstitions, the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is faith." The doctrine of transubstantiation is confined to the Roman Catholic Church, and to a portion of the high or ritualistic party in the Church of England. The Lutheran Churches embrace the doctrine of consubstantiation. The view as set forth in the Westminster Confession, and in the article in the Methodist Churches, is generally embraced by Protestants.

Tranter, William, is the oldest living Wesleyan minister in Great Britain. He entered the ministry in 1803, and became a supernumerary in 1846. He is now (1877) in his ninety-fourth year.

Travis, Joseph, A.M., was born in Maryland, Sept. 13, 1786, and was received into the traveling connection in 1806. He filled a number of important stations, both as preacher and teacher, in the South Carolina, Georgia, Louisiana, and Memphis Conferences. He died in Mississippi, Sept. 16, 1858.

Treffry, Richard, Jr., an English Wesleyan minister, was the son of the Rev. R. Treffry, Sr., who was president of the Conference in 1833. Richard was a youth of great promise; he commenced his itinerant labors in his twentieth year, and died at the age of thirty-three. The theological work by which he will be remembered the longest is an exhaustive and standard "Treatise on the Doctrine of the Eternal Sonship of Christ."

Trenton, N. J. (pop. 22,874), the capital of the State, is situated on the Delaware River. It was founded about 1720, by Colonel William Trent, formerly a citizen of Philadelphia. It is supposed that Captain Webb preached in this city as early as 1769. Mr. Toy appears to have acted as the first class-leader. Bishop Asbury visited the place in 1772, and says, "In meeting the small society of about 19 persons, I gave them tickets, and found it a comfortable time. They are a serious people, and there is some prospect of much good being done in this place." After holding meetings for several months in the court-house, school-houses, and private dwellings, the Methodists erected, in 1773, an humble place of worship, which was the second Methodist church built in the State. When Benjamin Abbot first preached in Trenton, in 1778, he says, "I went to Trenton, and our meeting-house being turned into a stable by the army, they gave me leave to preach in the Presbyterian meeting-house." Trenton is first mentioned in the minutes of the M. E. Church for 1774 with William Watters as preacher; after 1775 it disappears till 1784. Methodism has grown with the increase of population, and has never been very greatly affected by the divisions and agitations which have sometimes occurred in the general church. *The Wesleyan Repository*, which was the precursor of the great radical controversy, was first published in this city, but it was shortly afterwards removed to Philadelphia, and ultimately to Baltimore. Trenton is in the New Jersey Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Green Street	466	400	$50,000
Trinity	401	314	40,000
Union Street	230	160	6,000
State Street	305	415	50,000
Warren Street	146	140	2,500
Central	496	346	50,000
Hamilton Avenue	121	175	11,000
Clinton Street	134	240	....
Homestead	.....	......	....

Trimble, Hon. Allen, formerly governor of Ohio, was born in Augusta Co., Va., Nov. 24, 1783; removed to Kentucky, and afterwards settled in Ohio, in 1804. He was clerk of the courts and recorder from 1809 to 1816. In the war with Great Britain he commanded a mounted regiment under General Harrison in 1812-13. He was elected to the legislature in 1816; was a member of the State Senate in 1817-26, and was honored with an election as Speaker of that body in 1819, and held the chair until 1826. He became acting governor in 1821, was elected in 1826, and served until 1830. After retiring from active political life he became the president of the first State board of agriculture, in 1846. He was a member of the M. E. Church, and deeply devoted to all its interests. In his official positions he promoted education and measures of moral reform. He died at Hillsboro', O., Feb. 2, 1870.

Trimble, Mrs. Jane, one of the distinguished Methodist women of the West, was born in Augusta Co., Va., March 15, 1755. Early in life she united with the Presbyterian Church. Subsequently removing to Kentucky, and being better pleased with the doctrines of Methodism, she united with the Methodist society. Mr. Trimble and herself becoming conscientious on the subject of slavery, manumitted their slaves and removed to Ohio, where she was instrumental in the organizing of a Methodist church. She had preaching in her own house, visited the poor and prisoners, organized Sabbath-schools, took an active part in meetings for prayer and for Christian experience, and was instrumental in some glorious revivals. She was the mother of Governor Trimble, and the grandmother of Rev. J. M. Trimble, D.D., of the Ohio Conference.

Trimble, Joseph M., D.D., is a native of Ohio, and was educated and graduated at the Ohio University, at Athens. In 1829 he was received into the Ohio Conference, in which he still remains. After filling appointments in Zanesville and Cincinnati he was, in 1836, elected Professor of Mathematics in Augusta College, in which position he remained until 1840, when he returned to the pastorate, and was stationed in Columbus, O. In 1842-44 he was presiding elder of Columbus and Chillicothe districts, and after filling a charge in Cincinnati, was presiding elder of East Cincinnati district. He has since been stationed in Zanesville and Columbus, and has been presiding elder of the Zanesville and Chillicothe districts. In 1864 he was elected assistant corresponding secretary of the Missionary Society of the M. E. Church, and traveled extensively in the duties of his office until 1868, when he became presiding elder of Lancaster district. In 1869 he was appointed financial agent of the Ohio Wesleyan University, which position he still holds. He was chosen secretary of the Ohio Conference in 1834, and continued in that office until 1865. He has been a member of every General Conference since 1844, at which session he united with J. B. Finley in presenting the resolution which was adopted by the General Conference in the case of Bishop Andrew.

Trinity, The.—The doctrine of the Trinity is that there is a union of three persons in one Godhead,—the Father, the Son, and the Holy Ghost. This doctrine is set forth in its simplest form in the Apostles' and the Nicene Creeds; it is clearly formulated in the Articles of Religion of the Methodist Episcopal Church. (See ARTICLES OF RELIGION, Nos. 1, 2, 3, 4.) This doctrine is a pure revelation, distinguishing Christianity from all other systems of religion. The shadow of the truth is found in many pagan religions of antiquity, and analogies are not wanting in nature to corroborate and strengthen a doctrine found in and proven by the revealed word of God. Man's nature is a trinity—being a unity in plurality—of body, soul, and spirit. The doctrine is a mystery, in that it is not comprehended by human reason; but it is not, therefore, untrue, or to be rejected as an object of faith. If the fact is clearly made known in God's word, then must we accept it, even though we may not understand its full import or comprehend its mystery. And on this authority the church teaches the doctrine of the Holy Trinity.

The word "trinity" is not found in Scriptures, any more than the words omnipresence and ubiquity and others that we apply unto God. No phrase, as a "Triune God," or a "threefold personality," is found immediately derived from the Scriptures; but the truth is indicated in the Old Testament and clearly revealed in the New. "God is one being, but he is more than one being in three relations; for personal acts, such as we ascribe to distinct persons, and which distinctively reveal personality, are ascribed to each person of the Trinity. The Scripture doctrine, therefore, is that the persons are not separate, but distinct, and that they are so united as to be but one God: in other words, that the divine nature exists under the personal distinction of Father, Son, and Holy Ghost, and that these three have equally, and in common with one another, the nature and perfections of supreme divinity." "The truth of the Trinity is indicated by the word 'Elohim,' the Hebrew form of the divine name, that God in unity and plurality exist as correlatives which mutually require one another. It is the essential characteristic of the true doctrine of the divine nature, in contradiction to polytheism on the one hand and abstract monotheism on the other hand, that both elements of true being—unicity and multiplicity—do in God meet, and interpenetrate one another in a perfectly unique and transcendental way." Thus, in the beginning of Genesis, the first name, "Elohim," or the Gods, in which the Creator is made known unto us, is in the plural form, indicating the existence of a plurality of persons within the one essence of God. But not only is the divine nature hinted by the plural appellation united to a singular verb in the first verse of the first chapter of Genesis, but other plural forms of speech occur when the one true God only is spoken of. Thus, "And God said, Let us make man in our image, after our likeness."—Gen. i. 26. The divine nature, as a trinity, is indicated in the fact that the word of God speaks of three persons, and three persons only, under divine titles. Thus, in the form of benediction used by the Jewish high-priests in blessing the people,—Num. vi. 24–27: "Jehovah bless thee, and keep thee: Jehovah make his face shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace,"—we discover a distinct limit to the number of persons who are suggested in Genesis as being internal to the unity of God. In Isa. xlviii. 16, we have the same threefold distinction, with the limitation, "And now the Lord God, and his Spirit, hath sent me." The person sent evidently referring to the Messiah, and those sending being the Father and the Holy Ghost. The distinct *personality* of God as the Father is affirmed in Scriptures as being the ultimate cause of creation,—I. Cor. viii. 6: "But to us there is but one God, the Father, of whom are all things, and we in him;" as the author of redemption,—Rom. xi. 36: "For of him, and through him, and to him, are all things: to whom be glory forever. Amen." The distinct *personality* of Christ is affirmed in Scriptures, in the title applied to himself as the Son of God consubstantial with his Father,—John iii. 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the terms, "my Father," "my God," he expresses a filial relation with God,—John viii. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Christ assumed divine authority, subordinated human law to himself, proclaimed omniscience and pre-existence and omnipresence with the Father,—Matt. ix. 6: "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The distinct *personality* of the Holy Ghost is affirmed in Scripture by the titles that are given him, and the attributes associated with his name,

—Acts v. 3, 4: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." II. Cor. iii. 17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Personal attributes and divine operations are ascribed unto the Holy Ghost, as self-consciousness, will, knowledge, self-determination, and wisdom. All that is predicated of God the Father, and of Christ the Son, is affirmed of the Holy Ghost. Scriptures not only declare the distinct personality of God the Father, God the Son, and God the Holy Ghost, but this distinction is preserved in the declaration of the three as one. The manifestation of the whole is *personal*,—Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." II. Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." In the baptismal formula, and in the apostolic benediction, there is a personal manifestation; the communion is personal, and could not be otherwise while equal honor is paid to each name in both places, indicating clearly a real internal distinction in the divine nature that the church calls the Trinity. Holding to this interpretation of God's word, Methodism condemns as error the doctrine taught by Sabellius, and current in a portion of the Society of Friends and among modern Unitarians, "that there is but one person manifesting himself in three offices or influences;" holding that this doctrine, that the Son and Holy Ghost are but powers or manifestations of God, preserves the divinity of Christ, and the Holy Ghost, but sacrifices their personality. Methodism holding, on the one hand, to the personal distinctness of the Father, and of the Son, and of the Holy Ghost; on the other hand, holds to the unity of their substance and consubstantiality, and denies, as taught by Swedenborg, "that there are three essences in one Person, Jesus Christ," thus exalting the position of the Son, and sacrificing the personality of the Father and the Holy Ghost. It condemns, also, as error the doctrine of Arius, "that the Son and the Spirit are exalted creatures of God, accepting their personality but denying their divinity," teaching that "In the beginning was the Word, and the Word was with God, and the Word was God;" that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 1, 14. (See DIVINITY OF CHRIST.)

Troth, William J., was born at Vienna, Md., Oct. 3, 1813. In his nineteenth year, at Alexandria, Va., he was converted and joined the Methodist Protestant Church. In 1835 he came to the city of Pittsburgh, and has ever since been identified with the First Methodist church. During this period he has filled all the official relations of the church, and now occupies the position of secretary of the Board of Publication. He has been acquainted with the principles of government and history of the church from the beginning.

Troy, N. Y. (pop. 46,465), the capital of Rensselaer County, is situated on the west bank of the Hudson River. It was organized as a town in 1791, and received a charter in 1816. About 1788 Methodism was introduced into this region, then being a part of Cambridge circuit, Freeborn Garrettson being presiding elder and Samuel Smith the circuit preacher. When, in 1800, Michael Coates was stationed on the Pittsfield circuit, Troy belonged to that charge; and there was then a class of 30 members in the town. In 1809 and 1810 Troy was a regular appointment, Lansingburg being included in the charge. The first house, a wooden structure, was erected for public worship on State Street, at the corner of Fifth Street. This was succeeded by an edifice of brick, which was dedicated in 1827, and this in turn by the massive stone church of Gothic style erected in 1871. In 1828 a church was built at Albia, in the fifth ward of Troy. In 1831 the first M. E. church was built in West Troy. In 1834 North Second Street church was built, the property of the State Street society being equitably divided and church interests amicably adjusted. In 1847 Congress Street church was set off from State Street, and its first church building was dedicated in 1849. Lansingburg was separated from this charge probably in 1827. The African Zion M. E. Church has a society and owns a brick chapel, which was erected in 1866. The Troy University was established at this place, and built on Mount Ida, under the patronage of the M. E. Church; but owing to financial difficulties, and the location not meeting the views of other sections of the church interested in a university, it was suffered to be sold, and is now owned by the Roman Catholics. This city is in the Troy Conference, and its statistics are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
State Street	480	325	$125,000
North Second Street	480	250	43,000
Congress Street	328	490	25,000
Third Street	39	60	7,000
Levings Chapel	203	150	9,000
Pawling Avenue	110	143	14,300
Vail Avenue	170	172	23,000
West Troy, Washington St.	253	261	35,000
Ohio Street	195	200	10,000
German M. E. Church	130	143	21,000

Troy Conference Academy.—Troy Conference was organized in the year 1833. At its first session it was decided to establish a Conference Academy. Poultney, Vt., a quiet and rural village, then, as ever since, noted for its beauty, healthfulness, temperance, good order, and freedom from influences baneful to a school, was selected as the seat of the institution. The buildings were completed and opened for students in September, 1837. The school, however, was opened a year earlier, in a house that stood on the academy grounds, with Rev. Sabin S. Stocking as principal. From the first the number of students was large, and the school took a high stand. The academy has been very fortunate in its principals. They have been without exception men eminent in the church. Stocking was succeeded by Rev. Daniel Curry, D.D. The third principal was Rev. James Covel. The fourth, Jesse T. Peck, D.D., since bishop, who served from 1840 to 1848. His successor was Rev. J. Newman, D.D., who held the position till 1851, when he was called to a professorship in Union College. The next principals were Rev. Oran Faville and Rev. Jason O. Walker. Some of the subordinate teachers during this time were James Strong, S.T.D., Rev. E. Wentworth, D.D., Professor W. P. Codington, Rev. R. H. Howard, Rev. George G. Saxe, and Rev. W. H. Poor. In 1855 the academy passed out of the hands of the Conference. A considerable portion of the cost of the buildings had never been paid, and though the debt had been somewhat reduced, enough remained to prove a great embarrassment to the trustees. To rid themselves of this burden they gave a perpetual lease of the property to Rev. Joshua Poor. From 1855 to 1873 the school was conducted as a private enterprise. In 1863, Mr. Poor sold his interest to Rev. J. Newman, D.D., who changed the school to one for ladies only, under the name of Ripley Female College. Convinced that the interests of education within its bounds demanded a school that should be conducted on broader principles than the private institutions they were compelled to patronize, the Conference, in 1874, bought back the property. The institution was re-chartered under the old name, Troy Conference Academy. The old buildings were refitted and furnished, and a large building erected for a gymnasium and art-rooms. It is the design of the trustees to make it a first-class college preparatory school, but four other complete courses are provided. Rev. M. E. Cady, A.M., was the first principal after the restoration. He held the position till 1877, when Rev. C. H. Dunton, A.M., succeeded him. Miss Mary E. Wetherwax is lady principal. The board of instruction numbers ten regular teachers, besides special lecturers. The number of students in attendance at present is 160. Starting free from debt and with the hearty support of the Conference, the prospects for the school's success could hardly be more flattering. An endowment fund of $50,000 is being raised. Rev. C. F. Burdick, the efficient agent, reports favorably on the prospect. (*See cut on following page.*)

REV. C. H. DUNTON, A.M.

Troy Conference, M. E. Church, was organized by the General Conference of 1832, and was taken chiefly from the New York Conference. It then embraced "the Saratoga, Middlebury, and Plattsburg districts, and that part of the Troy district not included in the New York Conference." As the population increased and the church grew additional districts were formed, and the Troy Conference embraced the northeastern part of the State of New York, with the western part of Vermont. In 1860 Burlington and St. Alban's districts were taken from the Conference; but in 1868 Burlington district was restored. The General Conference of 1876 defined its boundaries to "include Troy, Albany, Saratoga, Plattsburg, and Cambridge districts, and Burlington district, in Vermont." It held its first session in connection with the New York Conference in 1832, and at the following Conference reported 66 traveling preachers and 18,492 members. In 1876 it reported 289 traveling and 152 local preachers, 37,363 members, 20,587 Sunday-school scholars, 306 churches, valued at $2,376,385, and 158 parsonages, valued at $349,600.

True, Charles K., D.D., Professor in the Wesleyan University from 1849 to 1860, was born in Portland, Me., Aug. 14, 1809. He was graduated from Harvard University in 1832. He began to preach in 1831, and joined the New England Conference of the Methodist Episcopal Church in 1833. In 1834 he was agent of the New England Conference Missionary Education Society. He was the first principal of Amenia Seminary, in 1835, but shortly afterwards returned to the itinerant work of the church, in which he continued until 1849. In this year he was elected Professor of Moral and

Intellectual Philosophy and the Belles-Lettres in Wesleyan University. He returned to the itinerant work of the church in 1860, preaching in the New York and New England Conferences, was appointed financial agent of Wesleyan University, and returned to pastoral work in 1874.

Trueman, David, a minister of the Methodist Protestant Church, was converted in his twenty-second year, and united with the Methodist Episcopal Church. He passed through all the official relations of the church, from that of class-leader to traveling elder in the Pittsburgh Conference. During the late Civil War in this country, he served as chaplain in the Union army with the 1st Regiment West Virginia Cavalry. In 1869 he connected himself with the Methodist, now M. P. Church, and became a member of the Muskingum Annual Conference. He was elected as representative to the General Conference at Princeton, Ill., in 1875, a messenger to the United Brethren General Conference in 1877, and a delegate to the Union Convention at Baltimore, in May, 1877. He has been for years a contributor to periodical literature; has published a volume of poems, and various sermons, essays, addresses, etc., in pamphlet.

Trust Deeds are forms of conveyances of real estate specifying some trust for which the property is held. In Wesleyan Methodism in England all church property is held in trust according to the deed in chancery, which was prepared by Mr. Wesley, and which secures to that connection the use of the pulpit for those ministers who preach according to the standard doctrines of the church and are under the control of the Conference. In the Methodist Episcopal Church it is directed that the following trust clause shall be inserted in each deed: "In trust, that said premises shall be used, kept, maintained, and disposed of as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the discipline, usage, and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said church and the Annual Conference of said church, and the Annual Conference within whose bounds the said premises are situate." And in all deeds for parsonage property the following trust is ordered: "In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be stationed in said place; subject to the usage and discipline of said church, as from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds said premises are situate." These trusts are designed to prevent the alienation of the property by any change which may occur in the process of time from the purposes to which the contributors designed that their funds should be applied.

TROY CONFERENCE ACADEMY.

Trustees are church officers appointed for the purposes of holding the legal title to church property, and of taking care thereof. In the different branches of Methodism there are some differences of provision, but in general principles they are the same. In the Methodist Episcopal Church the Discipline says: "Each board of trustees of our church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, two-thirds of whom shall be members of the Methodist Episcopal Church." Where the church has not received a legal act of incorporation or charter, and where the law of the State does not specify any particular mode of election, "the trustees are elected annually by the fourth Quarterly Conference of the circuit or station upon the nomination of the preacher in charge, or the presiding elder of the district. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect; and all the trustees shall hold their office until their successors are elected. In all cases where the law of the State or Territory directs the mode of election, that mode must be strictly observed; and where charters of incorporation are obtained, they specify the particular qualifications and time of election of these officers." The trustees are directed by the Discipline "to make an annual report at the fourth Quarterly Conference of the amount and value of the property, the title by which it is held, the expenditures and liabilities, and the amounts of moneys which have been raised during the year for building or improvement." And they are held amenable to the Quarterly Conference for the manner in which they perform their official duty. The trustees have the charge of all repairs to be made on church property, and of all financial matters pertaining to its preservation. And in case it becomes necessary to sell the church property for the payment of debt, "after paying the debt and other expenses which are due from the money arising from such sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the church, to the Annual Conference within whose bounds such property is located; and in case of the re-organization of the said society, and the erection of a new church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the church or society as above mentioned." Before the trustees make any sale, either to pay debts or for reinvestment, they must obtain an order from the Quarterly Conference, a majority of all the members concurring, and the preacher in charge and presiding elder of the district consenting, with such limitations and restrictions as may be necessary.

Owing to a change of population or other causes, especially in country places, church property is sometimes abandoned, or can be no longer used for the purpose originally designed. It is then "the duty of the trustees, if any remain, to sell such property, and pay over the proceeds to the Annual Conference within whose bounds it is located." Trustees who are members of the church, and who are approved by the Quarterly Conference, are recognized as members of that body. Trustees of parsonage property are appointed in the same way, and perform the same general duties as those of churches. By the action of the General Conference of 1876 trustees are forbidden to "mortgage or encumber the real estate for the current expenses of the church."

Trustees, General Board of.—As many bequests which had been made to the M. E. Church were lost for want of clear designation, or because a special corporation was not in existence, or special trustees, the General Conference, in 1864, appointed a committee of seven to report a plan of trusteeship. The report of the committee was adopted, and is substantially the same as the section of the Discipline on that subject. Under that action the General Conference appointed a board, consisting of Bishop D. W. Clark, and Rev. Drs. J. M. Trimble, William Nast, Adam Poe, and William Young, with A. N. Randall, Esq., M. B. Hagens, T. H. Whitestone, and John Fudge as laymen, whose headquarters should be at Cincinnati, and who were instructed to secure corporate powers under the laws of the State of Ohio, with the title of "the Board of Trustees of the General Conference of the Methodist Episcopal Church in the United States." In 1868 the board reported that the charter had been obtained, and was recorded July 11, 1865. Since that period it has received a number of important bequests, some of which it holds under its own name, and others have been transferred to the various societies for the use of which the trusts were designated. The provisions of the Discipline are as follows:

"There shall be located at Cincinnati an incorporated board of trustees of the Methodist Episcopal Church, composed of twelve members, six ministers and six laymen, appointed by the General Conference, of whom three of each class shall hold office four years, and three of each class eight years; all vacancies to be filled quadrennially by the General Conference. The duty of the board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the direction of the donors and of the interests of the church contemplated by said donors, under the direction of the General Conference; provided, that any sums thus donated or bequeathed, but not especially designated for any benevolent object, shall be appropriated to the Permanent Fund. When any such donation, bequest, grant, or trust, etc., is made to this board or to the church, it shall be the duty of the preacher in the bounds of whose charge it occurs to give an early notice thereof to the board, which shall proceed without delay to take possession of the same, according to the provisions of its charter. The board shall make a faithful report of its doings, and of the funds and property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church."

Trustees' Meetings (English Wesleyan).—The office of trustee is one of great responsibility, and in Methodism dates from the settlement of the "preaching-houses" in Bristol, Kingswood, and Newcastle-upon-Tyne, in the year 1746. The several trust estates are held for the use and enjoyment of the Conference, subject to the rules and regulations of the connection. The trustees are required to meet at least once a year, when the stewards' accounts are examined and audited, and all matters relating to the trust premises brought under review. The treasurer and stewards for the year ensuing are then appointed. In reference to chapels settled on the "Model Deed," the superintendent and circuit stewards are, by an express provision of the "Deed," appointed auditors. At all meetings of the trustees, the superintendent of the circuit is *ex officio* the chairman. A united meeting of the treasurers and trustees of the several trust estates is to be held annually in every circuit, on some day fixed at the December quarterly meeting, when an abstract of the several treasurers' accounts must be examined and entered in a circuit book, to be kept by the circuit chapel secretary. All trustees of chapels situate in places named on the circuit plan, such trustees being members of society in the circuit, are members of the quarterly meeting. No trustee can be removed from the society unless his crime, or breach of rule, be proved to the satisfaction of a united meeting of trustees and leaders; namely, the leaders' meeting of the particular society of which he is a member, with the trustees of the chapel with which that society is connected; such trustees being members of the Methodist society.

Twombley, John Hanson, D.D., late president of the University of Wisconsin, was born in Rochester, N. H.; was graduated from Wesleyan University in 1843, and was in the same year engaged as a teacher in the Wesleyan Academy, Wilbraham, Mass., where he remained till 1840. He joined the New England Conference of the Methodist Episcopal Church in 1844, and performed pastoral work in that Conference till 1866. During this period he served as chaplain of the Massachusetts House of Representatives, and as chairman of the school committee of Chelsea, Mass. In 1866 he was chosen superintendent of the public schools in Charlestown, Mass.; in 1868 he was made one of the directors of the American Institute of Instruction, and in 1871 was elected president of the University of Wisconsin. He retired from this position in 1873, and returned to pastoral work. He was a delegate to the General Conference of the Methodist Episcopal Church in 1860 and in 1864, and was twice elected one of the overseers of Harvard College.

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Uncles, Joseph, was born in Maryland, February, 1812, and died in Meadville, Pa., Nov. 12, 1858. Early in life he was apprenticed to a trade; but after his conversion purchased his time in order to procure an education. In 1834 he entered Allegheny College, and, working his own way, graduated with honor in 1838. For two years he acted as Professor of Moral Science in Madison College, at Uniontown, and subsequently as principal in an academy at Woodsfield, O., and at Meadville. He entered the Erie Conference in 1843, and for eleven years labored successfully. In 1854 he was prostrated by disease and placed on the superannuated list, in which he remained until his death. He was a man of fine education, of pure heart, of deep devotion, of more than ordinary eloquence, and of great usefulness.

Union American Methodist Episcopal Church is an organization founded by Rev. Peter Spencer, in Wilmington, Del., in June, 1813. It was composed of colored members of the Methodist Episcopal Church, who seceded from it and established an independent congregation. Its original chartered title was "The African Union Church," which continued to be its title until after the Civil War, when the present name was adopted. Originally each church was served by ministers without compensation and without any limit as to the period of their ministry. Hence the societies were distinct from each other, though adopting common articles of religion, usages, and discipline. A convention was called in 1871, which modified the system so as to adopt an itinerant ministry, limiting the pastoral term to two years and permitting compensation. Each member of the church is expected to pay towards the support of the pastor $2.50 annually, and the compensation of the pastor depends upon the number of members in the church. A general superintendent is elected by the General Conference. He holds his term for four years, and is eligible to re-election. Each member of the church in the Conference he serves is expected to pay 50 cents for his support. At present there is one general superintendent, Rev. Edward Williams, and two sub-superintendents, Rev. John C. Ramsey and Rev. A. S. Stanford, D.D. Their doctrines are precisely those of the Methodist Episcopal Church, and the general features of the government are also the same, having a General Conference meeting once in four years, Annual Conferences, of which there are now five, Quarterly Conferences, love-feasts, and class-meetings. They claim to be the first independent Methodist organization established among the colored people, as they were organized nearly three years prior to the African M. E. Church. Their statistics for 1876 are given as follows:

Conferences.	Preachers.	Members.	S. S. Scholars.	Ch. Property.
Delaware and Pennsylvania	60	1347	2180	$50,000
New England	25	600	200	45,000
New Jersey	6	300	103	35,000
Canada West	5	300	50	5,000
Arkansas	25	315	......	5,000
Total	121	2862	2533	$140,000

United Methodist Free Churches is the name adopted by an English branch of Methodism, which agrees with the parent body in doctrine and religious usages, but differs widely from it in church polity and government. The name was adopted in 1857, when the Wesleyan Methodist Association and the larger portion of Wesleyan Reformers amalgamated. A considerable section of Wesleyan Reformers declined to unite, and still exists under the name of the Wesleyan Reform Union.

The origin of the Methodist Free Church may be traced back to 1827, when great dissensions took place in Leeds in reference to the introduction of an organ into Brunswick chapel. John Wesley did not permit the use of organs in his chapels. "A bass viol, when required by the singer," was the extent of indulgence accorded by him to instruments of music. After his death a law was made permitting organs under certain circumstances. As it was thought that organs might be wanted in large chapels, the Conference determined that on the recommendation of district meetings consent might be given. On the erection of Brunswick chapel, in 1825, some of the trustees and seatholders wished for the introduction of an organ. On the matter being mentioned in the leaders' meeting, the superintendent informed the leaders that this could not be done without their consent. By a majority of 60 to 1 the leaders gave it as their judgment that it was not desirable that an organ should be put in the chapel. The trustees by a majority determined to appeal to the district meeting. By a great majority the district meeting determined that no organ should be erected.

Here the opponents of the organ thought the matter would rest; as they read the law it could not go any further. The appeal, however, was carried to Conference, which reversed the decision of the district meeting, and determined to grant the application of the trustees. The opponents of the organ maintained that the Conference had violated its own law. They refused to recognize the validity of a district meeting which had been held during the sittings of the Conference, and which had recommended the erection of the organ. Violent heart-burnings and strife ensued. The secretary of the local preachers was suspended for calling a meeting without the consent of the superintendent. Sixty local preachers at once refused to preach during his suspension. One thousand members in Leeds alone became dissociated from Wesleyan Methodism. In other circuits the Leeds dissentients found sympathizers, and a connection was formed which adopted the name of Protestant Methodists. The circuits of this body were chiefly if not exclusively in Yorkshire. The principles maintained and adopted by it were substantially those now maintained by the United Methodist Free Churches. The Protestant Methodists had a separate existence until 1836, when they became merged in the new denomination formed in that year, known subsequently as the Wesleyan Methodist Association.

The immediate occasion of the formation of the Wesleyan Association was the determination of the Conference to establish a theological institution for the training of junior ministers. To such an establishment a number of the ministers and many of the people had a strong antipathy. With the present knowledge and experience of the benefits to Methodism of systematic ministerial training, we may marvel at the fears that good men entertained when the Conference proposal was broached. Such fears, however, were cherished. To many it seemed that the evils which must attend the opening of a Wesleyan theological institution would far outweigh any possible advantages, and they set themselves conscientiously against the proposal. "All is dark," wrote one of the objectors; "Methodism is ruined. I see in vision the fine, natural orator lost, and instead of a bold, hale, original, and powerful ministry, there is the refined sentimentality of some other denominations. . . . This leaves me miserable, . . . for the sake of the body which is to be cursed with a formal, systematized ministry."

There were other grounds of objection. The Conference of 1797, which agreed to what are known as the Leeds concessions, issued a circular, in which it was stated that no regulations would be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the connection at large, through the medium of all their public officers. The Conference of 1834 resolved to establish the institution without asking the sentiments of the connection at large, and the dissentients regarded this as a breach of compact. The breach soon widened. In November, 1834, a "Grand Central Association" was formed, which demanded some moderate reforms. Revs. Dr. Warren, J. Averill, and R. Emmett were suspended, and at next Conference expelled. Many dissentients withdrew from the body, others were severed from it by disciplinary acts. The Wesleyan Conference met in Sheffield in 1835. A gathering of Reform delegates also assembled there. The Conference would not meet them. Secession was inevitable. The association which had been established for effecting certain changes in Wesleyanism assumed another form. The Reformers had to put themselves in position for church action. The Wesleyan Association was organized as a religious connection in 1836. The Protestant Methodists had acted with them from the first, now they became organically one. A small body which had been formed in the midland counties, called the Arminian Methodists, united in 1837. On some minute point of doctrine the leaders of this body were supposed to be in divergence from the living exponents of Methodist theology at the time. Practically they were Methodists of an active and vigorous type, and their severance from the original body was the result of some alleged insubordination.

The Wesleyan Methodist Association retained its separate identity till 1857, when, by uniting with the Wesleyan Reformers, it became merged in the United Methodist Free Churches. In 1849 the expulsion, by the Wesleyan Conference, of Revs. James Everett, Samuel Dunn, and William Griffith led to violent and unprecedented convulsions in the Wesleyan body. The policy of the leading men had been impugned in a series of anonymous pamphlets, entitled "Fly Sheets." These missives, which had no printer's name, were circulated among the ministers. A declaration was signed by the vast majority of the members setting forth their abhorrence of the "Fly Sheets," and characterizing their charges as false and slanderous. A small minority declined to sign this declaration, and resisted all solicitations addressed to them for this end. The three ministers named were among the non-signers. Each of them was asked, "Are you the author of the 'Fly Sheets'?" and declined to answer the question. They were expelled for contumacy. They found many sympathizers. A Reform committee was formed, which continued its labors for a number of years. Lecturers were engaged, meetings were held in almost every town. The three expelled ministers were in journeyings oft. Rev. James Bromley and Rev. Thomas Rowland, who were subsequently expelled on a similar ground, joined the movement. For years the Wesleyan body was in agitation. The object of the Reformers was to popularize the constitution of Methodism. At first their proposals were very moderate, but they gradually assumed a wider range. It was not the intention of the Reformers to secede. One of their mottoes was, "No secession." As years proceeded and no agreement was reached, secession became inevitable. It became necessary to engage ministers, erect chapels, appoint class-leaders, publish a hymn-book, and perform all acts essential to church-life and characteristic of it. There was, however, a strong desire to avoid establishing a new Methodist denomination. Attention was directed to the Wesleyan Methodist Association, and on inquiry it was found that the principles of the Reformers and of the Association were identical. After much consultation a formal union was determined on, and in due time it became an accomplished fact. The first joint Assembly of the two bodies was held in 1857, in the town of Rochdale, and there the name was chosen by which the body is now known, United Methodist Free Churches.

This body is the third in numerical importance of English Methodist denominations, the two which take precedence of it being the Wesleyan Methodists and the Primitive Methodists. It has its seat chiefly in England. Only three of its circuits are found in Scotland, and it has no footing in Ireland. It has missions in other lands. Its stations are Jamaica, Victoria, and Queensland, New Zealand, Eastern Africa, Western Africa, and China.

The constitution of the body is democratic. Neither minister nor layman sits ex officio in its supreme court. The members of its Annual Assembly are freely chosen representatives. There are only four persons admitted on another principle. The principal officers of the preceding Assembly form a connecting link between the Assemblies of two consecutive years. The Annual Assembly does not regulate the internal affairs of circuits. Except on matters of connectional import, each circuit is independent. (See ANNUAL ASSEMBLY.)

The home circuits are divided into districts. The district meetings do not in this connection wield any important functions. The connectional machinery is arranged to go without them. They are of service nevertheless. (See District Meetings.)

The various schemes, funds, and institutions of the body are committed during the year to various committees. For the most part these committees are elected annually. It is so with the connectional committee (which may be regarded as the executive of the body), with the foreign missionary committee, the Chapel Fund committee, the Superannuation Fund committee, and the Book Room committee. Ashville College is governed by a body of trustees elected for life, and a committee of six elected for three years, but so arranged that two retire each year. (See Ashville College.) The Theological Institute is governed by a body of trustees elected for life, and nine others chosen annually. On all these committees, with the exception of the Book Room committee, which is chosen from the London district, the four connectional officers for the time being have a seat. These officers are the president, the connectional secretary, the connectional treasurer, and the corresponding secretary.

The United Methodist Free Churches have made considerable progress since the formation of the body in 1857. In that year the numerical report stood as follows: itinerant preachers, 110; local preachers, 1538; leaders, 1866; members, 39,986; members on trial, 2152. The returns made to the Annual Assembly of 1877 were as follows: itinerant ministers, 405; local preachers, 3501; leaders, 4439; members, 72,997; members on trial, 6984. In 1857 there were in connection with the body 493 Sunday-schools, having 10,025 teachers and 67,025 scholars. In 1877 there were 1305 Sunday-schools, with 26,205 teachers and 183,364 scholars. In 1857 the connection owned or occupied 769 places of worship. In 1877 the number of chapels and preaching-rooms amounted to 1539. As the Wesleyan Reformers had no foreign missions nothing comparatively was done by them in raising missionary moneys till after the amalgamation, in 1857. The amount raised by the United Methodist Free Churches for home and foreign missions for 1858, including foreign local contributions, was £7192.8.6. The income from the same sources, in 1877, was £17,787.11.8½.

The Superannuation and Beneficent Fund has been established. Its capital is now £23,427.5.10. Ashville College has been opened. A theological institute has been established. A Home Mission Chapel Extension Fund has been raised, and about £10,000 raised as a Chapel Loan Fund.

United States of America, The, were originally colonies belonging to Great Britain, and were settled at different periods as separate provinces. The population being of different nationalities and of various religious preferences and political institutions, an early union of these colonies was very difficult. But in 1765 the general opposition to the Stamp Act led to a Congress of Delegates from nine of the colonies for the purpose of resisting taxation by Parliament; and owing to their vigorous remonstrance the obnoxious law was repealed in 1766. Oppressive duties, however, were assessed on various articles, and the excitement arising from the throwing overboard the cargo of tea in the Boston harbor in 1773 united the colonies for self-defense. Their first object was not independence, but the resisting of taxation without representation. As the conflict, however, proceeded, independence was declared July 4, 1776, and the war continued vigorously until 1781, when the defeat of the British at Cowpens, S. C., and the surrender of Lord Cornwallis virtually ended the war. In 1782 a preliminary treaty of peace was signed, but the definitive treaty was not concluded until Sept. 3, 1783. Methodism was introduced into America in the midst of these conflicts. Its first society was organized in New York, the year of the repeal of the obnoxious stamp law; and it grew amidst the excitements preceding the Declaration of Independence. Its ministers were chiefly from England, and sympathizing with the mother-country, all of them excepting Bishop Asbury returned to England; he was compelled to remain in comparative retirement in Delaware for nearly two years. Yet in the midst of these excitements, and without a ministry from abroad, young men were raised up who went forth preaching the gospel and organizing societies, so that in 1784 there were 83 preachers and upwards of 14,000 members. The Methodist Episcopal Church was organized as an independent body at the close of 1784, and in 1789 was the first to send an address of congratulation to General Washington after his introduction into the office of first President of the United States. From a small beginning, amidst other churches more ancient and more strongly established, it has spread through every State, and into every Territory, except Alaska. At different periods secessions and separations have taken place which have led to the establishment of various forms of Methodism. In 1816, the African M. E. Church was organized: in 1820, the African Zion M. E. Church; in 1828, the Methodist Associate Churches, subsequently the Methodist Protestant Church; in 1842, the Wesleyan Methodist; in 1845, the Methodist Episcopal Church South; and in 1859, the Free Methodist Church. The governmental census of 1870, as well as the ecclesiastical reports of the different churches, show that the membership in these various forms of Methodism is more numerous than those of any other denomination, and that the Methodist Episcopal Church, as an organized body, ranks first in the number of its communicants. The various branches of Methodism in the United States reported in 1876 are as follows:

	Itinerant Ministers.	Local Preachers.	Lay Members.
M. E. Church	11,361	12,509	1,613,560
M. E. Church South	3,271	5,462	722,346
M. E. Church (colored)	635	683	80,000
African M. E. Church	1,364	2,664	200,681
African M. E. Zion	1,000	2,000	200,000
Methodist Protestant	11,314	922	113,405
American Wesleyan	250	175	19,637
Free Methodists	229	172	8,804
Primitive Methodists	20	25	2,800
Congregational and other Independent Methodists	23	....	9,500

The denominational statistics of the various churches, as given by the census of 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
Baptist (regular)	14,474	12,857	3,997,116	$39,229,221
Baptist (other)	1,355	1,105	363,019	2,378,977
Christian	3,578	2,822	865,602	6,425,137
Congregational	2,887	2,715	1,117,212	25,069,698
Episcopal (Protestant)	2,835	2,601	991,051	36,514,549
Evangelical Association	815	641	193,796	2,301,650
Friends	692	662	224,664	3,936,560
Jewish	189	152	73,265	5,155,234
Lutheran	3,032	2,776	977,332	14,917,747
Methodist	25,278	21,337	6,528,209	69,854,121
Miscellaneous	27	17	6,935	135,650
Moravian (Unitas Fratrum)	72	67	25,700	709,100
Mormon	189	171	87,838	656,750
New Jerusalem (Swedenborgian)	90	61	18,755	869,700
Presbyterian (regular)	8,262	5,683	2,198,900	47,828,732
Presbyterian (other)	1,562	1,388	499,344	5,436,524
Reformed Dutch Church in America	471	468	227,228	10,359,255
Reformed German Church in United States	1,256	1,145	431,700	5,775,215
Roman Catholic	4,127	3,306	1,194,514	60,985,566
Second Advent	225	140	34,555	306,240
Shaker	18	18	8,850	86,900
Spiritualist	95	22	6,970	100,150
Unitarian	331	310	155,471	6,282,675
United Brethren in Christ	1,445	937	205,025	1,819,810
Universalist	719	602	210,884	5,692,325
Unknown (Local Mis.)	26	27	11,925	688,800
Unknown (Union)	409	552	153,202	965,295
Total	72,459	63,082	21,665,062	$354,483,581

Another table, constructed by the United States census in 1870, of church sittings shows that in twenty-two States the Methodists stand first; in ten States they stand second; in three States they stand third; and in only one State do they stand fourth among their sister denominations.

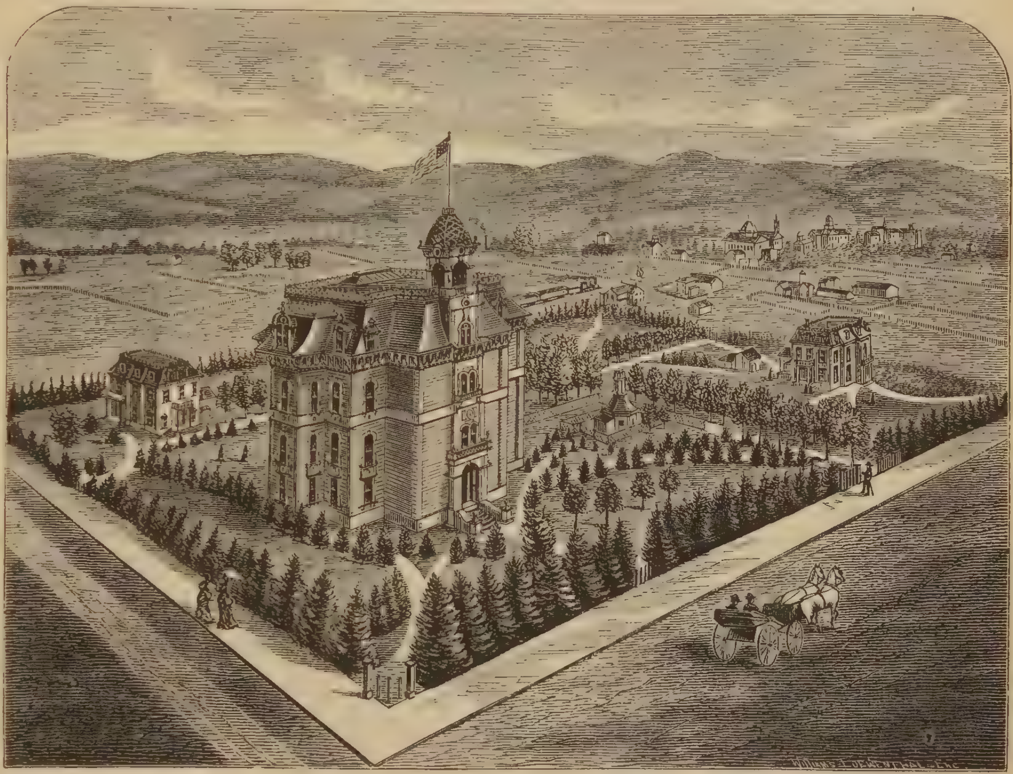
Universities.—See Colleges and Education.

University of the Pacific is located in Santa Clara Co., Cal., midway between Santa Clara and San José, and a mile and a half from either city. It was chartered in the year 1851 as the California Wesleyan College, and re-incorporated in 1855 as the University of the Pacific. The preparatory department was opened in May, 1852, by the Rev. E. Bannister, D.D., as principal. Near the close of the same year the Female Institute was organized as a department of the university. In the year 1869 the College and Female Institute were consolidated, and ladies were admitted to the same courses of study as gentlemen, and allowed to compete for the same honors and degrees. In 1870 the institution was removed from the town of Santa Clara to the new, pleasant, and commodious buildings which it now occupies. Besides the principal building, a large and elegant hall has been erected for the accommodation of lady students, and a similar one has been projected for gentlemen. The college campus contains about 16 acres, neatly improved with walks and drives, and abounding in shrubbery and trees. The first regular college classes were formed in 1854, and in 1858 two young men received the degree of A.B., and were the first to receive that honor from any college in the State. The assets of the institution in buildings, grounds, libraries, apparatus, cabinet, etc., are, above all liabilities, about $60,000. The University Endowment Fund, in the possession of the California Annual Conference, in cash and notes, amounts to about $40,000. The number of students is steadily increasing from year to year, and the institution was never more prosperous than at the present time. The presidents have been Rev. E. Bannister, D.D. (1851–54), Rev. M. C. Briggs, D.D. (1854–56), Rev. J. W. Maclay, A.M. (1856–57), Rev. A. S. Gibbons, A.M., M.D. (1857–60), Rev. E. Bannister, D.D. (1860–67), Rev. T. H. Sinex, D.D. (1867–72), and Rev. A. S. Gibbons, A.M., M.D., the present incumbent.

Upham, Frederick, a delegate to the General Conference of the Methodist Episcopal Church in 1832, 1840, 1844, and 1872, joined the New England Conference in 1821, and has served continuously in itinerant work as pastor or presiding elder. He preached a semi-centennial sermon before the Providence Conference at its session in 1871, in commemoration of the completion of his fiftieth year of service in the ministry.

Upper Canada Academy was the first Methodist literary institution established in the British North American provinces. The Annual Conference of the Methodist Episcopal Church of Canada, in 1829, appointed a committee to collect information and to report on the subject of a seminary of learning. In the following year proposals were made for furnishing a site for the projected institution from Brockville, Kingston, Belleville, Cobourg, York, and other places. A committee, consisting of three ministers, was chosen by ballot from each of the three presiding elders' districts then constituting the church, viz., John and William Ryerson, and Messrs. Whitehead, Belton, Beattie, Madden, Brown, and Richardson. After full examination, Cobourg was selected, where four acres of land were presented by Mr. George B. Spencer; and it was selected because it was central, was a large town, and was accessible by land and water. Rev. John Beattie was appointed an agent to solicit subscriptions, and in 1832 Cyrus R. Allison was appointed as an additional agent. Nearly $30,000 were pledged, and the erection of the building was commenced, but the edifice was not completed or the seminary opened until after the organic union between the Methodists in Canada and the British connection had taken place. The institution was opened in 1836, under the principalship of Rev. Matthew Ritchie, M.A. The buildings were of brick, but afterwards stuccoed, and consisted of a main building 130 feet long and 40 feet wide, with a wing at each end 24 feet wide and extending nearly beyond the main building, forming three sides of a quadrangle looking northward, and surmounted by a gallery facing in the same direction. The building was three stories high, besides the basement, and cost originally about $40,000. It was a purely literary institution, under a religious supervision, for the education of both sexes, lady pupils being taught in classes by themselves under teachers and a preceptress of their own sex. Miss Rogers was the first who ever filled that office, and Miss Poulter, who had been a teacher in the institution, succeeded Miss Rogers. The charter of the institution was a royal one, obtained in England by Egerton Ryerson in 1836, as the party then in power in Canada were not favorable to the Wesleyan Conference. Though not a theological institute, it was the theatre of several gracious revivals, and gave a liberal training to several pious young men who afterwards became eminent in the church. This institution ceased its distinctive existence by being merged into the Victoria University, which received its charter from the Canadian legislature in 1842. (See VICTORIA UNIVERSITY.)

Upper Iowa Conference, M. E. Church, was organized by the General Conference of 1856, and embraced all that part of the State of Iowa not embraced in the Iowa Conference. By reason of the subsequent formation of the Des Moines and Northwest Iowa Conferences the boundaries of this Conference have frequently been changed. As determined by the General Conference of 1876, they are as follows: "Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning." It held its first session at Maquoketa, Iowa, Aug. 27, 1856, Bishop Janes presiding. It reported 85 traveling and 129 local preachers, and 10,105 members. The report in 1876 was: 183 traveling and 190 local preachers, 20,384 members, 286 Sunday-schools and 2087 scholars, 212 churches, valued at $447,050, 100 parsonages, valued at $110,350. It has in its bounds Cornell College, at Mt. Vernon, Upper Iowa University, at Fayette, and a seminary at Epworth.



UNIVERSITY OF THE PACIFIC.

Upper Iowa University is located at Fayette, Iowa, and is under the patronage of the Upper Iowa Conference. As early as 1854 some of the citizens of Fayette took incipient measures for the erection of an institution, and in 1855, through the liberality of S. H. Roberts and Robert Alexander, the enterprise was commenced, and the first story of the present college building was erected. In the latter part of the same year the building and grounds, under the title of Fayette Seminary, were tendered to the Iowa Conference of the M. E. Church, which accepted the proffer and appointed a board of trustees. The first term of instruction commenced Jan. 1, 1857, with Rev. William Poor, A.M., of New York, as principal. Towards the close of the same year Rev. L. H. Bugbee, D.D., now president of the Alleghany College, was elected principal, and the collegiate organization was effected. In 1860 a charter was granted by the legislature of Iowa conferring collegiate rights and powers. In 1860 Dr. Bugbee retired from the presidency, and was succeeded by Rev. William Brush, D.D., who remained in the office until 1869. Since that period the position has been filled successively by Rev. C. N. Stowers, M.A., B. W. McLain, Ph.D., Rev. R. Norton, M.A., and Rev. J. W. Bissel, M.A., the present incumbent. Mr. Bissel, during his first year in the institution, was Professor of Natural Science, and the following year was elected unanimously to the presidency. A commercial department was organized in 1867 for giving a business education, and among othe departments telegraphy has been added. For many years the university labored under financial embarrassment, and, though its endowment is not large, it is now prosperous.

UPPER IOWA UNIVERSITY.

Upton, Thomas J., was born in the city of Columbus, Ga., on the 18th of May, 1830; was converted in 1848, and in 1857 was admitted into the Louisiana Annual Conference, M. E. Church South. After filling a number of appointments he acted as agent and financial secretary of Homer College from 1871 to 1874. He has been successful as a pastor and agent, and is a member of the Louisiana Conference.

Urbana, O. (pop. 4276), is the capital of Champaign County, and is a pleasant and prosperous place. Methodism was introduced in 1807, by the pioneer ministers who traveled through Ohio. The first church edifice was erected in 1809. It was rebuilt in 1818, and again in 1836. The Second M. E. church was organized in 1854, and the building was erected in 1855. The African M. E. church was built about 1824. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.	Parsonages.
First Church.....	494	355	$10,000	$4500
Second "	345	150	6,000	2500
African M. E. Ch....	92	106	5,000	....

Utah Conference, M. E. Church.—The General Conference of 1876 authorized the Rocky Mountain Conference to divide its territory during the next four years whenever two-thirds of the members present should ask for such division. At its session in July, 1876, it requested such a division almost unanimously, on account of the difficulty and expense of traveling to Conference. Bishop Wiley held the first session of the Utah Conference at Salt Lake City, Aug. 10, 1877. Erastus Smith was elected secretary, T. C. Iliff was made presiding elder of the only district formed. The statistics show 9 traveling and 2 local preachers, 155 members, 725 Sunday-school scholars, 9 churches, valued at $70,000, and 3 parsonages, valued at $3500. At the General Conference of 1880 the Conference was remanded to a mission district.

Utah Territory (pop. 86,786) derives its name from a tribe of Indians called *Yuta* or *Utes*. Its area is about 84,476 square miles. It was created out of the territory acquired from Mexico, by the treaty of 1848, though its original limits have been reduced by the organization of the State of Nevada, and of the Wyoming Territory. The first American settlers were Brigham Young and his friends, who arrived July 24, 1847, from Nauvoo, Ill., whence they had been expelled. In May, 1848, the main body of the Mormons started for Utah, and arrived at Great Salt Lake in the autumn. Salt Lake City was founded shortly afterwards, an emigration union was established, and large numbers of persons were induced to emigrate from Great Britain and Wales. Others came from Sweden and Norway, and a few from Germany, Switzerland, and France. In 1849 a convention at Salt Lake City organized the Territory under the name of *Deseret*, a word which is said to mean *the Land of the Honey Bee*. A legislature was elected, a constitution framed, and application was made to Congress for admission as a State, but the application was refused. The Territory of Utah was organized, and President Fillmore appointed Brigham Young as governor. In 1850 the federal officers were threatened with violence and left the State. Brigham Young was removed from the governorship, and Colonel Steptoe was appointed in his place. Finding the excitement great, though he arrived in 1854 with a battalion of soldiers, he declined to assume the office, and resigning the position removed with his troops to California. In a sermon preached on the Sabbath after his departure Brigham Young said, "I am and will be governor, and no power can hinder it, until the Lord Almighty says, 'Brigham! you need not be governor any longer.'" In 1856 an armed mob of Mormons broke into the United States court-room, and with threats and weapons compelled Judge Drummond to adjourn his court *sine die;* and the United States officers, except the Indian-agent, fled from the Territory. A military force was sent to the Territory, a governor appointed, and a chief justice. The approach of this army was resisted; they took the supply-train, and drove off a large supply of cattle. The governor declared the Territory in rebellion, but in the following year the Mormons submitted to federal authority. Frequent troubles, however, ensued, among which the most terrible was that of the Mountain Meadow massacre, in 1857, the authorship of which was only recently brought fully to light, and which led to the execution of Bishop Lee in 1877. Polygamy exists under the sanction of the Mormon religion, and, though forbidden by the laws of the United States, the Mormons have thus far refused to obey. Methodist services were introduced into Salt Lake City by Rev. L. Hartsough in 1870. Churches have been built at a few of the prominent places, and Sunday-schools have been established. The Utah Conference is embraced chiefly within its limits, and reports 9 traveling and 2 local preachers, 155 members, 725 Sunday-school scholars, 9 churches, valued at $70,100, and 3 parsonages, valued at $3500. The difficulties interposed by the Mormons against the spread of evangelical churches are almost insurmountable. The denominational statistics, as given in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	165	164	86,110	$674,600
Episcopal	2	2	460	30,800
Mormon	160	161	85,350	642,000
Presbyterian	1	.....	....	600
Methodist............................	2	1	300	1,200

Utica, N. Y. (pop. 28,804), the capital of Oneida County, is situated near the Mohawk River, on the New York Central Railroad. It is said that Freeborn Garrettson, when presiding elder of the Albany district, near the close of the last century, preached the first Methodist sermon in this vicinity. The services were held in a private dwelling, which was two miles from the present site of Utica, but which has long since passed away. In 1803, Rev. Mr. Colbert, presiding elder of Albany district, passed through Utica, and speaks of it as "a small village on the south side of the Mohawk." He dined with Robert Stewart. In July, 1809, Bishop Asbury passed through the city, and records, "This is a flourishing place, and we shall soon have a meeting-house here." It was formerly embraced in the Oneida circuit, and was afterwards connected with various appointments. It first appears as a circuit by name in 1812, with Seth Mattison as pastor, who reported the following year 423 members. The circuit was divided in 1815,—Benjamin G. Paddock had charge, and reported 120 members. In 1819 it became a station, reporting 82 members, with Elias Bowen in charge. With the growth of the population the church continued to increase. About 1840 it became greatly agitated on the subject of slavery, and a convention was held in Utica, which, among other agencies, led to the formation of the Wesleyan Methodist Church, and for a number of years the growth of the M. E. Church was retarded. Since that period its increase has been more rapid. It is in the Northern New York Conference, and reports for 1876 as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	380	326	$70,000
South Street	285	272	15,000
Welsh Mission	66	61	4,000

V.

Vail, Stephen Montfort, D.D., was born in Union Vale, Dutchess Co., N. Y., Jan. 15, 1818, and entered the Oneida Conference Seminary in June, 1832. After remaining two years in that institution, he went to Bowdoin College, whence he was graduated in 1838. He was afterwards teacher of Languages for one year in Amenia Seminary, then attended the Union Theological Seminary, New York City, and he was graduated thence in 1842. He joined the New York Conference in 1842, and performed pastoral work till 1847, when he became principal of the New Jersey Conference Seminary. In July, 1849, he was elected Professor of Hebrew and Biblical Literature in the theological school at Concord, N. H., which has since been removed to Boston and incorporated with Boston University. He continued in this position for nineteen years, till his health failed. After a year of rest, he was appointed consul for the United States in Rhenish Bavaria. He made an extensive tour in the East, and returned to the United States, after more than four years of absence. Since his return he has lived in retirement on his farm on Staten Island, N. Y., writing frequently for the press. He is the author of works on "Ministerial Education" and "The Bible against Slavery," and of many sermons and addresses published between 1842 and 1870, and has contributed numerous articles to the *Methodist Quarterly Review*, *Zion's Herald*, and other periodicals of the church.

Van Arsdale, Mellville, a minister of the M. E. Church, was born in Montgomery Co., Ind., March 21, 1845, and died at Thorntown, Dec. 25, 1875. He was converted in the fourteenth year of his age, when he was a student in Thorntown Academy. He entered the service of his country as a soldier during the Civil War; was honorably discharged when it closed. He was admitted on trial in the Upper Iowa Conference in 1867, and traveled successively Buffalo Grove, Winthrop, and Strawberry Point circuits. He was transferred to the Northwest Indiana Conference, where, his health failing, he returned to Thorntown, and died in peace, saying, "All is well."

Van Benschoten, James C., A.M., professor in Wesleyan University, was born at La Grange, N. Y., December 15, 1827. He entered Geneva College, Lima, N. Y., in 1850. In 1855 he was teacher of Ancient Languages in Oxford College Institute, N. Y.; in 1856, teacher in the same department in the Susquehanna Seminary, Binghamton, N. Y.; in 1857, principal of the Oxford College Institute, N. Y.; in 1862, principal of the High School at Lyons, N. Y.; in 1863, teacher of Ancient Languages in the Oneida Conference Seminary, Cazenovia, N. Y.; and in 1864 he was chosen Professor of the Greek Language and Literature, and Instructor in Modern Languages, in Wesleyan University.

Vance, George, is an influential member of the Irish Conference, which he entered in 1835. He has been stationed in the principal circuits for many years, and as "chairman of district" and "delegate" has served Irish Methodism well. He is a profound student, and in the department of "ecclesiastical history" has made many valuable contributions. He became a supernumerary at the last Conference, and it is hoped that the leisure now afforded may result in his giving still more permanent form to his researches and views.

Vance, James M., a member of the Louisiana Conference of the Methodist Episcopal Church, was born in Nashville in 1826, in slavery. Converted in 1838. he entered the ministry of the African Methodist Episcopal Conference in 1853. He was received into the Louisiana Conference of the M. E. Church in 1866, and was for several years presiding elder in that Conference.

Van Cleve, J., was born in Shrewsbury, N. J., May 28, 1804, and died in 1876. He was converted in Cincinnati while an apprentice, in 1822, and soon after united with the "Stone Church" in Cincinnati. In 1825 he was licensed to preach. He was admitted on trial in the Illinois Conference, Oct. 9, 1828, and was appointed to Bloomington circuit. He spent on circuits and stations thirty-four years, and on districts fifteen years. He was elected delegate to the General Conference four times, and at the time of his death was a member of the general missionary committee. In all these relations he was faithful and efficient. By his own persistent effort he attained to very respectable scholarship. He was a methodical and earnest preacher. At the Conference preceding his death he was appointed to preach a centennial sermon, it being the semi-centennial of his itinerant ministry, but he was called to his reward before the time came for its delivery. He died in New York while attending the meeting of the missionary committee.

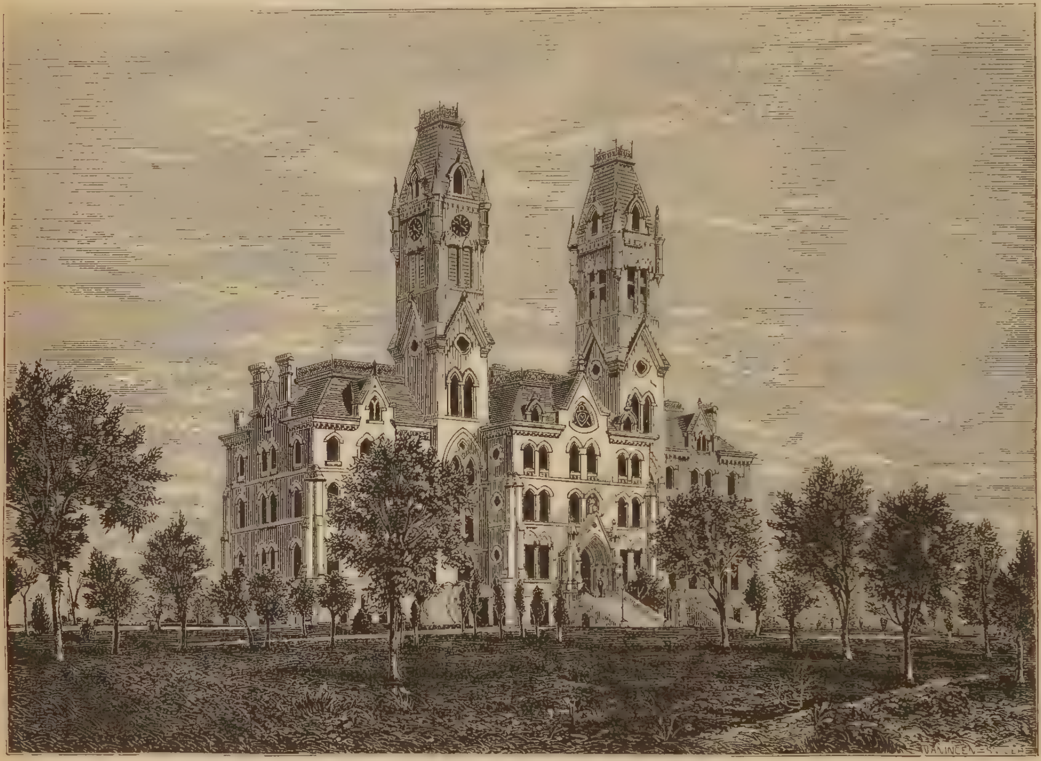
Van Cott, Mrs. Margaret, was born in the city of New York, March 25, 1830. Her father was William K. Newton, an Englishman and an Episcopalian, and she was, at the age of eleven years, confirmed at the church of the Epiphany. During her girlhood her home was for four years so near the M. E. church, at the corner of McEwen and Grand Streets, Williamsburg, that she could hear the singing and prayers. She longed to attend these services, but was not permitted to do so by her mother. She was married, in 1847, to Peter Van Cott, and her first affliction came in the death of her only daughter. A second child was born to them; but her husband's health failing she felt obliged, in various ways, to sustain and continue the business by which he had supported his family. She was enabled to do this by great industry, and it was in the midst of her heaviest burdens of care and sorrow that she made that surrender of herself to God that made his will ever after her guiding purpose. She began to attend the prayer-meetings of the Duane Street M. E. church, and was persuaded to attend a class-meeting to aid in the singing, but consented to go only on the promise of the leader that she should not be asked to speak. She did speak, however, and began there her public utterance of testimony to God's grace. After becoming a member of this church she became interested in meetings at one of the city mission stations at the Five Points. She held meetings here assisting the missionary, and also at intervals for twenty months, at the corner of Leonard and Baxter Streets, where her audiences were mostly colored people. Then in 1866, while on a visit to Durham, Greene Co., N. Y., she was invited to speak in the schoolhouse. This meeting was the beginning of a series, resulting in many conversions, and it was the beginning also of a public work, which since then has extended to almost every State in the Union. In 1868 she gave up all other business and devoted herself entirely to the work of winning souls. As a result of her first year as an itinerant evangelist, she numbered 500 persons received into various churches. Her method is to respond to the invitation of churches to aid in revival meetings, and during her visits she often preaches every night in the week and twice on the Sabbath. In the afternoons she conducts promise and praise meetings, silent meetings, prayer and fasting meetings, mothers' meetings, young converts' meetings, etc.

Vanderbilt University is located at Nashville, Tenn. It was founded in 1872, and was called the Central University of the Methodist Episcopal Church South. The following year it received a donation from Cornelius Vanderbilt, Esq., of New York, of half a million, which he subsequently increased to one million of dollars. He directed that of this sum $600,000 should be permanently invested for an endowment fund, and that Bishop McTyeire should be president of the board of trustees, and its organization should be directed by him. The corner-stone of the edifice was laid April 24, 1874, in a campus of 75 acres of land, which had been purchased for the university, and the institution was opened Oct. 4, 1875. L. C. Garland, LL.D., was elected chancellor, and Rev. Dr. T. O. Summers, who is editor of *The Christian Advocate*, at Nashville, was chosen as dean of the theological faculty, and is *ex-officio* vice-chancellor. The institution has four departments,—theology, law, medicine, and philosophy, embracing science and literature. The faculties of medicine and philosophy have each eleven professors. There are several courses of study which are elective, and the collections for library apparatus and cabinets are quite valuable. Tuition is given free to theological students. The institution has already taken high rank. During the first academic year there were in attendance about 300 students. (*See cut on following page.*)

Vanhorne, Richard, of the New Jersey Conference of the M. E. Church, was born in Bergen Co., N. J., Oct. 20, 1819. He was converted in 1837, and joined the New Jersey Conference in 1842, having traveled the previous year under the presiding elder. In 1856 he became, by division of the territory, a member of the Newark Conference. He has filled a number of important appointments in Trenton, Elizabeth, Orange, Paterson, Hackettstown, Jersey City, and Newark. Since 1872 he has been presiding elder in the Jersey City and Newark districts.

Vannote, Jonathan, was born in Monmouth

Co., N. J., Sept. 3, 1838. He was converted at the early age of fifteen; was educated at Pennington Seminary, N. J., and entered the New Jersey Conference in 1857. He served at Pennington, Marlton, New Egypt, Front Street, Trenton, and organized the Central church of that city. He was appointed superintendent of the M. E. mission press in China, but sickness prevented him from going. Afterwards he assumed the editorial charge of the *Trenton State Gazette*, and continued four years, when he removed to Pittsburgh, and is now editor of the *Pittsburgh Commercial Gazette.* He holds a supernumerary relation in the New Jersey Conference.



VANDERBILT UNIVERSITY, NASHVILLE, TENN.

Van Vleck, John Monroe, professor in Wesleyan University, was born at Stone Ridge, Ulster Co., N. Y., March 4, 1823, and was graduated from Wesleyan University in 1850. In the same year he was appointed teacher of Mathematics in the Providence Conference Seminary, and also an assistant in the office of the *Nautical Almanac*, at Cambridge, Mass. In 1853 he was elected Adjunct Professor of Mathematics in Wesleyan University, and in 1858 Professor of Mathematics and Astronomy in the same institution, which last position he still retains.

Varden, Josiah, of the Methodist Protestant Church, was born in Washington, D. C., July 25, 1806, and died a peaceful death in Leonardtown, Md., Jan. 6, 1863. Blessed with good educational advantages, he consecrated himself to God in his youth. In 1830 he joined the Maryland Conference of the Methodist Protestant Church, and soon advanced to great usefulness and popularity as a preacher; filling all the prominent appointments of the Conference. In 1848–49 he was president of the Conference, and in 1850–52 he served Sixth Street station in Cincinnati. He was a representative in the General Conferences of 1846, 1850, 1854, and 1858. As a preacher, he selected peculiar and striking topics and texts; dwelt much on the scenery of the Bible; had gorgeous rhetoric and a flowing elocution, and audiences were charmed under his ministrations. He was a useful minister, deeply devoted to the cause of Christ.

Vasey, Thomas, was endued with superior mental powers, and spent thirty-two years in the active work of the ministry. As a preacher he was noted for great earnestness; he did not preach "*about Christianity,*" but "*Christ,*" and the freeness and fullness of the salvation of the gospel. Mr. Vasey was a great sufferer,—just when the suffrages of his brethren would have placed him in the chair of the Conference he was compelled to retire, and he shortly after died, aged fifty-seven.

Vermont (pop. 330,551) was first discovered in 1609, by Champlain and other French officers. The first white settlement was made in 1724, at the present city of Brattleboro'. For many years there was a contest with the State of New York as to part of its territory. It was admitted into the Union in 1790. Methodism was introduced in the western part of the State from the adjoining portion of New York. In 1788 there were but two preachers on extensive circuits in the vicinity, Cambridge and Lake Champlain, in charge of Lemuel Smith and Samuel Wigton. In 1788, Mr. Garrettson was presiding elder of a district extending from Rochelle, N. Y., to Lake Champlain, and visited some portion of this territory. A local authority says that Wigton and Smith came to Hampton, Washington Co., N. Y., and called at the house of Mr. Samuel Bibbins and opened to him their mission. They were made welcome to the hospitalities of his house, and permitted to preach. Bibbins declared that he had in a dream seen these two men, and he knew them as soon as he saw them. His family was awakened and converted; a class was formed, and his house became the preachers' home. From this point the work spread into Vermont. In 1793, Thomas Ware succeeded Garrettson on the district, and his work embraced a portion of Vermont. In 1794 Methodism was introduced into Vermont from New Hampshire, and also from Massachusetts. Joshua Hall was sent as missionary under George Roberts, who was then presiding elder in Massachusetts. In 1795, Thomas Cooper was appointed to Orange circuit, known the following year as Vershire. In that year Vermont appears in the statistical report with Vershire as its only appointment. Jesse Lee says, "This circuit was the first formed in the State of Vermont. We had been preaching in that town and in many of the bordering towns some time before that, but had no society formed. We had some societies in the State which belonged to circuits of other States, but Vershire was the first circuit formed within the State. It extended from the towns near Connecticut River to Montpelier, and to the mouth of Onion River, which runs into Lake Champlain. Many places where we preached on that circuit were quite new settlements. The houses were very small, and but scattering through the country. The preachers had to encounter many difficulties and to endure many hardships; but one thing which made up for all the difficulties was this: the people were fond of attending meetings by day or night, and were very kind to the preachers; and the best of all was, sinners were soon awakened, and in a little time some of them became the happy subjects of the favor of God, and were zealously engaged in trying to help forward the word of the Lord as far as they could. Since then we have prospered considerably in this new part of the country." In 1798 Vergennes circuit was reported with 186 members. In 1800 the State reported 1096 members, with the following circuits: Essex, Landaff, Vergennes, Vershire, Weathersfield, and Whitingham. In 1810 there was a Vermont district in the New England Conference, which reported 1877 members. The State now embraces the Vermont Conference, numbering 129 traveling and 81 local preachers, 13,239 members, 13,794 Sunday-school scholars, 120 churches, valued at $439,725, and 86 parsonages, valued at $132,950. In addition to this the Burlington district lies chiefly within the State of Vermont, and has 3514 members, 3527 Sabbath-school scholars, 36 churches, valued at $307,200, and 28 parsonages, valued at $49,400. The Newbury Seminary was for many years a flourishing institution under the patronage of the Vermont Conference, and a large number of ministers were educated there, who have added strength and influence to the church. Within a few years, however, it has ceased to be held as a seminary by the church, and the interests of the Conference are concentrated on a new seminary at Montpelier, which is doing effective service in the cause of education. A local Methodist paper, *The Vermont Messenger*, was also for many years published within its bounds. Methodism in point of numbers stands only second to Congregationalism in this State. The denominational statistics, as given in the United States census for 1870, are as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	699	744	270,614	$3,713,550
Baptist	115	114	37,935	462,200
Christian	14	14	4,350	31,200
Congregational	183	183	75,925	1,054,400
Episcopal	33	34	11,223	348,100
Friends	5	5	1,280	6,100
Presbyterian	7	7	2,706	20,200
Roman Catholic	40	40	25,000	401,500
Second Advent	15	15	4,450	39,000
Spirituali	1	1	300	2,500
Unitarians	4	4	1.900	5,300
Universalist	60	60	19,710	220,000
Methodist	180	184	60,325	884,530

Vermont Conference, M. E. Church, was organized by the General Conference of 1844. Its boundaries were defined to include the State of Vermont, except that part lying west of the top of the Green Mountains, which was then embraced in the Troy Conference. Previous to this time the territory organized into the Vermont Conference had belonged to the New Hampshire Conference. The members of the Vermont Conference finding the territory too small for effective work, in 1856 the General Conference gave permission to reunite it to the New Hampshire Conference, but the measure did not receive a majority of the votes of the Conferences, and they have remained separate. In 1860 the boundaries were changed so as to include the entire State, except some of the appointments embraced in the Troy and Poultney districts of the Troy Conference; but the members in the Burlington district being dissatisfied, the lines were so changed as to permit the Burlington district to be in the Troy Conference, while St. Alban's remained in the Vermont Conference. The Conference now embraces the entire State except the Burlington district. Its first session was held June 18, 1845, when it reported 9010 members. In 1876 its statistics were as follows: 129 traveling and 81 local preachers, 13,239 members, 13,794 Sunday-school scholars, 120 churches, valued at $439,725, and 86 parsonages, valued at $132,950.

Vermont Seminary and Female College is situated at Montpelier, the capital of the State of Vermont, and is located on a beautiful plateau overlooking the village, within easy walking distance of the depot, post-office, and churches. The location is unsurpassed for heathfulness, beauty of surroundings, and general convenience of access. It is under the control of a board of trustees, and under the patronage of the Vermont Annual Conference of the M. E. Church, but its character is broad and liberal. The faculty consists of Rev. Lorenzo White, A.M., principal, and Professor of English Language and Metaphysics, assisted by a corps of able teachers, both gentlemen and ladies. The new seminary edifice is one of the finest academic buildings in the State. The boarding-house is 140 feet front, with two wings of 80 feet each, the whole being two and one-half stories high. It will accommodate, in addition to the steward's family and teachers, 140 students, who are thus under the immediate care of the teachers.

Verner, James, of Pittsburgh, Pa., was born in Ireland in 1778, and died in Pittsburgh, Pa., in 1849. He had been for many years a member of the M. E. Church, and occupied the positions of steward and trustee. In the controversy which issued in the formation of the M. P. Church, he was one of the few leading members who remained attached to the old organization. He took a deep interest in the erection of the Liberty Street church, both personally and by his contributions. A few years before his death he retired from active business, and resided part of the time on a farm about 10 miles from the city. He was esteemed in business circles, and was devoted to all the interests of the church.

Vernon, Leroy M., D.D., was born in Montgomery Co., Ind., April 23, 1838, and was converted in his eighteenth year. He was educated at the Iowa Wesleyan University, where he graduated in 1860. He entered the ministry the same year, and among his chief appointments were Simpson chapel, St. Louis, the presiding eldership of Springfield district, and Sedalia. He was a delegate to the General Conference in 1868, and was appointed a member of the general book committee for four years. He assisted his father-in-law, the distinguished Rev. Dr. Charles Elliott, in the preparation of his later works. In 1871 he was sent to Italy as superintendent, to organize the mission work of the Methodist Episcopal Church in that country, where he has since remained (1878), and has been instrumental in erecting a church in Rome, and in establishing stations in various parts of Italy.

Versailles, Ky. (pop. 3268), is the capital of Woodford County, 10 miles from Frankfort. It is in the Kentucky Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church South.............	188	......	....
M. E. Church (colored).........	203	85	$800

Veto Power is given in many forms of government to the crown, president, governor, or mayor to prevent what may be considered hasty or injurious legislation in kingdoms, states, or municipalities. Generally, after such veto, it requires a vote of two-thirds of the legislative body to enact the proposed measure. In some bodies, however, only a majority vote is required. No veto power is given in any form of Methodism to either bishop, presiding elder, or preacher, except in the M. E. Church South. In that church, if the General Conference adopts a measure which the bishops believe to be unconstitutional, and against which they present their objections in writing, the passage of the measure requires a two-thirds vote of the General Conference, to be followed by a three-fourths vote of the Annual Conferences, as in the case of the alteration of a Restrictive Rule. This measure was adopted in 1874. Presiding officers, however, in Quarterly and Annual Conferences have the right to decide questions of law, and thus to prevent legislation which is by them considered to be contrary to the order and discipline of the church. Yet the application of the law rests with the Conferences; and in such cases the decisions are entered on the journals, and the final revision of them belongs to the General Conference.

Vickers, Hon. George, of the Methodist Protestant Church, was born in Chestertown, Kent Co., Md. He united with the M. P. Church in 1848. He has been secretary and a member of the Quarterly Conference, steward, etc., and once a member of the Maryland Annual Conference. He was elected and served in three General Conferences. He studied law, and was admitted to the bar in 1832; was elected to the Senate of Maryland in 1836, and was commissioned a major-general of militia by Governor Hicks in 1865. He was elected to the Senate of Maryland in 1865, and was an electoral candidate for General McClellan in 1864. He was a visitor and governor of Washington College, Chestertown, Md., for a number of years, and was elected to the Senate of the United States in March, 1868, and served five years.

Vicksburg, Miss. (pop. 12,443), the capital of Warren County, is situated on the Mississippi

River. It is the largest city in the State, about 403 miles above New Orleans, and is the chief commercial city between Memphis and New Orleans. It first appears in the minutes of the M. E. Church for 1830, and reported in the following year 40 members, with J. O. T. Hawkins as pastor. The Mississippi Conference held in this city its session in 1832. In 1833 it became the head of a district of the same name, and had Rev. C. K. Marshall as pastor. In 1845 it adhered to the M. E. Church South. Since the close of the war a colored church was organized by the M. E. Church. There is also a society of the African M. E. Church. It is in the Mississippi Conference, and the statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	126	48	$4000
M. E. Church South	230	...	......

Victoria University is located at Cobourg, Ontario, Canada, and is the successor of the Upper Canada Academy, subsequently Victoria College. It embraces a faculty of arts, a faculty of medicine, a faculty of law, and a faculty of theology. Rev. S. S. Nelles, D.D., LL.D., is president, and Professor of Mental Philosophy, and is assisted by eight professors in the collegiate department. The cabinets contain some five thousand specimens in mineralogy and paleontology, and an excellent modern apparatus is employed for the illustration of chemistry and physics. Two medals are given through the bounty of the Prince of Wales, called the Prince of Wales Gold Medal and the Prince of Wales Silver Medal, to the graduating class of each year. There are also five scholarships awarded each year to under-graduates in arts: the Brethour scholarship of $100 to the matriculant who obtains the highest standard in classics with honors, one of $75 to the matriculant who obtains the highest standard in mathematics with honors, and three others of smaller amounts. There are also ten prizes awarded to excellence in various departments of study. It has an affiliated relation with the medical colleges in Montreal and Toronto. Its faculty of law embraces four professors, and its faculty of theology four professors, besides the president. In 1876 there were 207 students registered in the different departments.

Vincennes, Ind. (pop. 5440), the capital of Knox County, is situated on the Wabash River, and is the oldest town in the State, having been settled as early as 1735. It is first reported in the minutes of the M. E. Church for 1809, with 43 members, William Winans being in charge. The first M. E. church was built in 1812, during the pastorate of Jacob Truman, which was rebuilt in 1829, and again in 1857. It is in the Indiana Conference, and in 1876 reports 320 members, 180 Sunday-school scholars, and $10,500 church property.

Vincent, John H., D.D., editor of the Sunday-school publications of the Methodist Episcopal Church, was born in Alabama in 1832, and joined the New Jersey Conference in 1853. He was transferred to the Rock River Conference in 1856. He became especially interested in the work and literature of the Sunday-school, and visited the Holy Land, in order to prepare himself the better to be of service in that department. In 1865 he was appointed general Sunday-school agent of the Methodist Episcopal Sunday-School Union. In 1868 he was elected the General Conference editor of *The Sunday-School Journal*, and of the books of instruction. He was elected in 1872, by acclamation, editor of the Sunday-school books, papers, and tracts, as well as corresponding secretary of the Tract Society and of the Sunday-School Union, and was re-elected in 1876. He has labored successfully for the advancement of the department with which he has been identified for twelve years, and has contributed materially to the development of the Sunday-school literature of the church. He has acquired a national reputation in all the churches as an indefatigable Sunday-school worker.

REV. JOHN H. VINCENT, D.D.

Virginia (pop. 1,225,163).—The first permanent settlement in this State was made at Jamestown, May 13, 1607. The colonists brought with them the forms and ceremonies of the Church of England, and regarded their enterprise as a religious one. Its civil and ecclesiastical history are closely interwoven. In 1664 the territorial assembly passed very stringent enactments in reference to religious duties. Whoever absented himself from divine services without a lawful excuse was to be fined one pound of tobacco, and if he offended the second time he was to be fined five pounds. No person was allowed to sell any of his tobacco until the minister had first received his portion. The minister was also required to preach at least one sermon upon the Sabbath. One of the provisions reads: "Ministers shall not give themselves to excess in drinking or riot, spending their time idly by day or by night, in playing at dice, cards, and other unlawful games; but at all times convenient they shall hear or read the Holy Scriptures, or take up themselves with other honest studies." In 1642 the Act of Uniformity was made very stringent, and all persons who could not conform were compelled to leave the colony. A Mr. Bennett, from Virginia, in 1641, visited Boston, and invited ministers to visit his State, but under the Act of Uniformity the Puritans were driven away. Notwithstanding this the Congregationalists increased, and in 1648 had several congregations, the most flourishing of which was one in Nansemond County, numbering 118 persons, under the care of Rev. Mr. Harrison, who was subsequently driven out, and became useful in England and Ireland. In 1671, Governor Berkeley said, "We have 48 preachers, and our ministers are well paid, and by my consent should be better if they would pray oftener and preach less; but of all other commodities the worst are sent to us, and we had few that we could boast of since persecution in Cromwell's tyranny drove divers worthy men hither." The Friends, or Quakers, also suffered in this persecution. They were described in the legislative enactments as an "unreasonable and turbulent sort of people, who, contrary to the laws, daily gathered assemblies and congregations of people, teaching lies, miracles, false divinations, prophecies, and utterances tending to destroy religious laws, communities, and all the bonds of civil society." Officers of trading-vessels were forbidden to bring a Friend into their colony under the penalty of £100 sterling. Notwithstanding this, many arrived, and were arrested and imprisoned, and ultimately sent out of the country. If one sent out of the country should return he was liable to be put to death. Notwithstanding these severe laws, in 1681 there were three or four Quaker congregations, and one Presbyterian church. In 1692 the charter for William and Mary College was secured, and its first commencement was held in 1700. In 1699 a Presbyterian church was organized. In 1699 a Presbyterian minister, Francis McKendree, was licensed under the Act of Toleration, and two places of worship were allowed him. In 1710 the presbytery of Philadelphia writes, "In all Virginia we have one small congregation, on Elizabeth River, and some few families favor our way in Rappahannock." As early as 1714 the Baptists had a congregation in the Isle of Wight. The church grew rapidly, and in 1770 there were Baptist churches in several portions of the northern neck. They were persecuted by the Church of England, and sometimes arrested. The prosecuting attorney on one occasion said, "These men are great disturbers of the peace. They can't meet a man on the road but they must ram a text of Scripture down his throat." Many of them lay in jail for weeks, but they preached to the people from the jail windows. Patrick Henry became their defender, and through his eloquence they were liberated and more reasonable terms were offered. The religious question became a matter of controversy. The Church of England was defended in its ecclesiastical course by such men as Pendleton, Carter, etc., and the liberty party by such men as Jefferson, Madison, and Mason. The writings of Madison were chiefly instrumental in the liberal triumph.

In 1740, Whitefield preached a few sermons in the bounds of this State, but Methodism proper was planted by Robert Williams, who was a local preacher in England, and had arrived in New York in 1769. His first appearance in Virginia was in 1772. He preached his first sermon in Norfolk, at the door of the court-house. He also visited Portsmouth, where a prominent business man, Isaac Luke, became converted. His labors were succeeded by those of Boardman and Pilmoor, and subsequently by Asbury and other pioneers. Pilmoor, in company with William Watters, the first native itinerant Methodist preacher, crossed the Potomac at Alexandria, and preached where opportunity offered on their way to Norfolk. These pioneer preachers were assisted in their labors by Rev. Mr. Jarret, a devout and earnest minister in the English Church, and who early invited the Methodist preachers to hold services in his parish, and he administered the sacrament to their people. In 1773, at the first Methodist Conference, 100 members were reported from Virginia, and the appointments read: Norfolk, Richard Wright; Petersburg, Robert Williams. Under the ministration of Williams the family to which Jesse Lee belonged was received into the Methodist Church, and became one of the most influential families in Methodism. During the Revolutionary War the societies increased rapidly, and a controversy sprung up in reference to the administration of the sacraments. Many of the preachers of the English Church had left the country, and the people being dissatisfied, a portion of the ministers in Virginia resolved to ordain a few of their number for the purpose of having these ordinances administered to the people; but through the influence of Bishop Asbury they were induced to suspend the administration and to take counsel of Mr. Wesley. This led at the close of the war to the organization of the Methodist Episcopal Church. A freer scope was given to the progress of the church after the close of the Revolutionary War by the enactment of the bill for religious freedom in 1786, through the influence of Mr. Jefferson. The disestablishment of the English Church speedily followed, and after that period all churches had equal opportunities. The first secession of any moment from the Methodist Church occurred in the bounds of this State, under the leadership of James O'Kelley. He had long been a presiding elder, and was strong in certain convictions. When defeated at the General Conference of 1792, he withdrew from the church and organized what was called the Republican Methodist Church. Having been very popular, and having traveled very extensively, especially in the southern part of Virginia, he took large numbers of people with him, and the statistics show that a larger percentage was lost to the church than in any other separation which has occurred, except the one in 1845. The State of Virginia was the locality of remarkable revivals, and in various parts of it the church grew with great rapidity. Prior to 1845, the Baltimore Conference embraced the valley of Virginia and the territory north of the Rappahannock, including Fredericksburg. The Holston Conference embraced the southwestern part of the territory. Western Virginia had been included in the Pittsburgh and Ohio Conferences, but was subsequently organized into the Western Virginia Conference. In 1845 all of Virginia, except the part included in the Baltimore Conference and West Virginia, adhered to the Church South; and in the bounds of the Baltimore Conference, and in West Virginia, the churches in many places were divided, and bitter controversy arose. After the General Conference of 1860, almost the entire part of Eastern Virginia declared its independence of the General Conference of the M. E. Church, and at the close of the war identified itself with the M. E. Church South; though societies and churches still remained within the bounds of the former Baltimore Conference. The State now embraces the Virginia Conference of the M. E. Church South, and a portion of the Baltimore and Holston Conferences. The Methodist Episcopal Church has a Virginia Conference, and a part of its Baltimore Conference and of its Washington Conference are included within the State. The Methodist Protestant Church has a Virginia Conference, and also a portion of the Maryland Conference. In the African M. E. Church the Virginia Conference includes the entire State, with a portion of West Virginia. There are also churches of the African Zion Church and of the Colored Church of America. Randolph Macon College is a flourishing institution under the control of the Virginia Conference, M. E. Church South, which has also Farmville College and the Wesleyan Female College under its patronage. Emory and Henry College, at Abingdon, is also a prosperous institution under the patronage of the Holston Conference, M. E. Church South. Prior to the separation, in 1845, an official paper was published at Richmond, and which has been continued from that time. The denominational statistics, as given in the United States census of 1870, are as follows.

	Organizations.	Edifices.	Sittings.	Property.
All denominations	2582	2405	765,127	$5,277,368
Baptist	795	749	240,075	1,275,048
Christian	100	88	29,225	92,170
Episcopal	185	177	66,105	843,210
Friends	12	13	4,925	35,625
Jewish	8	7	1,890	35,300
Lutheran	80	73	25,350	160,800
Presbyterian	204	200	70,065	837,450
Reformed Church in the United States	24	16	5,900	38,500
Roman Catholic	19	17	9,800	343,750
United Brethren	42	30	7,700	23,300
Methodist	1011	901	270,617	1,449,565

Virginia City, Nev. (pop. 7048), the capital of Story County, is the largest city in the State, and occupies a very elevated position in the slope of Mount Davidson, in the immediate vicinity of immense silver mines. The first Methodist sermon was preached in 1859. A daily paper of that locality says: "The officiating clergyman, whose name we do not now recall, was a small, lank, lean-looking individual, on the verge of consumption. The miners turned out to hear him, and listened attentively to the discourse; when the hat was passed around, more with characteristic impulse than religious appreciation, they showered twenties in such profusion that the worthy expounder of the faith found himself the happy possessor of more coin than it had been his good fortune to own before; some $600 being realized from the collection." It adds: "At that time nearly all the business places were also gambling-houses, the principal games being monte and vingt-et-un. Twenties were plentiful; small gold was scarce, and little silver in circulation." The first Methodist church was organized in 1860, by the Rev. Mr. Rand, and the first services were held in a canvas tent. Afterwards the present property was purchased, and a small frame church erected. In 1862 a large brick church was erected, under the efforts of Rev. C. V. Antony, which was dedicated in 1863, and which cost $60,000. In 1871 this church fell to the ground in consequence of a defect in the roof, and about six weeks later the ruins were consumed by fire. In 1872 a frame building was erected at a cost of about $10,000. Two years afterwards it was so injured by a storm of wind that it required about $4000 for repairs, and in 1875 the church and parsonage, with all the furniture, were destroyed by fire. A new church was erected in 1876, 40 by 60 feet, with an additional orchestra of 10 feet, and with a basement for Sunday-school uses the full size of the building. The African Methodists had a small church, which was destroyed by fire also in 1875, and has not yet (1878) been rebuilt. The present statistics for 1877 are: members, 65; Sunday-school scholars, 250; church property, $25,000.

Virginia Conference, African M. E. Church, includes "all the State of Virginia east of the Allegheny Mountains." The statistics are not at hand.

Virginia Conference, M. E. Church, was one of the six original Conferences formed by the General Conference of 1796. It embraced all that part of Virginia which lies south of the Rappahannock River, and all that part of North Carolina on the north of Cape Fear River, including the circuits on the side branches of the Yadkin River. Little change was made until 1804, when the western boundary was defined by the Blue Ridge, and Wilmington was excepted from the Conference. In 1836 its boundaries were defined to be "on the east by Chesapeake Bay and the Atlantic Ocean, on the south by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the Blue Ridge, on the north by the Rappahannock River, except Fredericksburg and Port Royal." In 1803 there were reported 13,099 white and 3794 colored members, and in 1844, prior to its separation, it reported 26,268 white and 4949 colored members, with 101 traveling and 158 local preachers. In 1845 it adhered to the M. E. Church South, and its further history is in connection with that church. By the authority of the General Conference in 1864, Bishop Scott organized a Virginia and North Carolina Mission Conference, holding its first session at Portsmouth, Va., Jan. 3, 1867. There were then reported 14 preachers, 671 members, 8 Sunday-schools, and 463 scholars, and the territory included the two States of Virginia and North Carolina. In 1868 North Carolina was separated from it, and it embraced the State of Virginia, except what was included in the Baltimore and Washington Conferences, and it included also the counties of Pocahontas, Greenbrier, and Monroe, of West Virginia. These boundaries still remain. The first Conference thus limited was held by Bishop Ames, in Alexandria, March 30, 1869, and there were reported 36 preachers, 4382 members, 1309 Sunday-school scholars, 38 churches, valued at $56,400, and 5 parsonages, valued at $12,800. The statistics for 1876 are: 59 traveling and 78 local preachers, 7093 members, 4801 Sunday-school scholars, 104 churches, valued at $125,200, and 11 parsonages, valued at $12,450. It was within the bounds of this Conference that the discussion concerning the administration of the sacrament originated in the early days of Methodism, and that an attempt was made to introduce ordination by a few of the ministers, and which was delayed through the intervention of Asbury and others until the advice of Mr. Wesley could be obtained.

Virginia Conference, M. E. Church South, is one of the largest and most influential Conferences that adhered to the Church South at the division in 1845. The following year it reported 104 traveling and 166 local preachers, 25,592 white and 4781 colored members. Its boundaries were enlarged so as to embrace a part of what had formerly been included in the Philadelphia Conference, and as defined by the General Conference of 1874 are as follows: "On the east by the Atlantic Ocean, embracing the eastern shore of Virginia and all the portions of the States of Delaware and Maryland not included in the Baltimore Conference, on the north by the Potomac River, from its mouth to the line of Stafford and King George Counties, by said line from that point to the Rappahannock River (excluding Fredericksburg station) to the Blue Ridge, on the west by the Blue Ridge to the North Carolina State line, and on the south by the said State line to its intersection by the Roanoke River (excluding Union church, in Mecklenburg Co., Va.), and by the Roanoke River and Albemarle Sound to the Atlantic Ocean." The reports in 1875 show 181 traveling and 189 local preachers, 48,182 white and 213 colored members, and 33,687 Sunday-school scholars. Within the bounds of this Conference the *Richmond Christian Advocate* is published, which is extensively circulated, and its chief literary institution is Randolph Macon College; Farmville College and Wesleyan Female College are also under its patronage.

Virginia Conference, M. P. Church.—On the re-organization of the Conferences under the union of the Methodist Protestant and Methodist Churches, in 1877, the boundaries were so far changed as to transfer to the Maryland district that part of her territory lying east of the Alleghany Mountains and north of the Virginia and Tennessee Railroad not heretofore included in the Maryland district; and also to transfer Greensville circuit to the North Carolina district, thus leaving the larger portion of the State embraced in the Conference. It reported, in 1877, 28 itinerant and 18 unstationed ministers, 3300 members, 600 Sunday-school scholars, and 33 churches, valued at $27,000.

W.

Waco Female College, Waco, Texas, was chartered in 1854. It is under the supervision and patronage of the Northwest Texas Conference, M. E. Church South. Its present president is Samuel P. Wright, A.M., who is elected for a term of ten years from June, 1875. The faculty is full. The buildings and grounds are worth $35,000. Connected with the college, and under the supervision of the president and his wife, is an extensive boarding establishment. One hundred and fourteen matriculants were registered in 1876–77. Music and the fine arts are taught.

Waddy, Samuel D., D.D., an eminent English Wesleyan minister, was distinguished by his fine intellect, genial disposition, stern integrity, and earnest godliness, which won for him the confidence and veneration of all who knew him. Those who remember him as a preacher in his palmy days can never forget the lucidity of thought, the beauty of language, and the powerful eloquence which marked his pulpit orations. On the platform he was a master, both in speech-making and in debate. Some of his most splendid and effective addresses were in exposing popery, defending Protestantism and the claims of Christian missions. He was one of the founders of Sheffield College, which was immensely indebted to him as its governor. He served Methodism in almost every office, filled the chair of the Conference with an ability, urbanity, and impartiality never surpassed. He died Nov. 7, 1876, aged seventy-two.

Waddy, Samuel Danks, Esq., Q.C., M.P. for Barnstaple, England, the eldest son of the above, was born in 1830. He was educated at the London University; was called to the bar at the Inner Temple in 1858, became Queen's counsel and a member of the House of Commons. He is also a local preacher of the Wesleyan connection.

Wakefield, Rebecca, wife of the Rev. Thomas Wakefield, of the mission of the United Methodist Free Churches in East Africa, was born at Mount Sorrel, Leicestershire, England, Aug. 19, 1844, and died at Ribe, East Africa, July 16, 1873. Her father, Mr. Simon Brewin, was a Wesleyan local preacher. She became engaged to the Rev. John Mitchel, of the Wesleyan mission in Ceylon, shortly after she was twenty years old, and was, two and a half years afterwards, on the point of starting for Ceylon to be married to him, when she was met at the railway station with the news of his death. She afterwards met Mr. Wakefield, who had returned to England from Africa on a visit, and was married to him in 1869. She was the first English woman who had ever visited Ribe, the seat of the missions. She engaged in aid of the work of the mission, in teaching the children to sing and sew, but died soon after the birth of her second child, when only twenty-eight years of age. Her life has been written by her brother, the Rev. Robert Brewin.

Wakefield, Samuel, D.D., was admitted into the Pittsburgh Conference in 1834, and has filled many of its most prominent appointments on circuits, stations, and districts. He has written a number of articles for the press, and is also the author of a work on "Theology," which has been introduced into the course of study for young ministers, and has been extensively circulated.

Wakefield, Thomas, a missionary of the United Methodist Free Churches, England, entered the itinerant ministry in 1858. After three years at home, he engaged in that work with which his name will ever be honorably identified. The work of Dr. Louis Krapf, a veteran misssionary and traveler, having called attention to Eastern Africa as a sphere for missions, the Methodist Free Churches resolved on establishing a mission there. Mr. Wakefield was one of the original band of laborers who founded the mission at Ribe, near Mombussa, in the dominions of the Sultan of Zanzibar. Amidst deaths and desertions he has continued at his post. The mission was founded in 1861. At the instance of the foreign missionary committee, Mr. Wakefield returned to England on furlough in the autumn of 1868. During his stay in England he was married to Miss Rebecca Brewin, with whom he returned to Africa, sailing from Gravesend on Feb. 24, 1870. They arrived at Zanzibar on June 2, 1870. Mr. Wakefield had the comfort and help of his wife's society for a brief period only. Mr. Wakefield still remains (1877) in his chosen sphere of labor, and is blessed by seeing much fruit of his toil. He is intent on the work of Scripture translation. The printing-press has been introduced, and already portions of the Bible have been published in the native tongue. Mr. Wakefield was a printer in his youth, and in these publications he has to act both as translator and printer.

Wakeley, J. B., D.D., was born in Danbury, Conn., in 1809, and died in New York, April 27, 1875. He became a member of the Methodist Episcopal Church when about sixteen years old. In 1833 he was admitted into the New York Conference on trial. In 1844 he was transferred to the New Jersey Conference, and in 1852 to the New York East Conference. Two years later he returned to the New York Conference. He served several years as presiding elder. His cast of mind was practical rather than logical. He was a model pastor, almost universally beloved, especially by the younger members of the church. He was conscientious in the discharge of all his duties, and faithfully devoted to the interests of Methodism. As an ecclesiastical antiquary, he perhaps had few equals in the church, his writings being devoted mostly to historical and biographical matters. He was especially devoted to the temperance cause, and was an effective speaker and writer. His last illness was brief. He retained full possession of his faculties to the last. He told a friend to tell his brethren "to preach the old gospel. We want no new one. The old gospel is to save the world; it cannot be improved. One might as well attempt to improve a ray of sunshine while revivifying a flower. The grand old gospel forever!" He is author of "Lost Chapters in the History of American Methodism," the "Heroes of Methodism," "The Prince of Pulpit Orators," a portraiture of the Rev. George Whitefield, M.A.; "The Patriarch of One Hundred Years," or reminiscences of the Rev. Henry Boehm, and the "Bold Frontier Preacher," a portraiture of the Rev. William Craven.

Walden, John M., D.D., was born at Lebanon, O., Feb. 11, 1831. He was brought up on a farm, but finally engaged in a clerkship, and devoted his leisure time to reading. At eighteen he entered Farmer's College, O., and graduated with honor in 1852. He was immediately appointed to a tutorship, where he remained for two years. Subsequently he acted as a correspondent for the *Cincinnati Commercial*, and entered heartily into the campaign of 1856 in favor of Mr. Fremont. In 1857 he went to Kansas, and established a paper at Quindaro to aid in the promotion of free-State principles; became a member of the Topeka legislature, and was elected State superintendent of public instruction. He was converted in 1850, and joined the M. E. Church; was licensed as a local preacher in 1854, and was admitted in 1858 into the Cincinnati Conference. Since that time he has occupied prominent positions as pastor, as city missionary, as presiding elder, as secretary of the Freedman's Aid Society, and as one of the book agents at Cincinnati, to which post he was elected in 1868, and in which he still remains. He has been an active Sunday-school worker, strongly devoted to temperance principles and measures, and has taken a deep interest in the freedmen. In Cincinnati, he has been a member of the board of education, chairman of the library committee, and active in establishing the public library. He is also president of the board of trustees of Cincinnati Wesleyan College. He was a delegate to the General Conferences of 1868, 1872, and 1876.

REV. JOHN M. WALDEN, D.D.
ONE OF THE WESTERN BOOK AGENTS.

Wales (pop. 1,217,135) is a principality of Great Britain, occupying the southwest portion of the island. Its inhabitants were a Celtic tribe who emigrated from the Continent before the historical period. The Romans and Anglo-Saxons failed to subdue them fully, and not until the tenth century did they become tributary to England. Christianity was introduced into Wales from the East, and flourished until about the sixth century, independent of the papacy, but the Church of Rome succeeded in securing the submission of Wales, with all of Great Britain, until the revolt of Henry VIII. As in England, so in Wales, the Church of England is the established body, but all denominations are tolerated. The commencement of Methodistic labors in Wales is to be traced to Howell Harris, who was born at Trevecca in 1714, and was converted in 1735, a few months before the Wesleys went to Georgia. He entered Oxford the same year, but, annoyed and distressed with the immoralities of the institution, he left at the end of a term, and commenced without orders to preach the gospel. At that time there were but six dissenting chapels in all North Wales, and the morals of the people were very low. He was an itinerant preacher nearly a year and a half before Wesley and Whitefield commenced their itinerant career. Though rudely persecuted, he preached often six times a day, and was subsequently joined by Griffith Jones. The Wesleyan Conference now divides Wales into two districts, North and South, and embraces 50 circuits, with 276 local preachers, 18,268 members, 20,937 Sunday-school scholars, and 476 chapels and other preaching-places. The Calvinistic Methodists number (1876) 207 ministers, 58,577 members, 80,000 Sunday-school scholars, and have church buildings with 99,772 sittings.

Walker, George W., was born in Frederick Co., Md., Nov. 26, 1804, and died at Delaware, O., July 31, 1856. His parents were members of the Roman Catholic Church, in which he received his religious training. They subsequently became members of the Methodist Church. He was licensed to preach in 1825, and in 1826 entered the Ohio Conference. He had a vigorous constitution, and did effective service until near the close of life. Two years of his ministry were spent in Michigan, at a time when it was a field of great privation; "but no swollen river, no dismal swamp or dangerous fen, could daunt the lion heart that beat in the bosom of George Walker." He filled important appointments in Cincinnati and Dayton; was presiding elder of several districts, and was engaged in agencies connected with the Wesleyan Female College. When on the Hillsborough district he was stricken with his fatal illness. For his wife's sake he had a desire to live, but when he saw the physicians hesitating, he said, "Speak candidly, gentlemen; I am not afraid to die!" As a preacher he was both argumentative and declamatory. He had a sound understanding and a clear judgment.

Walker, James B., was born Oct. 16, 1826, in Greene Co., Tenn. He was converted in his sixteenth year, and joined the Methodist Protestant Church on Port William circuit, Ohio Conference. Impressed with the duty of preaching, after four years of private study, stolen from his farm employments, he entered Wittenburg College in his twentieth year, remaining about three years. He worked his own way through college, possessing little funds at the time but those gained by his own labor. In 1849 he joined the Ohio Conference. He has given fifteen years to direct pastoral work, all in the Ohio Conference. For four years he was corresponding secretary of the Board of Missions, and for eight years he has held the same position on the Board of Ministerial Education. He has given much time and hard work to the agency of Adrian College, of which he has been a trustee from the beginning, to raising money for the Book Concern, etc. He was one of the seven men to obtain the charter of Adrian College, and since has done much to make it popular. He is a zealous advocate of ministerial education.

REV. JAMES B. WALKER.

Walker, Jesse L., was the nephew of the honored pioneer Jesse Walker, who organized the first Methodist class in the city of St. Louis. He was born in Monroe Co., Ind., in 1831. He entered Indiana Asbury University to prepare for the ministry; but his collegiate course was cut short at the end of the second year by the death of his father. In 1856 he joined the Indiana Conference, and remained in it until the beginning of the war, when he became chaplain of the 25th Indiana Volunteers. In 1866 he was appointed to the Springfield district of the Missouri Conference. Subsequently he presided over the St. Louis and the Kansas City districts, and was in the General Conference in 1876.

Walker, Joseph Burch, was born of Methodist parents on Jan. 2, 1817, in Washington, D. C. His family frequently changing their residence, he was educated at various institutions of learning in Maryland, Virginia, Alabama, and Tennessee. In his seventeenth year he joined the Methodist Episcopal Church, into which he had been baptized in infancy. In his nineteenth year he was licensed to preach, and recommended for admission on trial in the Tennessee Conference. He remained in this Conference ten years, filling a number of its principal stations. In 1846 he was transferred to the Mississippi Conference, and in 1852 was transferred to Louisiana Conference and stationed at the Carondelet Street church. With the exception of four years, 1871 to 1874, spent in Galveston as a member of the Texas Conference, he has been, since 1852, a pastor in New Orleans, or presiding elder of the New Orleans district. While in Texas he was part of the time associate editor of the *Texas Christian Advocate.*

Wallace, Adam, of the Philadelphia Conference, was born near Manor Hamilton, Ireland, in January, 1825. He was brought up to business in Enniskillen ; emigrated to America in 1843, and was converted in Philadelphia in 1845. He united with the Philadelphia Conference in 1848, having previously traveled under the presiding elder. He has filled a number of important appointments in Delaware and Pennsylvania, and was presiding elder of the Snow Hill district. He founded the *Methodist Home Journal* in 1867, and served as its editor for eight years. He has written several volumes, chiefly biographical, and is now (1878) editor and publisher of the *Ocean Grove Record.*

Wallace, Robert, was an eminent member of the Irish Conference. When stationed in Kingstown, he was brought into notice through his controversy with certain Dominican fathers concerning the burning in the public streets of a copy of the Holy Scriptures. He was sent by his Conference on the deputation to the M. E. Church centennial celebration in 1866, and had been only ten days in this country when he was attacked by cholera, and died in Cincinnati, O., aged fifty-four years. A monument, erected by the Methodists of that city, indicates at once their respect for his mission and his memory, and their regard for Irish Methodism. Beside him lie the remains of his gifted son-in-law, the Rev. Ebenezer E. Henry, who came to the United States, in 1871, in search of health, and found instead a grave.

Waller, Alvin F., was born in Abingdon, Pa., May 8, 1808; was converted in 1829, in Elba, New York, and was licensed to preach in 1832. He entered the Genesee Wesleyan Seminary in 1833, but shortly afterwards he joined the Genesee Conference, and remained connected with the same until 1839, when he offered himself for missionary work in Oregon. He sailed from New York in October, 1839, and reached Oregon June 1, 1840. For thirty-two years he was thoroughly identified with all that the church did and purposed in that country. He helped to lay the foundation of the "Oregon Institute," out of which has grown the Willamette University. For many years he was its indefatigable agent. He was a principal agent in founding the *Pacific Christian Advocate.* He occupied many positions of trust, and died at Salem, Oregon, Dec. 26, 1872.

Walton, James, of the Mississippi Conference, M. E. Church South, was born in Chester District, S. C., Aug. 17, 1799. He was converted in his sixteenth year, and subsequently removed West, and in 1832 settled in the Choctaw purchase, Miss. He was chosen to represent his county for two successive terms in the State Senate. In 1842 he joined the Mississippi Conference, where he served a number of prominent appointments, and was presiding elder of the Yazoo and Sharon districts. He died Jan. 18, 1861.

Ward, James, was born Sept. 17, 1771, in Somerset Co., Md., and died April 13, 1855, near Plattsburg, Ky., in his eighty-fourth year. He was licensed to preach in 1789, and was admitted into the traveling connection in 1792, and for fifteen years labored as preacher and presiding elder in the valleys and mountains of Virginia. In 1807 he was transferred to the Western Conference, and traveled successively the Cumberland, Kentucky, and Salt River districts, when impaired health required him to rest.

Ward, J. T., president of Western Maryland College, was born in Georgetown, D. C., Aug. 21, 1830. His father, the Rev. Ulysses Ward, was a local preacher and an enterprising and useful citizen. He was educated in Washington and Berkeley, Md. In his twentieth year he entered the itinerant ministry in connection with the Maryland Conference of the Methodist Protestant Church, and filled appointments successively in Frederick Co., Md., and in Berkeley Co., Va., and was stationed at Cumberland, Md. He edited the *Columbian Fountain*, a temperance journal, at Washington, from 1846 to 1848, and succeeded the Rev. T. H. Stockton in the M. P. Church, in Philadelphia, in 1848. Returning to Maryland in 1856, he occupied stations in Alexandria and Washington City, and taught in a seminary. In 1867 he was elected president of the Western Maryland College at its organization, and has occupied the same position until the present time (1877).

Wardlow, Charles, a layman of the United Methodist Free Churches, England, was born in Sheffield, March 19, 1819. His parents gave him a thorough religious training. The special work which he did was to originate, with Mr. T. B. Shuttleworth, a Young Men's Institute. In 1843 the Bible classes were commenced with four young men, and in 1876 the Bible classes numbered 168 of both sexes, and the week-night classes 576. Mr. Wardlow was highly successful in business. He died on July 19, 1876.

Ware, Thomas, of the Philadelphia Conference, was born at Greenwich, N. J., Dec. 19, 1758, and died at Salem, N. J., March 11, 1842. He united with the Methodist society, and at Mr. Asbury's solicitation commenced his public ministry. He was present at the famous Christmas Conference in Baltimore when the Methodist Episcopal Church was organized, and was a deeply-interested observer of all that took place. In 1785 he received a regular appointment, and in 1787 volunteered to go to East Tennessee, where he traveled extensively through both Tennessee and North Carolina, and was instrumental in the conversion of a large number of persons, among whom were General Russell and his wife, the latter being a sister of Patrick Henry. He returned to the East in 1791, and, after other appointments, was placed in charge of a district on the Peninsula, where his labors were unusually blessed. At the General Conference in 1812 he was elected book agent, and after holding this office four years he returned to the pastorate, and continued in the itineracy until 1825.

Warren College, Bowling Green, Ky., was chartered in 1870, and was presented by a number of generous citizens to the Louisville Conference, M. E. Church South. The college was opened in September, 1872, under the charge of the Rev. J. G. Wilson, D.D., as president. He resigned in October, 1875, and B. F. Cabell was elected his successor. The number of students is 175. The building is valued at $45,000, with an endowment of $15,000.

Warren, Henry White, D.D., one of the bishops of the M. E. Church, was born in Massachusetts; graduated at Wesleyan University in 1853, taught natural science at Amenia, and subsequently ancient languages at Wilbraham; joined the New England Conference in 1855, was stationed at Westfield, Lynn, Worcester, Charlestown, Cambridge, and twice in Boston. In 1864 he was elected by the Senate to preach the election sermon before the government of Massachusetts. In 1871 he was transferred to Philadelphia Conference, and in 1874 to New York East. In 1877 he was retransferred to Philadelphia, and stationed the second time at Arch Street church, and in 1880 at Spring Garden Street church. He was elected to the General Conference of 1880, and was chosen by it as bishop. His official residence is Atlanta, Ga. He was editorial correspondent of the *Christian Advocate* for several years. Having traveled in Europe and the East, on his return he published, in 1874, a volume entitled "Sights and Insights." He has lectured on science, and in 1879 published "Recreations in Astronomy."

REV. HENRY WHITE WARREN, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Warren, O. (pop. 3457), the capital of Trumbull County, is situated on the Atlantic and Great Western Railroad. The first Methodist sermon was preached in this place by Rev. William Swayze, then presiding elder on Ohio district, Nov. 19, 1819. On the following day a class of 7 persons was formed by James McMahan, who had charge of Mahoning circuit. For eight years class-meetings were held in private houses, and preaching in the court-house every two weeks, and the membership had gradually increased to 18. In February, 1827, Dr. C. Elliott, then presiding elder of the district, with R. Hatton and Robert Hopkins, who were circuit preachers, held a quarterly meeting, which resulted in many additions, and gave Methodism a firm place in Warren. Preaching, however, was continued in the court-house until 1837, when a lot was purchased for $400 and a building was erected costing $3000. Warren became a station in 1840, and worship was held in this church until 1874. In 1870 a church edifice was commenced near the public square, which was dedicated in 1874, costing for a lot and house $50,000. The African M. E. church was organized in 1871, and built a neat frame church on the west side of the river in 1875. An African M. E. Zion church was formed by a division in the former church in 1875, and worshiped in the old M. E. Church building. It is in the East Ohio Conference. The following are the statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	320	233	$50,000
African M. E. Church	16	......	12,000
African Zion Church	27	24	....

Warren, Orris H., D.D., editor of the *Northern Christian Advocate*, was born at Stockbridge, N. Y., Jan. 3, 1835; attended the Oneida Conference Seminary for two terms, beginning in 1851; completed his preparatory studies at Oberlin, O., and was afterwards a student for two years in the collegiate department of Oberlin College, spending his vacations in teaching. His health was undermined by incessant studies and labors, and he was obliged to withdraw from the college and engage in such occupations as his health permitted. He joined the Oneida Conference in 1862, and filled appointments at Waterville, Utica, Cazenovia, Ithaca, and Baldwinsville, at the latter of which places he took a supernumerary relation in consequence of the illness of his wife, and engaged in literary work. He afterwards became assistant editor of the *Northern Christian Advocate.* After the death of Dr. Lore, in June, 1875, he conducted this paper as acting editor till the General Conference of 1876, when he was unanimously elected editor for the succeeding four years. He is the author of a work entitled "The American Episcopal Church."

Warren, William Fairfield, D.D., president of Boston University, was born in Williamsburg, Mass., March 13, 1833, and was graduated from Wesleyan University in 1853. In the same year he was engaged as a teacher in a private classical school in Mobile, Ala. Returning to Massachusetts, he joined the New England Conference of the Methodist Episcopal Church in 1855. He studied at Berlin and Halle from 1856 to 1858, and acted as a delegate to the World's Convention of the Evangelical Alliance at Berlin in 1857. In 1857–58 he made a tour through Turkey, Asia Minor, Palestine, Egypt, Greece, and Italy. In 1861 he was appointed Professor of Systematic Theology in the Mission Institute at Bremen, Germany, and occupied that position till 1860. During this period he was appointed, in 1862, by the Missionary Society, a joint commissioner with the Rev. Dr. L. S. Jacoby to visit and report upon the missions in Bulgaria. He was elected Professor of Systematic Theology in the Boston Theological Seminary in 1866, and became, in 1867, acting president of the same institution. In 1871 he was elected dean of the School of Theology of Boston University, and in 1873 president of the university. He was a member of the General Conference in 1876. While connected with the Mission Institute at Bremen he published text-books, in German, on logic and systematic theology ("Anfangsgründe der Logik," 1863, and "Allgemeine Einleitung in die systematische Theologie," 1865). In 1872 he was appointed a member of the Bible revision committee, American branch.

Warsaw, Ill. (pop. 3585), in Hancock County, on the east side of the Mississippi, is at the foot of Des Moines Rapids. The first class organized in Warsaw was in 1840. Having no house to meet in, the society rented an old frame building which stood on the point overlooking the Mississippi, and used it until 1851, when, under the pastorate of the Rev. Lewis Anderson, a commodious brick church was erected. The cost of the church embarrassed the society. Peter Cartwright was presiding elder of the district, and had been elected to the General Conference. When it met, a delegation was chosen to bear its greetings to President Fillmore. Mr. Cartwright headed the delegation. He thought as he went with the rest of the delegates to call on the President, that the occasion would be a favorable one to solicit a subscription for the burdened society on the Mississippi. He solicited one, and received in reply from the President the inquiry, "How much do you think I ought to give?" The prompt answer to the inquiry was: "Any man who thinks he has sense enough to be President of the United States, ought to have sense enough to know how much he ought to give to a church in Warsaw." He gave $25. This church served all requirements until the winter of 1875–76, when a revival increased the society largely, and then the building was unroofed and remodeled at a cost of $4000. In 1874 the society bought a parsonage. An African M. E. society was formed in 1873, and a church was built, but the society was too weak to support a pastor, and the church is now unoccupied. A society of the M. E. Church South was formed in 1871, but did not continue. Warsaw is in the Illinois Conference, and the statistics for 1876 are: members, 150; Sunday-school scholars, 150; church property, $7500.

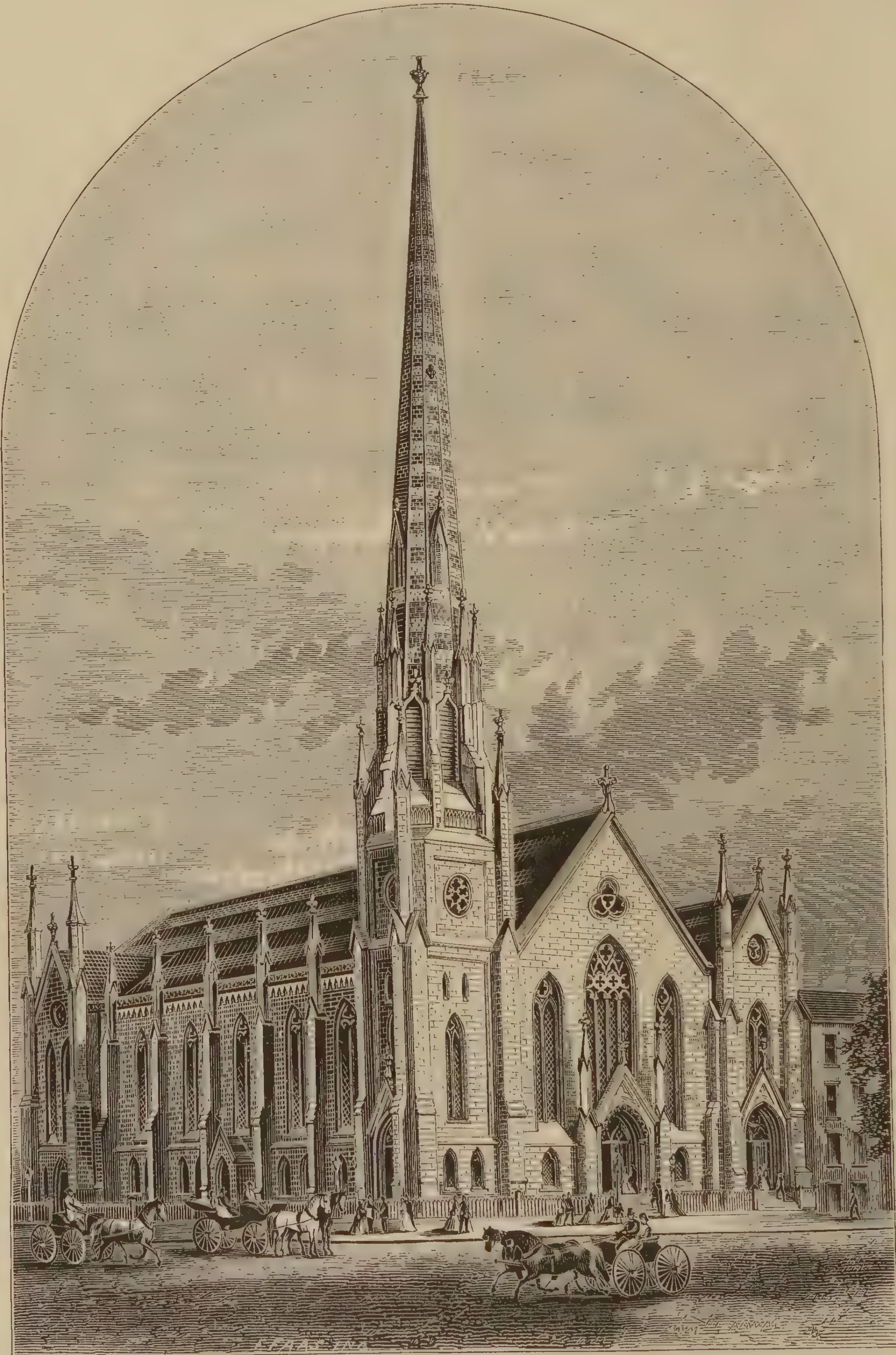
Washington, D. C. (pop. 109,199), the capital of the United States, is situated on the Potomac River, and was named after General Washington. It has been the seat of government since 1800, has grown rapidly, and has been greatly improved since the breaking out of the Civil War. This section of country was within the bounds of the old Frederick circuit, and was visited by Mr. Asbury as early as 1772. In 1797 he speaks of visiting a famous bridge above Georgetown, and of finding William Watters in charge of Georgetown circuit. In 1802 Washington is mentioned in connection with Georgetown, William Watters being pastor. In 1805 it appears as a separate appointment, and reported in the following year 61 white and 25 colored members. The church grew but slowly, reporting, in 1810, 113 white and 46 colored members, and in 1812 only 91 white and 54 colored members. This was about the commencement of the war with Great Britain. In 1817 it reported 172 white and 118 colored members, Beverly Waugh, subsequently bishop, being in charge. At this Conference, stimulated by the gift of Mr. Foxall of ground and building, a second appointment was added, called Foundry church, to which Thomas Burch was appointed pastor, from which time the church grew more rapidly, as in the following year the two charges reported 293 white and 137 colored members. With the increase of the population other charges were added, and a separate colored church was formed. The African Methodist Episcopal and the African Zion Churches also established congregations. In 1853 a lot was secured, and steps were taken towards commencing the building of the Metropolitan church, but the agitations that shortly followed on the subject of slavery, and the excitement of the public mind, prevented any great success, and the foundation of the church was the only indication of progress. Many despaired of ultimate success. With the close of the war, however, another effort was made to erect the church, and under the labors of Dr. F. S. De Hass the present beautiful building was erected, except the tower, which was subsequently added through the efforts of Mrs. Dr. Newman and the liberality of Mr. Kelso, of Baltimore. (*See cut on following page.*) Washington is in the Baltimore Conference, and the following are the statistics for 1876:

	Members.	S. S. Scholars.	Ch. Property.
Metropolitan	340	458	$225,000
Foundry	318	232	134,000
Wesley Chapel	429	369	50,000
Fourth Street	482	487	17,000
Twelfth Street	155	228	3,000
McKendree	470	443	37,000
Union	296	303	28,500
Ryland	380	314	20,000
Gorsuch	79	110	3,000
Waugh	271	244	35,000
Hamline	288	360	50,000
Fletcher	59	95	5,000
Providence	44	100	3,500
Grace	163	160	18,000
Mount Zion	112	227	18,500
Colored M. E. Church, Asbury	1119	400	40,000
Colored M. E. Church, Ebenezer	476	218	14,000
M. E. Church South, Mount Vernon Place	285	291	50,000

Washington Conference, M. E. Church, was organized by the General Conference of 1864. The reasons for the organization of this Conference are given under the head of COLORED CONFERENCES OF THE METHODIST EPISCOPAL CHURCH. The boundaries of this Conference were made to include "Western Maryland, the District of Columbia, Virginia, and the territory South." In 1868 the Conference included Western Maryland, the District of Columbia, and Virginia. In 1876 it embraced "Western Maryland, the District of Columbia, Virginia, West Virginia, and so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river." It held its first session in Sharp Street, Baltimore, Oct. 27, 1864, Bishop Scott presiding, and reported 21 traveling and 43 local preachers, 8194 members, 1234 Sunday-school scholars, and 19 churches, valued at $81,000. In 1876 it reported 119 traveling and 224 local preachers, 28,366 members, 15,014 Sunday-school scholars, 220 churches, valued at $505,500, and 22 parsonages, valued at $17,700.

Washington, Pa. (pop. 3571), the capital of Washington County, on the Hempfield Railway. The first M. E. church was erected in 1801; a second, in 1816; a third, in 1847; the present one, in 1876. An African M. E. society was organized in 1818, and an African M. E. Zion at a date not named. It is in the Pittsburgh Conference. The statistics for 1876 are: M. E. Church: members, 350; Sunday-school scholars, 250; church property, $52,500. African M. E. Church: members, 90; Sunday-school scholars, 75; church property, $8000. African M. E. Zion: members, 20.

Watch-Night Services.—The first notice that we have of this service is found in Mr. Wesley's journal of 1742. In 1789 it was enjoined "that every watch-night should be held till midnight." On the last night of every year this solemn service is held in all the chapels, generally beginning at 10.30. The minister commences with singing and prayer,—reading an appropriate chapter and singing,—he then preaches a sermon or gives an address. Sometimes local preachers are requested to give short addresses as well as the minister. Thus, in singing, exhortation, and prayer, the congregation



METROPOLITAN MEMORIAL METHODIST EPISCOPAL CHURCH, WASHINGTON, D. C.

is engaged until a few minutes before twelve, when they are called upon to unite in silent prayer. Shortly after the clock has struck, announcing the advent of the new year, the well-known hymn commencing, "Come let us anew our journey pursue," is sung, and prayer closes the service. Myles, in his "History of Methodism," gives the following account of their origin: "The custom was begun at Kingswood by the colliers there, who, before their conversion, used to spend every Saturday night at the ale-house. After they were taught better, they spent that night in prayer. Mr. Wesley hearing of it, ordered it first to be once a month at the full of the moon, then once a quarter, and recommended it to all his societies. His account of it is: 'I was informed that several persons in Kingswood frequently met together at the school, and (when they could spare the time) spent the greater part of the night in prayer and praise and thanksgiving. Some advised me to put an end to this; but upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it. Rather, I believed it might be made of more general use. So I sent them word I designed to watch with them on the Friday nearest the full moon, that we might have light thither and back again. I gave public notice of this the Sunday before, and withal that I intended to preach, desiring they, and they only, would meet me there who could do it without prejudice to their business or families. On Friday abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God.'" In America the services are frequently varied with the relation of experience, and the covenant hymn is sung while kneeling in the first moments of the new year. These meetings were originally held almost exclusively by the Methodists, but more recently they have been introduced into many of the churches of other denominations.

Waterbury, Conn. (pop. 10,826), is situated in New Haven County, and is abundantly supplied with railroad facilities. It is in the New York East Conference. The statistics for 1876 are: members, 642; Sunday-school scholars, 494; church property, $35,000; parsonages, $7000.

Waterford, N. Y. (pop. 3071), is situated in Saratoga County, on the Rensselear and Saratoga Railroad. This town was originally included in the old Saratoga circuit, and does not appear as a separate appointment until recently, the larger town, with which it was connected, having given name to the circuit. It is in the Troy Conference. The statistics for 1876 are: members, 184; Sunday-school scholars, 145; church property, $4000; parsonages, $2500.

Waterhouse, John, a missionary of the Wesleyan Missionary Society, was received as a probationer in 1809. He labored in England for twenty-nine years in some of the most important circuits, but from his early life had a strong desire for missionary work. In 1838 he was appointed general superintendent of Australian and Polynesian missions. He was extensively useful, but closed his career at a comparatively early age. He died at Hobart Town, Tasmania, in 1842, aged fifty-two.

Waterloo, Iowa (pop. 4337), the capital of Black Hawk County, is situated on the Burlington, Cedar Rapids and Minnesota Railroad. It is first recorded in the minutes of the church for 1855. In 1856, J. G. Witted was appointed to the circuit. In 1857, C. M. Sessions was appointed to West Waterloo, and in the same year Waterloo station reported 81 members. It is in the Upper Iowa Conference. The statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Jefferson Street	158	85	$9000
Lafayette Street	208	264	7000

Waterloo, N. Y. (pop. 4086), is the capital of Seneca County, on the Syracuse and Rochester branch of the New York Central Railway. A meeting was held in Waterloo, Feb. 27, 1832, for the purpose of organizing an M. E. society, which was called the "Fletcher Society of the M. E. Church." It was at once recognized by the Genesee Conference, and preaching was established. Three years later a house of worship was built, when the society re-organized, and took the name of "First M. E. Church of Waterloo." It then numbered 301 members. The house was burned, but was immediately rebuilt on the old site, and has since been repaired. In 1838 Waterloo was made a station. A Methodist Protestant society was organized in 1872, which purchased the old Presbyterian church. It is in the Central New York Conference. The statistics for 1876 are: M. E. Church: members, 225; Sunday-school scholars, 229; church property, $10,000. Methodist Protestant Church: members, 70; church property, $3000.

Waterman, John A., D.D., was born in New Hampshire, June 29, 1790, and died in Oxford, O., Aug. 6, 1837. He was converted in his eighteenth year, and united with the M. E. Church. He was admitted into the Ohio Conference in 1814, and labored usefully until the formation of the Pittsburgh Conference, when he fell within its bounds. He successively filled Pittsburgh, Wheeling, Washington, Steubenville, and other prominent appointments. Affected with dyspepsia and liver complaint, he had much mental depression, and finally was compelled to take a superannuated relation. In 1832 he was transferred, by the request of the

Ohio Conference, to that field, and was stationed in Oxford, where he died. He had but few early advantages, but by close application became a thorough scholar. His mind was metaphysical and logical; his sermons were full of interest and instruction, and oftentimes he was singularly and overwhelmingly eloquent.

Waters, Francis, D.D., of the M. P. Church, was born Jan. 16, 1792, near Quanteco, now Wicomico, Somerset Co., Md., and died in Baltimore, Md., April 23, 1868. He was the second son of Hon. F. H. Waters, and a descendant of a long line of ancient and prominent families of Maryland and Virginia. He entered the University of Pennsylvania in 1808. After graduation, he read law under Judge Whittington, of Worcester Co., Md., but abandoned the law for the ministry, and afterwards took charge of Washington Academy, Somerset County, where he continued until 1818, when he became principal of Washington College, Md. This position he resigned in 1823, and returned to Somerset. In 1849 he was elected principal of the Baltimore High School, and in 1853 he became president of Madison College, Uniontown, Pa. Himself and family becoming dissatisfied with the severance of old associations, he soon retired from this institution and accepted a second election to the presidency of Washington College, Md., where he remained till 1860. No man in Maryland stood higher as an educator than did Dr. Waters, and he had the gratification of seeing a large number of his pupils fill the most prominent places in both church and state.

He became pious at the early age of from fourteen to sixteen years, and was licensed to preach while yet a youth. In the great controversy on "lay-rights" Dr. Waters took a decided stand with the "Reformers." He was president of the convention that gave the new church its constitution and Discipline in 1830, and it was at his instance that the name Methodist Protestant Church was adopted. He was president of the General Conferences of 1846 and 1862. The address on the ordinances and institutions of the church, in the Discipline, was written by him.

Watertown, N. Y. (pop. 9336), the capital of Jefferson County, is situated on the Rome, Watertown and Ogdensburg Railroad. This place was originally included in the Black River circuit. The circuit being divided, it appears as an appointment in 1818, with John Dempster as pastor. In 1819 it reported 247 members. A second charge was organized in 1849. It is in the Northern New York Conference. The statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Arsenal Street....................	453	280	$17,000
State Street........................	312	160	20,000

Watertown, Wis. (pop. 7550), is situated in Jefferson County, on the La Crosse division of the Milwaukee and St. Paul Railroad. The first Methodist sermon was preached, according to Dr. W. G. Miller (Thirty Years in the Itinerancy), by H. W. Frink, in 1839. Citizens of the place state, however, that it was preached by Samuel Pillsbury, in December, 1837, or January, 1838. The first class was organized about 1842, and the first church built in 1846. The present church was built in 1873. It is of brick, and has a parsonage attached. The society is becoming smaller every year through changes of population, the English element giving way to the German. The first service of the German M. E. Church was held in 1850. The German church was built in 1857, and was rebuilt in 1869. It is of brick, and has a frame parsonage attached. The German society is large and growing. It is in the Wisconsin and Chicago German Conference. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.	Parsonages.
English Church....	75	180	$5500	$1500
German Church...	239	110	8000	1000

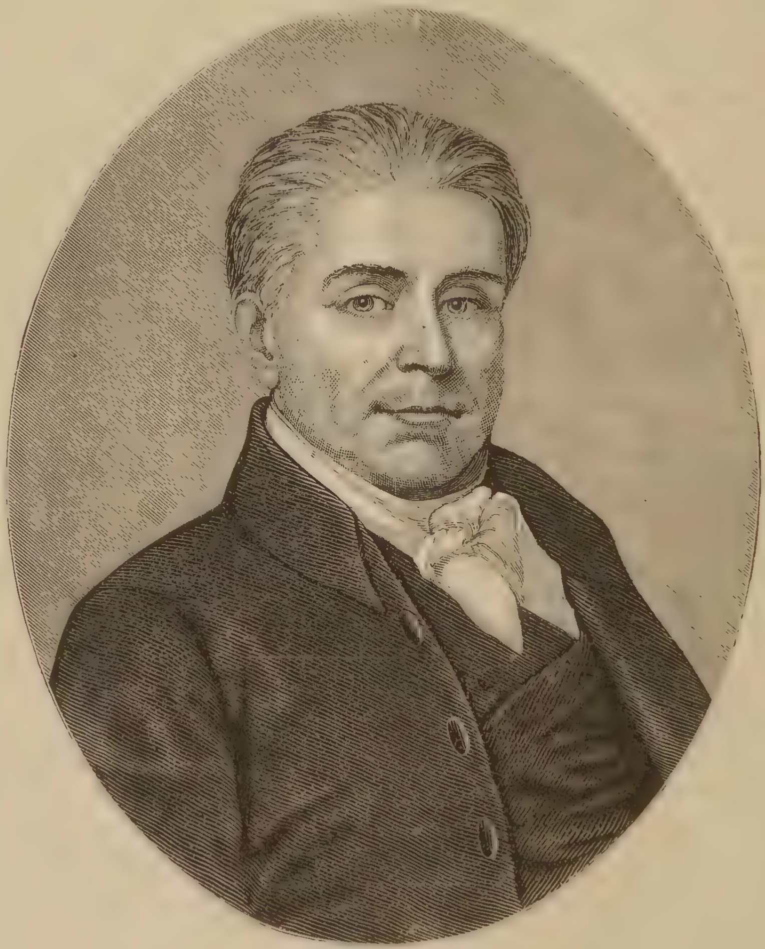
Watkins, William Brown, D.D., of the Pittsburgh Conference, was born in Bridgeport, O., May 2, 1834. In his youth he commenced the study of law, but feeling it his duty to enter the ministry, he was received, in 1856, into the Pittsburgh Conference. He has filled prominent appointments in Ohio and Pennsylvania, and was for four years presiding elder of the Steubenville district, now embraced in the East Ohio Conference. In addition to his ministry he has lectured extensively; has written a number of articles for the press, and is preparing an "Etymological Dictionary of Ancient and Modern Geographical Names."

Watson, James V., D.D., was born in London, England, in 1814. When quite young his parents removed to Indiana. He was admitted into the Missouri Conference in 1832. Subsequently he was a member of the Indiana Conference. At the division of the Conference, in 1840, his work fell in Michigan, where, upon the division of the Conference, he became a member of the Detroit Conference. He filled with usefulness some of its most important stations, but his health becoming impaired he took a superannuated relation, and established *The Michigan Advocate*, which he edited until the General Conference, in 1852, established *The Northwestern Christian Advocate* in Chicago, and elected him to be its editor. He was re-elected in 1856, but died Oct. 17, in the same year. He was an indefatigable worker, and though he suffered greatly from asthma and was frequently confined to his bed in the later years of his life, he preached and wrote with vigor and energy, and insisted upon continuing his labors even after it was obvious that his death was near. On the day before his death he dictated an article to his amanuensis, and when his last leader was published, he had passed away. His discussions of church policy were marked by liberal views of the wants and capacities of the Northwest.

Watson, Richard, a distinguished divine and author, was born at Barton-upon-Humber, Lincolnshire, England, Feb. 22, 1781, and died in London, Jan. 8, 1833. He acquired a good knowledge of Latin and Greek in his childhood; was apprenticed to learn the carpenter's trade when fourteen years old, but afterwards having joined the Methodists and been licensed by them to preach, he was released from his indentures, and was ordained in 1800. He afterwards withdrew from the Wesleyan body and joined the New Connection Methodists, but returned to his former relations, in 1812, with a "mind greatly enlarged," "his spirit much improved in Christian piety," and with new vigor. General attention was first drawn to his great abilities by the part which he took in promoting the missionary cause, in the aid of which his services were most eminent. He was very active in promoting the formation of the societies, which it was found necessary to organize, after the death of Dr. Coke, for the purpose of raising and supplying moneys for the support of the missions; and his missionary sermons and addresses, delivered in almost all the large towns in the kingdom, more than those of any other man, say his biographers, gave that impulse to the zeal of the Methodist societies and congregations which, in a few years, placed the income of the Wesleyan Missionary Society above that of every similar institution in England. He rendered valuable practical service for many years, following 1817, as secretary of this society, and was the author of those excellent reports which recorded the prosperous career of the society during his term, and which, being read with general interest, contributed materially to the cultivation of opinion in favor of missions, and to the advancement of the interests of the Wesleyan Missionary Society in particular. He took especial interest in the missions to the slaves in the West Indies. One of his last acts, before he was confined to his bed, was to write a letter to a British statesman on the subject of emancipation and the best means of bringing it about; and when he lay at the point of death, he expressed his thanks that he had "lived to see the day of civil and religious freedom dawn upon the poor slaves in the West Indies." Dr. Watson was still more distinguished as an author. When nineteen years old he published an "Apology for the People called Methodists;" his "Conversations for the Young" displays an accurate and extensive acquaintance with biblical literature, and is excellently adapted to its purpose; his "Life of Wesley," published in 1831, gives a fine outline of the personal history of the subject of the biography, as well as a vindication of the attitude of Methodism with reference to the national church. He was considerably advanced, at the time of his death, upon a "Commentary on the New Testament," of which the Gospels of Matthew and Mark were substantially complete, and were published in 1833. His principal works, and those by which he was best known, were the "Biblical and Theological Dictionary," published in 1831, which was among the best works of the kind in its day, and is still a treasure of theological information; and his "Theological Institutes," 1823 to 1828, which is still a standard text-book in all the Methodist Churches. A collection of his writings, with his memoirs, was published by the Rev. Thomas Jackson, in thirteen volumes, 1833 to 1837. His preaching was of a very high character, "scriptural, evangelical, and spiritual, and was generally attended by a large measure of pathos and heavenly unction. Of the Scriptures, and of Christian theology, his knowledge was so deep and comprehensive, that when he dwelt even upon the first principles of religion, an air of novelty appeared to be thrown over his discourses." He was a scholar of extensive reading, acquainted with several ancient and modern languages, and with most branches of science; "but it was as a theologian that he chiefly excelled." His belief in the inspiration of the Scriptures was firm; and he was opposed to all mere speculations in religion, and to all attempts "to bring down the mysteries of God to the reason and prejudices of men, to explain away the plain and obvious import of the sacred writings, and to introduce novelties into the church of Christ." His health was feeble, and his work, through most of his later years, was performed in pain, from which he was seldom exempt. He was president of the British Conference in 1826.

Watters, William, the only native American who was in the first Annual Conference in 1773, was born Oct. 16, 1751, in Baltimore Co., Md. He heard the early Methodists preach when about nineteen years of age, and was converted in his twentieth year. He commenced his ministerial work by assisting the Rev. Robert Williams, at Norfolk, and was received into the Conference on trial in 1773. In 1782, on account of pressing pecuniary matters, he obtained a location. He returned to the Conference in 1786; was afterwards located again, but re-entered the Conference in 1801, and continued to labor until 1805, when his health became too feeble for the ministerial work. He died in 1833, and was buried at Falls Church, Va. He was diligent, deeply pious, and very useful.

Waugh, Beverly, D.D., a bishop of the Methodist Episcopal Church, was born in Fairfax Co., Va., Oct. 25, 1789, and died in the city of Baltimore, Feb. 9, 1858. In his fifteenth year he attached himself to the church, and was for a time actively engaged in business. In 1809, in his twentieth year, he entered the Baltimore Conference, and for eighteen years filled a number of the most prominent appointments. In 1828 he was elected assistant book agent, being associated with John Emory, who was afterwards bishop, and in 1832 he was elected principal book agent. During these eight years his name appears in the New York Conference, his election, as the rule then was, constituting him a member of that body. He was honored by his brethren with a seat in the General Conferences of 1816, 1820, 1828, and 1836. By the latter of these he was elected to the office of bishop. He filled that responsible position nearly twenty-two years, and after the death of Bishop Hedding, in 1852, was senior bishop of the church. The whole term of his ministry was nearly forty-nine years, during which he never was disqualified from labor; and during the twenty-two years of his episcopal services he was never absent from one of his Conferences. He shared with his colleagues the responsibility of presiding over five sessions of the General Conference, some of which were the most laborious and difficult known in the history of the church. It is supposed that the average number of preachers appointed by him per annum was probably 550, or about 12,000 altogether. His travels were extensive, as long before the time of railroads his routes ranged from Michigan to Georgia, and from Maine to Texas. Of him Bishop Janes remarked, "During his whole term of episcopal service it is believed he traveled about 100,000 miles by all sorts of conveyances, preached 2000 sermons, presided over 150 Conferences, and ordained from 2500 to 3000 deacons and elders, besides services rendered on various special occasions." About two weeks before his death he visited Carlisle to assist in an interesting revival of religion. On his return home



REV. BEVERLY WAUGH, D.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

he was seized with erysipelas, but recovering was able to sit up in the evening before he died, and to converse a little with his friends. That night he passed away. The immediate cause of his death is supposed to have been an affection of the heart, as he expired in a moment and without a struggle. He was a pure specimen of a Christian gentleman, combining ministerial dignity with the simplicity and sweetness of a child. He was a good theologian, and as an administrator adhered most scrupulously to every part of the economy of the church. As a presiding officer he was dignified and courteous, always respectful and respected, evincing nothing of the prelate but much of the father in Christ, and always had the confidence and respect of his brethren. His remains rest in Mount Olivet Cemetery, Baltimore, near those of Bishops Asbury, George, and Emory.

Waugh, James W., D.D., a missionary of the Methodist Episcopal Church in India, was born at Mercer, Pa., Feb. 27, 1832; was graduated from Alleghany College and the Garrett Biblical Institute; joined the Southern Illinois Conference in 1858, and was appointed a missionary to India in 1859. Here he served for more than ten years as superintendent of the mission press in Lucknow, in connection with which a large enterprise in publishing books and periodicals in the English and native languages was built up. He has been presiding elder of the Bareilly and Lucknow districts, was president of the India Conference in 1871, and was, in 1877, principal of the memorial school at Cawnpore. He was editor of the *Kaukab i Iswe*, or *Christian Star*, for four years; has published a volume of "Scripture Lessons" in Roman and lithograph Urdu, has published a volume of "Hymns" in Urdu, and the "Indian Temperance Singer," and has translated the three catechisms of the Methodist Episcopal Church, and some smaller books.

Waugh, Thomas, the patriarch for many years of the Irish Conference, was born in Bandon, 1785. While yet a babe in his mother's arms, Mr. Wesley put his hands upon his head and prayed that God might bless the child and make him an able minister of the New Testament. For sixty-five years the prayer was answered. Sagacious and intrepid, he largely influenced the public movements of his church, and was frequently commissioned to represent or defend her interests. He was a notable advocate of the Bible Society, a thrifty financier, and an unswerving administrator and disciplinarian. As a citizen he was trusted and influential; as a minister he was esteemed and venerated, and as a legislator in Conference he was potent, prudent, and far-seeing. He died in the eighty-eighth year of his age.

Waukegan, Ill. (pop. 4507), the capital of Lake County, is situated on Lake Michigan, and on the Milwaukee division of the Chicago and Northwestern Railroad. Methodist services were introduced in 1846. The first church was built in 1850, and refitted in 1867. A new church was built in Benton, Lake County, Ill., in August, 1877. It is in the Rock River Conference. The statistics for 1876 are: 195 members, 175 Sunday-school scholars, and church property valued at $10,000.

Wayman, Alexander W., bishop of the African Methodist Episcopal Church, was born in Caroline County, Md., Sept. 21, 1821. He early showed a fondness for books, and devoted much of his time to study. He united with the Methodist Episcopal Church in 1839, and with the African Methodist Episcopal Church in 1840. He was licensed to exhort in 1840, and joined the Philadelphia Conference of the African Methodist Episcopal Church in 1843. He was secretary of the General Conference of the African Methodist Episcopal Church for four successive terms. In 1864 he was elected a bishop, receiving the votes of eighty-four out of the ninety delegates in the General Conference, and was ordained on May 22 of the same year. In 1866 he organized the Florida, Georgia, and North Carolina Conferences of the African M. E. Church. At the General Conference of 1876 he was assigned to the episcopal district embracing the Ohio, Pittsburgh, Kentucky, Tennessee, and West Tennessee Conferences. He represented the General Conference of his church as a fraternal delegate to the Methodist Episcopal General Conferences of 1864 and 1876.

Weaver, Colonel James Riley, was born in Westmoreland Co., Pa., in 1839. Brought up on a farm, he began teaching at the age of seventeen, and subsequently entered Alleghany College. Just before his graduation, in 1862, at a call of the government, he volunteered in the Civil War and joined a company of cavalry, and was made sergeant-major. He was soon placed in command of a company, and in Meade's retreat from Culpepper Court-House their division was surrounded and he was taken prisoner. He was confined in Libby prison, in 1863–64, about nine months; thence was sent to Macon, Ga.; thence to Charleston, to be put under fire; and thence to Columbia, S. C., where he passed the winter of 1864–65. After a confinement of seventeen months he was exchanged. At the close of the war, having been breveted lieutenant-colonel for bravery, he pursued his studies in the General Biblical Institute, at Concord, and at the Garrett Biblical Institute, at Evanston. After teaching one year at Dixon Seminary, he was elected Professor of Mathematics and Military Tactics of Western Virginia University, which position he occupied for two years. In 1869 he was appointed by President Grant consul at Brindisi, and subsequently at Antwerp. In 1879 he was promoted to be consul-general at Vienna. He united with the M. E. Church early in youth, and was for a short time connected with the ministry, but preferred the department of teaching.

CAPTAIN THOMAS WEBB.

Webb, Captain Thomas, was a soldier in the British army, and was with General Wolfe at the taking of Quebec, in 1759. In that conflict he lost his right eye, and ever after wore a green shade. Having returned to England in 1764, he was awakened under the preaching of Mr. Wesley, and after a severe mental conflict of nearly a year, he obtained the consciousness of the forgiveness of sin. Being present where a minister was expected, who failed to attend, the captain was requested to speak to the people, and his effort was made a blessing to many. Subsequently he was licensed as a local preacher. He was sent to Albany, New York, about 1766, in charge of the Barracks, and hearing of a Methodist society being organized in New York, paid it an early visit. The few friends assembled in Mr. Embury's house were astonished and alarmed to see a British officer in uniform enter their room, but they were agreeably surprised when he made known to them that he was partner of a like precious faith. He became their most active preacher; was the leading spirit in obtaining the site for the John Street church, and headed the subscription with £30, being the largest amount then contributed by any individual. During the building of the church he visited Philadelphia, and not only organized a Methodist society but collected £32 to aid the church in New York. In 1769 he actively aided Mr. Pilmoor and the society in Philadelphia in the purchase of St. George's church, contributing also to it. He extended his efforts to Long Island, to many places in New Jersey and Delaware, and also visited Baltimore. In 1772 he returned to Europe, one object of his visit being to urge Mr. Wesley to send additional preachers. He visited many places in England, and endeavored to secure the services of Mr. Benson as missionary to America. Failing in this, he returned in 1773 with Thomas Rankin and Mr. Yearby.

He was an earnest and eloquent minister. Mr. Wesley, in writing to a friend in Limerick, said, "Captain Webb is now in Dublin—invite him to Limerick; he is a man of fire, and the power of God constantly attends his word." Mr. Wesley heard him, and says, "I admire the wisdom of God in still raising up preachers according to the various tastes of men. The captain is all life and fire; therefore, although he is not deep or regular, yet many who would not hear a better preacher flock together to hear him, and many are convinced under his preaching, some justified, a few built up in love." Charles Wesley did not regard him so favorably, and says, "He is an inexperienced, honest, zealous, loving enthusiast." In 1774, John Adams, of Massachusetts, heard him preach in St. George's, and says, "In the evening I went to the Methodist meeting, and heard Mr. Webb, the old soldier, who first came to America in the character of a quartermaster under General Braddock. He is one of the most fluent, eloquent men I have ever heard. He reaches the imagination and touches the passions very well, and expresses himself with great propriety." At the breaking out of the Revolutionary War he returned to England, and resided near Bristol, where he built a Methodist chapel at his own expense. He died suddenly, December 20, 1796, at the age of about seventy-two.

Though not a thorough scholar, he was in the habit of using the Greek Testament, and before leaving America he gave his copy to a brother minister. It subsequently came into the possession of Bishop Scott. He well deserved the title of the first Apostle of Methodism in America.

Webster, Alonzo, a member of the General Conference of the Methodist Episcopal Church in 1856, 1860, and 1876, was born in Vermont, and joined the New Hampshire Conference in 1837. When the Conference was divided, he was assigned to the Vermont Conference, where, besides performing regularly his duties as pastor and presiding elder, he conducted the *Vermont Christian Messenger* for nine years. In 1865 he was assigned to the Southern work of the church, in connection with the South Carolina Conference. He was appointed a professor in Baker Theological Institute,

S. C., in 1869, and president of Claflin University in 1870. In 1874 he was appointed presiding elder of the Charleston district.

Webster, John M., a delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Whitehall, N. Y., in 1828; was educated at the Troy Conference Academy, engaged in teaching, and became superintendent of public instruction of the township in which he resided. He began to preach in 1852, and joined the Troy Conference in 1854. He was appointed a presiding elder in 1873.

Webster, Norman, a delegate from the Florida Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Weston, Vt., in 1824, and joined the Vermont Conference in 1847. He located in 1857, on account of an affection of the throat, studied medicine, and received the degree of M.D. He entered the Southern work of the church about 1870, where he has served for several years as a presiding elder in the Florida Conference.

Webster, Thomas, was born in Lake Park County, Wicklow, Ireland, Oct. 24, 1809, and removed to Canada, where he was educated in the common schools. He joined the Conference of the Methodist Episcopal Church in Canada in 1838, and served it for several years as its secretary. In connection with the Rev. Joseph H. Leonard he originated the *Canada Christian Advocate*, and was its editor during the first six years of its existence. He was a delegate to the General Conference of the M. E. Church, which was held in Buffalo, N. Y., in 1860. He served as presiding elder for several years, and has filled the stations of a member of the board of Belleville Academy and a member of the senate of Albert University. He is the author of a "History of the Methodist Episcopal Church in Canada," of the "Life of Bishop Richardson," of a work entitled "Woman Man's Equal," and of several pamphlets, most of which are on subjects relating to connectional affairs. Since he took a superannuated relation he has devoted much of his time to writing for the religious papers.

Weed, Alonzo S., publisher of *Zion's Herald*, was born in Sandwich, N. H., March 13, 1827. In 1844 he went to Bangor, Me., and entered into mercantile business, in which he remained until 1871. He united with the M. E. Church in 1852; held official positions, and for twelve years was superintendent of the Sunday-school. He was one of the founders and trustees of the Conference Seminary, at Bucksport, Me., and was, for many years, its treasurer. He was also a member of the municipal government of Bangor. In 1871 he was, by a unanimous vote of the Wesleyan Association, elected to his present position. His residence is Newton, Mass., where he is a member of the common council.

Wells, Joseph, was born March 21, 1798. In 1828 a Methodist Protestant church was organized in his own dwelling-house, at Wellsville, O., of which he became an enthusiastic member. He has been so closely identified with the Wellsville Methodist church that it has been called familiarly "Uncle Josey's Church." For seven years before the church of his choice was formed in his place he carried on his Christian duties in the home and community, but declined a union with the Methodist Episcopal body, of which his relatives were members. He has served his church as trustee, class-leader, steward, delegate to the Annual Conference, and three times has been elected a representative to the General Conference. He has been liberal in his gifts to the church and general interests, and may be classed with the worthy pioneer laymen of the M. P. Church.

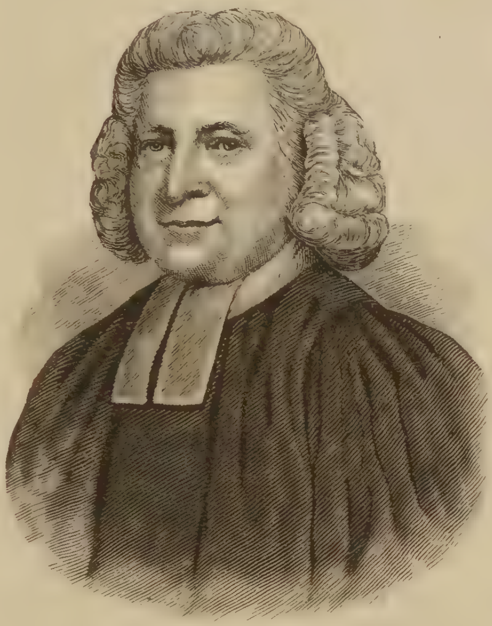
Wells, William, Ph.D., LL.D., professor in Union College, and a lay delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in New York City about 1820, received an academic education in Philadelphia, and a university education in Europe, at the College of France, Paris, at Vienna, and at Berlin. He returned to the United States in 1850, and engaged in teaching the modern languages at Cincinnati, O. He was for several years a contributor to the *Ladies' Repository*. In 1852 he was elected Professor of Modern Languages in Genesee College. He remained here twelve years, performing a part of the time the additional duties of principal of the Genesee Wesleyan Seminary, till 1865, when he was elected Professor of Modern Languages in Union College. He has been a frequent contributor to the periodicals of the Methodist Episcopal Church, to the *Independent*, and to *Scribner's Monthly*; was associated with Dr. Taylor Lewis in the preparation of the book of Genesis for Lange's Commentary, and translated the book of Ecclesiastes for the same work.

Welsh Calvinistic Methodist Church.—See CALVINISTIC METHODISTS.

Welsh Domestic Missions in the United States.—The first Welsh domestic missions of the Methodist Episcopal Church in the United States were established within the territory of the Black River Conference, in 1828. These missions have never made a prominent figure in the work of the church, for several reasons, among the chief of which are, the limited extent of the Welsh emigration to the United States; the fact that the newcomers are readily found out by the people of the same nationality, who are already attached to the churches and drawn along with them; and the pursuit by the Missionary Society of the policy of transferring the members of the mission churches at the earliest practicable date to the regularly-organized churches in their neighborhood, thus causing them to be absorbed into the general mass of members. The Welsh Calvinistic Methodist Church, a national church, is well established at nearly all the principal centres of Welsh immigration, and receives a large proportion of the immigrants. In 1850 five Methodist Episcopal missions were reported, one each in the Black River (organized 1828), Pittsburgh (1841), and Oneida (1849), and two in the Wisconsin Conference (1847 and 1850), with 5 missionaries and 110 members. In 1855 missions had been added in the Cincinnati (1851), Ohio (1851), Wyoming (1853), Baltimore (1853), and New York (1853) Conferences, with a third mission in the Wisconsin Conference (1854), and a second in the Ohio Conference (1853), which returned in all 19 preaching-places, 430 members, 27 probationers, 8 local preachers, 12 Sunday-schools, with 68 teachers and 388 Sunday-school scholars. In 1860 the number of missions was 11, with 528 members, 89 probationers, 9 churches, the total value of which was $10,250, and 1 parsonage, valued at $100. The report for 1862 stated that the policy of incorporation of the missions with American churches was receiving increased attention. In the following year (1863), several of the missions having been transferred to the American churches contiguous to them, the report gave but 3 missionaries, in the Oneida and Wisconsin Conferences, with 2 churches, 3 local preachers, and 116 members. In 1866 but one mission was reported, in the Oneida Conference, with 42 members, 4 probationers, and 2 local preachers. In 1868 there were 3 missions, in the Central New York, Erie, and Wisconsin Conferences. In 1870 the number of missions was again reduced to one, which was in the Central New York Conference, but a mission at Nekimi, Wis., continued to be supported by the Wisconsin Conference. The latter mission had, in 1874, 1 missionary, 1 church, 1 local preacher, and 40 members. In 1876 the mission in Central New York, now returned as attached to the Northern New York Conference, had 1 missionary, 3 local preachers, 60 members, 6 probationers, and 1 church, valued at $4000. It received an appropriation of $150 from the Missionary Society, and contributed $52 to the treasury of the society. An American edition of the "Wesleyan Welsh Hymn-Book" was published in 1854, by order of the Missionary Society, for the use of the Welsh missions in the United States.

Wentworth, Erastus, D.D., was born in Stonington, Conn., Aug. 5, 1813. His parents shortly afterwards removed to Norwich, where he spent his boyhood and early youth under the instruction of the Congregational Church. The Methodists had worshiped for many years in an old school-house. They built a new church in 1831, the dedication of which was followed by a revival, of which young Wentworth was one of the first converts. In 1832 he became a student at the Oneida Conference Seminary, Cazenovia, N. Y., whence he entered Wesleyan University, in 1834. He was graduated in 1837, and in the following year was made teacher of Natural Science in the Black River Conference Academy, Gouverneur, N. Y. He joined the Black River Conference in 1841, and was called in the same year to a position in the Troy Conference Academy, Poultney, Vt., similar to the one he occupied at Gouverneur. In 1846 he was elected president of McKendree College, Ill., where he spent four years, till 1850, when he was chosen Professor of Natural Science in Dickinson College. In 1854 he was appointed missionary to Foo Chow, China, where he spent some years, and saw the openings of what has since proved one of the most fruitful and profitable of Methodist missions in heathen lands. Since his return to the United States, in 1862, he has been successively stationed, six years in Troy, N. Y., three in Pittsfield, Mass., and one in Amsterdam, N. Y. He was elected by the Troy Conference to represent the church in the General Conferences of 1868, 1872, and 1876. The General Conference of 1872 elected him editor of *The Ladies' Repository*, and editor of the books of the Western Book Concern, Cincinnati, O. Though his professional life has been largely spent in writing, he has confined his labors to fugitive pieces in papers, magazines, and quarterlies, and a few published sermons. In 1876 he was appointed one of a committee of fifteen to revise the Methodist Hymn-Book.

Wesley, Charles, a brother and co-laborer of John Wesley, and the author of numerous exquisite Christian hymns, was the third son of the Rev. Samuel Wesley, and was born at Epworth, Dec. 18, 1708. He received the beginning of his education from his mother, and was afterwards sent, when eight years old, to Westminster School, where he was placed under the care of his eldest brother, Samuel Wesley. This brother was a strong High-Churchman, and taught Charles those principles of devotion to the Establishment and the ministerial succession which formed a distinguishing feature of his religious life. While at this school, young Wesley received a proposal from Mr. Garrett Wesley, of Ireland, to live with him and become his heir. He declined, and the Irish gentleman adopted another person, who was destined to become the ancestor of the Marquis of Wellesley and the Duke of Wellington. Charles Wesley was admitted a scholar of St. Peter's College, Westminster, in 1721, and was elected to Christ Church College, Oxford, in 1726, his brother John having about that time removed from Christ Church to Lincoln College. He did not at first share his brother's religious convictions, but in the course of three years he became very much concerned regarding his soul, and attentive to the services of the church. Associating with himself two or three other students, a band was formed who were marked above their fellow-students for diligence and fidelity in attention to religious exercises, and for the methodical manner in which they pursued their studies and improved their time. From these traits they received the name of Methodists. After John Wesley returned to Oxford, in November, 1729, this band, under his influence, became a regular society for the mutual quickening of the diligence and zeal of its members, and their encouragment in seeking to lead a life of piety. Charles Wesley continued in the college as a tutor after having received his degree, and was for a time intending to devote his life to that profession. When, however, John Wesley determined to go to Georgia, in 1735, he decided to be ordained a minister and accompany him. He was ordained deacon by the Bishop of Oxford, and priest by the Bishop of London. It was arranged that in addition to his functions as a missionary Charles Wesley should perform the duties of a secretary to Governor Oglethorpe. He was accordingly stationed at Fredonia, where the governor had fixed his residence. He began to labor zealously as a minister of the gospel, but was met with a violent opposition from the people, and received very obvious marks of displeasure and even contumely from the governor himself. This painful situation was ended by the arrival of John Wesley from Savannah, who expostulated with the governor upon the treatment which his brother had received, and effected a reconciliation between the two. In 1736, Mr. Wesley was sent to England as a bearer of dispatches. The vessel on which he had embarked proved to be a poor one and badly officered, and, as the weather was stormy, it was forced to put into Boston for repairs. Here, during an attack of sickness, he was treated with the greatest kindness by the people and the ministers. He proceeded to England in the fall, and arrived at Deal on the 3d of December, 1736. He was still anxious about his religious condition, feeling that he had not received the new life. He visited Mr. William Law, whose writings he and his brother had highly valued, but could receive no satisfaction from him. He afterwards became acquainted with Count Zinzendorf, of the Moravian Church, and subsequently with Peter Bohler, under whose teaching he became acquainted with the doctrine of regeneration and a living faith. Other men came to instruct him, " Mr. Bray, a poor, ignorant mechanic, who knows nothing but Christ; yet by knowing him, knows and discerns all things," and Mr. Ainsworth, the author of the " Latin Dictionary;" he received instruction from Luther's work on the Epistle to the Galatians, in which the doctrine of justification by faith was clearly set forth; finally, on the 21st of May, 1738, all was made clear to him, and he received peace. He had been in feeble health ever since his return from America, and was not able to preach publicly till the following fall. During the interim he occupied much of his time in visiting the Newgate prison, instructing and comforting the convicts. He accepted a curacy at Islington, near London, but soon offended the members by the earnestness of his views, and was excluded from the church by violence. He continued his voluntary labors in London, preaching wherever he had opportunity, in churches and in the fields, with great popularity among the multitude, but receiving opposition and violence from the clergy, and at length went to Bristol, to take the place of his brother John. After the death of Samuel Wesley, in November, 1739, he assisted John Wesley in opening the Foundry in Moorfields, the first separate place of Methodist worship, and in the organization of the United Societies. The following years were spent in traveling, a part of the time around London and Bristol, a part in longer journeys, which extended to almost every corner of the kingdom, and to Wales. He seldom stayed long in one place, and "in fatigues, in dangers, and in ministerial labors he was, for many years, not inferior to his brother." The stories of the hardships, the persecutions, and the abuse which he suffered, and of the enthusiasm which he awakened among the masses, forms a record hardly less thrilling than that of John Wesley. In the course of his ministrations in Wales he became the guest of Marma-



CHARLES WESLEY.

duke Gwynne, a gentleman and officer of the peace, who had become converted under the preaching of Howell Harris. The ultimate result of this connection was his marriage to Sarah Gwynne, in whom he found a loving wife, and a companion in many of his journeys. After 1756 he ceased to itinerate on a large scale, but confined his labors chiefly to the neighborhood of London and Bristol. He continued in union with the Methodists to the end of his life, and he rendered, says Mr. Thomas Jackson, in his "Life," "the most important service to the cause of true religion, though in a more limited sphere than he had been accustomed to occupy." His cessation from active energy appears to have been attended with depressing influences upon his mind, and his later years were troubled by anxieties lest the Methodists should leave the church. His High-Churchmanship was one of his most prominent characteristics, and controlled his expressions and acts in a degree which sharply distinguished him from his brother and their co-laborers, High-Churchmen though they also were. When in 1758 John Wesley published his "Reasons against a Separation from the Church of England," he affixed a postscript to the pamphlet approving it in emphatic terms, and signifying that his views were much stronger than those therein expressed. Charles Wesley is best known as a writer of hymns, and in this capacity he has rendered a distinguished service to the whole Christian church. He was one of the most voluminous of hymn-writers, and his works were as various in quality as they were numerous; but it is safe to say that his best hymns are not excelled by those of any other author. A large proportion of them were in effect improvisations, others were suggested by particular occasions, as afflictions, sufferings, funerals, and the like. Hundreds of the best of them have passed into literature and into the hymn-books of the several Protestant denominations, where they are found to serve the wants and aspirations of others as well as they did those of their author. The first hymn-book was published by the Wesleys in 1738, and contained, along with selections from other authors, some original hymns. A second and third hymn-book, of more varied character, were published in the course of the next year, a fourth in 1740, a fifth in 1742, of which the greater part of the hymns were written by Charles Wesley. A tract of "Hymns for Times of Trouble," was published in the same year, appropriate to the disturbed condition of the country in connection with the wars with France and Spain. This was followed by frequent publications of small collections of hymns of a special character or for especial occasions, as on the festivals of the church, the Trinity, for funerals, for families, etc. "Hymns and Sacred Poems," in two volumes, published in 1749, was the first collection in which the name of Charles Wesley alone appeared as the author. A collection of the "Poems of John and Charles Wesley," reprinted from the originals, with the last corrections of the authors, collected and arranged by G. Osborn, D.D., and published at the Wesleyan Conference office, London (1868 to 1872), includes all the poems identified as original in the fifty-seven publications issued by the two brothers, with the poems of Charles Wesley not before published. Mr. Wesley died on the 29th of March, 1788, and was buried in Marylebone church-yard.

Wesley College.—The Conference which was held in Georgia in 1789, resolved to establish a literary institution, and a number of friends agreed to purchase at least 2000 acres of good land for its support. A subscription was taken in one congregation of 12,500 pounds of tobacco, which it was estimated would purchase, clear of expenses, about £100 sterling. The Conference proposed to erect the institution in five years, and Dr. Coke adds, we "do most humbly entreat Mr. Wesley to permit us to name it 'Wesley College,' as a memorial of his affection for poor Georgia, and of our great respect for him." How much was done for this institution is not now known; there are several allusions to it as "Wesley and Whitefield Seminary." After the destruction of Cokesbury College by fire, an impression prevailed that it was not the mission of the Methodists to spend their time and means in educational efforts for literary culture, but to devote all their attention to the work of evangelism. Barton W. Stone, in his Life, says, "The Methodists had just established an academy near Washington, under the superintendence of Mr. Hope Hull, a very distinguished brother of that denomination. From the influence of my brothers I was chosen 'Professor of Languages.' We commenced with about seventy students the beginning of 1795. . . . About this time a great many French who had fled from the terror in France landed in Georgia. Washington was full of them. The trustees of the academy employed one of them (François Aubir) to teach the French language. I continued to teach till the spring of 1796."

Wesley Family, The.—The records of the Wesley family were destroyed at the burning of the parsonage house at Epworth, in 1709, so that the genealogy of all the children born at Epworth previous to that event is lost. Of the nineteen children of Mr. Samuel Wesley, the names of only thirteen can be recovered; and of most even of these, little or nothing is known. As far as can be judged from references in the letters and journals of the members of the family, the order of the children is as follows:

1. Samuel Wesley, born in London, Feb. 10, 1690, died Nov. 6, 1739. (See sketch.)

2. Susannah Wesley, born at South Ormsby, 1691, died 1693.

3. Emelia Wesley, afterwards Mrs. Harper, born at South Ormsby, 1692, died about 1770.

4 and 5. Annesley and Jedediah Wesley, twins, born at South Ormsby, 1695, died in infancy.

6. Susannah Wesley, afterwards Mrs. Ellvine, born at South Ormsby, 1695. She had four children: John, who left two daughters and a son; Ann, married to Pierre le Liévre, and afterwards to Mr. Gaunt; Deborah, married Pierre Collet; and Richard Annesley, who left two daughters.

7. Mary Wesley, born probably at Epworth, 1696, married John Whitelamb, her father's curate.

8. Mehetabel Wesley, afterwards Mrs. Wright, born at Epworth, 1697, died 1751.

9. Anne Wesley, afterwards Mrs. Lambert, born at Epworth, 1702.

10. John Wesley. (See sketch.)

11. Martha Wesley, afterwards Mrs. Hall, born at Epworth, 1703, died 1791; had ten children; was a friend of Dr. Samuel Johnson and other learned men.

12. Charles Wesley. (See sketch.)

13. Kezziah Wesley, born at Epworth, 1710, died 1741.

Wesley, John, of Whitchurch, grandfather of the founder of Methodism, was a son of the Rev. Bartholomew Wesley, rector of Catherston and Charmouth, Dorsetshire, who was ejected from his living at Charmouth in 1662, under the Act of Uniformity. John Wesley was religiously inclined from his earliest childhood, having had, it is said, a serious concern for his salvation when a lad at school. After his conversion, he kept in his diary a regular record of his religious experiences, with little intermission, to the end of his life. He was educated at Oxford University, where he was noticed for his seriousness and diligence, and where he applied himself particularly to the Oriental languages. He next appears as a member of "a particular church at Melcombe," by which he was sent to preach among the seamen at Radipole, near Weymouth. In 1658 he was appointed minister of Winterborn Whitchurch, and was installed into his office after having been approved by the triers, or the committee of ministers, and others who were appointed under the Protectorate to test the qualifications of candidates for installation as parish ministers. He refused to use the book of Common Prayer in the services of his church, and was consequently involved in trouble soon after the Restoration. He was called before the bishop of Bristol, who questioned him regarding his title to the ministry, his proceedings and his doctrines, and he returned such straightforward answers that the bishop decided not to disturb him. He was arrested in 1661, and committed to jail, and afterwards released on bonds to appear for trial. He returned to his parish, and served it till August 17, 1662, when he preached a farewell sermon. The parish was declared vacant under the Act of Uniformity in the following October. He removed with his family to Melcombe, but the corporation prohibited his settlement there. He went thence to Ilminster, Bridgewater, and Taunton, was received kindly by the Dissenters in all of these places, and was employed almost every day in preaching. He afterwards accepted the offer of a house from a gentleman of Preston, near Weymouth, where he spent the most of the remainder of his life, preaching, when he had opportunity, in private, so as to avoid arrest under the act of 1665, which imposed a new oath upon Dissenting ministers, with severe penalties if they preached in violation of it, or without first taking the oath. He was, however, several times arrested, and four times imprisoned under this act. He neither professed to officiate as a pastor or to administer the rites of the church, but only to preach. In his interview with the bishop of Bristol, he said that he was "called to the work of the ministry, though not to the office." The date of his birth and death are not given. It is stated that he began to preach when twenty-two years of age, and the first mention of his preaching is in 1658. His wife was a niece of the distinguished divine, Thomas Fuller, prebend of Salisbury. She survived her husband several years, and was living in 1710.

JOHN WESLEY.

Wesley, John.—Methodism recognizes as its chief founder, under God, and its active organizer, John Wesley. He was born at Epworth, in England, June 17, 1703. On his father's side he was descended from a long line of active, intelligent, and pious ministers of the Church of England. His mother was the daughter of Dr. Annesley, an eminent Non-conformist minister, but herself strongly attached to the national church. His father was rector of the parish in Epworth, where he continued until his death. Though one of a numerous family, which possessed but scanty means, his education, as well as that of his brothers, was watched over early and carefully by his mother. He was remarkable for intellectual vigor and culture. He was taught the rudimentary branches of an English education, while at the same time she earnestly instilled into his youthful mind religious principles, having special personal conversation and prayer with him once a week. At about thirteen years of age he entered the "Charter-House" school in London, where he had eminent teachers and talented associates; from thence he entered Oxford University, having been elected to a scholarship therein. In his personal habits he was careful and exemplary. Though not decidedly religious in his earlier years, he was regular and moral in all his habits. He was remarkably proficient in his studies, and, passing through a regular course of the university, he was elected a Fellow in Lincoln College, and subsequently he acted as tutor in Greek and other branches. He was ordained a priest at the age of twenty-four, but continued to pursue his studies connected with the university, and was distinguished for his methodical and logical performances, and for his pure, classical taste. For a short time he acted as a curate for his father, and also as a curate for a church near Oxford, but he preferred the quiet retirement of the university. In 1729 he gathered around him a number of thoughtful and earnest young men, among whom was his brother Charles, and subsequently the eloquent and the untiring Whitefield. They read together the Greek Testament daily, engaged in prayer, formed plans for improvement, and were active in all benevolent works, and in visiting the poor and sick prisoners. His father and friends urged him to assume the regular duties of the ministry, but his heart longed for a wider field, and early he uttered that remarkable exclamation, which was the key-note of his life, "The world is my parish!"

In 1735, at the request of Governor Oglethorpe, who had founded a colony in Georgia, he agreed to become a missionary to the colonists and to the Indians. During his passage, and during his whole stay in the colony, he was ceaselessly active in doing good. He held services, not only in English, but also read prayers in German and French, for the benefit of the few foreigners who were then in the colony. His religious life was exceedingly strict, and by the severity of religious discipline he excited the opposition of several leading families. By these he was so embarrassed, that in about two years he returned to England. His visit to America, however, changed the whole course of his life. He formed the acquaintance of some Moravians, who questioned him closely touching his religious experience, and he became satisfied that he had not attained the true experience of a thorough Christian life. Hence he says in his journal, "I went to America to convert the Indians, but oh! who shall convert me? . . . I have a fair summer religion; I can talk well; nay, and believe myself, while no danger is near, but let death look me in the face, and my spirit is troubled, nor can I say, 'to die is gain.'" Returning to England, he cultivated the acquaintance of the Moravians, and became deeply anxious for a clear religious assurance. His brother Charles preceded him in that experience, but owing possibly to his logical cast of mind, and his determination not to rest without the fullest evidence, his doubts were not so soon removed. He became, however, more earnest in his ministry, and wherever he preached thousands attended.

One evening in May, 1738, while attending a Moravian prayer-meeting, where one was reading Luther's preface to the "Epistle to the Romans," where "justification by faith" was clearly set forth, he says, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in an especial manner despitefully used me and persecuted me. I then testified to all there what I now felt in my heart." He was then nearly thirty-five years of age, an accomplished scholar, an acute theologian, and an able writer.

Desiring more fully to understand the discipline and order of the Moravians, he visited Herrnhut, which was the centre of their institutions and operations. On his visit he stopped at Halle to see the devoted Francke, and to inspect his "orphan house," his publications, and his plans. This visit probably did much to shape his future course and the plan of his religious activities. During his absence, Whitefield and Charles Wesley had been preaching with such earnestness, that the clergy, becoming offended, had closed their doors. On his return, Mr. Wesley immediately commenced his career of great activity. A few days after his arrival he makes the following record: "I began to declare in mine own country the glad tidings of salvation to a large company in the minories. On Monday I rejoiced to meet our little society, which now consists of thirty-two persons. The next day I went to the condemned felons in Newgate, and offered them 'a free salvation.' In the evening I went to a society in Bear Yard, and preached 'repentance and remission of sins.'" Though his doctrine was that of the church, though he was a minister in regular standing, had shown his devotion by his mission to America, and though his manner was calm and deeply serious, yet the churches were soon closed against him. He, however, visited prisons and hospitals, and preached daily in them, as well as to small societies in private places.

The year 1739 opened in a remarkable manner. With a few ministers and members he was holding a "watch-night" in Fetter Lane, and says, "About three in the morning we were continuing instant in prayer; the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we had recovered a little from the awe and the amazement which the presence of the divine Majesty had inspired, we 'broke out with one voice': 'We praise thee, O God! we acknowledge thee to be the Lord God.'" On the 5th of January several ministers met, and continued in fasting and prayer until three o'clock, when they separated, as Mr. Wesley says, "with the full conviction that God was about to do great things among us." Mr. Whitefield went to Bristol, and, finding the pulpits closed against him, began to preach to the colliers at Kingswood in the open air. The results were so astonishing that he sent for Mr. Wesley, who had hesitated as to the propriety of out-door preaching. Seeing its results, he commenced a similar career from that time forward, preaching in various public places to congregations estimated at from ten to fifty thousand.

This year was memorable for the proper commencement of organized Methodism. The societies to which allusion has been made were Moravian in their character, but, to use Mr. Wesley's language, "In the latter end of the year 1739 eight or ten persons came to me in London, and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come." For this purpose he set apart Thursday evening in each week; the same evening his mother had set aside to converse with him during his boyhood. He informs us that twelve came the first evening, forty the next, and soon one hundred. The same year he laid the foundation of a church in Bristol, and he purchased in London a building called "the Foundry," which he fitted up for religious worship. While thus busied in preaching, visiting, organizing societies, and collecting money for places of worship, he, together with his brother Charles, published a volume of "Hymns and Sacred Poems." This passed through a number of editions, and some of the earliest contained not only the hymns, but the music also, on opposite pages, in copperplate engraving; and on the title-page of one edition we find, "For the voice, harpsichord, and organ."

Unable to attend to the instruction of all his societies, he selected the most promising of his members to conduct the prayer-services in his absence. One of these, Mr. Thomas Maxfield, began to preach, and Mr. Wesley, hearing of it, hastened home to stop the disorder; but being cautioned earnestly by his mother, who assured him that the young man was as surely called of God to preach as he was, he listened and was convinced that God was in the work. Giving his sanction to this precedent, there was introduced into modern Christendom an element of power, the influence of which has been steadily increasing.

That the financial matters might be more carefully arranged, he appointed men to act as stewards, who should have charge of all the moneys raised in the societies, so that disbursements might be properly made. These societies were divided into classes of about twelve, one of whom was called the leader, and whose chief duty at first was to collect a penny a week from each member, visiting them at their houses and at their places of work. These leaders found some to be unworthy and disorderly, and made report to Mr. Wesley. He perceived at once both the moral and spiritual value which might be attached to this organization, and directed that the members of each class should meet their leader once a week; that the meeting should be opened and closed with prayer, and that religious conversation should be held and proper instruction given. These leaders in turn met Mr. Wesley an evening of each week, and made report both of their meetings and collections; and thus class-meetings and leaders' meetings arose.

From time to time he sent his lay preachers to visit different points, and under their labors others were raised up in various localities. For the proper distribution of these labors, and to prevent interference, he arranged the boundaries of circuits, and in 1744 called these helpers together to meet him annually in conference. These conferences proved to be a centre of unity for all the Methodist societies; to it they sent their reports, and from it they received their ministers. Thus, step by step, the whole organization of Wesleyan Methodism arose; not as a preconceived system, but to meet the growing wants of a religious community organized under the influences of a revival. From that day to this organized Methodism and revivals have gone hand in hand, and wherever the revival spirit has decayed, controversies and difficulties have arisen in reference to its organization. Mr. Wesley himself was the great central power which kept all parts of his machinery in motion. He was a man of tireless activity. He slept but seven hours in the twenty-four; redeemed his moments with more ceaseless watchfulness than a miser cares for his gold; he traveled extensively over the kingdom, reading on his journey the most valuable works which issued from the press; conducted an immense correspondence; engaged in writing and in abridging books which constituted a numerous library; founded a school for the children of ministers and others, for which he begged money from door to door; published tracts and distributed them freely; visited personally every member of his societies every three months in London, and ultimately established a *Monthly Religious Magazine.* His labors in any one of these departments would have seemed to be sufficient for any ordinary man; yet, with all this, he preached sometimes as often as five sermons in a day, and usually two or three in one place. We find this remarkable entry in his journal: "Here I rested for two weeks that I might write up my notes, preaching only every morning and evening." This spirit of energy and self-sacrifice inspired his early ministers, and imparted that efficiency to the system which has been one great agency in giving to it its remarkable success.

In 1769 he sent two missionaries to America, himself contributing freely and taking up a collection, which amounted to a donation of £50 to the church building in New York and £20 for the passage of his missionaries. In 1771 and 1773 he sent additional missionaries to America, among whom was Francis Asbury, the future apostle and bishop of American Methodism. In the earlier organization of his societies, Mr. Wesley appears to have had no thought in reference to the future. He simply designed to afford facilities to the members of the Established Church and to others who might choose to unite with them for the maintenance of a higher and holier life; but as the membership in these societies increased, as house after house was built, the question as to the future pressed constantly upon him. He consulted eminent legal counsel as to the best mode of securing the church property for the purposes to which it had been consecrated. Under that legal advice he selected one hundred ministers, whose names were enrolled in a deed in chancery under the name of the "Conference of the Methodist Societies," and all church property was to be held in trust under the direction and for the use of the ministers sent from time to time by that Conference. By that wise arrangement the property of Wesleyan Methodism has been fully secured; the validity of the proceedings and of the title having been recognized by the highest courts of the kingdom.

At the close of the Revolutionary War his mind was deeply exercised as to the future of the Methodist societies in America. The colonies had become an independent nation; the power of the English Church had ceased; and he saw no reason why, in the United States, an independent organization might not be formed. At first he applied to the Bishop of London for the ordination of some of his ministers, but this was refused. In his careful reading of church history he had become satisfied that bishops and presbyters were essentially but one order, and that the bishops had been elected, and in various instances had been ordained, by the elders of the church for their office of supervision. Feeling that in the emergency it was his duty to provide for the organization of the Methodist societies of America, and preferring an Episcopal form, he selected Dr. Thomas Coke, an accomplished scholar, a graduate of Oxford University, and an active and indefatigable minister, who had assisted him for some years; and, after full consultation and prayers, with the assistance of several presbyters of the Church of England, he ordained him to the office of superintendent.

In this service he used, with some alterations, the ritual for the ordination of bishops in the Church of England. He also ordained Mr. Whatcoat and Mr. Vasey as elders to accompany Dr. Coke. He also nominated Francis Asbury to be ordained as superintendent, with Dr. Coke, of the Methodist societies in the United States. For their use he abridged the Prayer-Book, omitting those articles which had a Calvinistic tendency, and those expressions which might be construed as teaching baptismal regeneration. He also substituted in the ritual the word "superintendent" for "bishop," and "elder" for "priest." Of this book he printed an edition and sent it with the general minutes, which embraced his ministerial directions for the guidance and government of the infant church. The ministers in America joyfully received Dr. Coke; organized in the closing days of 1784 the "Methodist Episcopal Church," adopting the "Prayer-Book" and "Ritual" sent by Mr. Wesley, and electing Dr. Coke and Francis Asbury as their superintendents, or bishops; and Mr. Asbury was ordained as deacon, elder, and superintendent.

Thus arose the Methodist Episcopal Church in America, the only form of Methodism which, in its economy, bears the impress of Mr. Wesley's mind; for, as he said in his letter of address to them, that, being independent of the English government, "they are now at full liberty simply to follow the Scriptures and the primitive church." The organization of Wesleyan Methodism in England was trammeled by the existence of the national church, which, under the law of the land, had peculiar privileges.

Having thus secured the interests of church property in England, and the establishment of an independent church in America, Mr. Wesley continued his labors, journeying and writing until, in his eighty-eighth year, in March, 1791, he gently and sweetly passed away. In his latter moments he loved to reiterate his simple reliance on the atonement of Christ, as a sinner saved by grace. He rejoiced in the work which had been accomplished, and one of his last exclamations was, "The best of all is, God is with us."

Thus rested from his labors one of the purest and most devoted of men who have graced our earth since the days of the apostles. He was a man who might have excelled in any department of literature or of active work. Though he had been reproached, derided, and abused by many of his contemporaries, yet before his death the great heart of the masses everywhere did him homage, and men in every circle of society were glad to meet him in the few moments to which he limited his social intercourse. He was the beloved and honored friend of Dr. Samuel Johnson, and his opinions and views were respected by the highest dignitaries in the British government. In the early agitations that preceded the Revolutionary conflict he abridged and printed an edition of Dr. Johnson's "Address to the Colonies," which took strong ground against the war and against independence; but when the conflict seemed inevitable he addressed, privately, a strong letter to the British Secretary, Lord North, protesting most earnestly against the course of the British government, and warning them of the consequences that would follow. This correspondence was not made public until after his death. His life, written by Southey, the poet laureate of England, was a favorite book with Mr. Coleridge, and on which he made free annotations. Mr. Southey considered him one of the greatest and purest of men. Macaulay said, "He was a man whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius was not inferior to that of Richelieu." Buckle styles him "the first of theological statesmen." Dr. Dobbin wrote, "A greater poet may rise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of ancient or modern fame, but a more distinguished revivalist of the churches than John Wesley, never." To-day, men of all denominations honor his memory as one of the moral heroes and leaders of our race. Recently a memorial tablet, through the munificence and energy of Dr. Jobson, has been placed in Westminster Abbey, by permission of Dean Stanley, recognizing him as one of England's noblest sons.

On all great moral questions he was almost a century in advance of his age. Unaided and alone, he commenced the publication of tracts, and issued, in little sheets, "A Word to a Swearer," "A Word to a Drinker," and "A Word to a Sabbath-Breaker;" and so in reference to other forms of vice. He was a careful observer of the holy Sabbath; an enemy of every form of wickedness. He was among the first in England to raise his voice against the enormities of "slave-trading" and of "slavery." He cheered Wilberforce in the commencement of his great work of reform. He instituted the first "Sailor's Friends' Society," the first religious publishing-house established by any Christian denomination, and the first purely religious magazine. No sooner had Robert Raikes tried the experiment of establishing Sunday-schools by hiring teachers, than Mr. Wesley took up the idea, recommended it to all his societies, and was the first to urge the establishment of schools by the free instruction of the pious and benevolent. He was the friend of the toiling masses; he sympathized with the poor and suffering of every class; in the midst of a busy life he found time to visit jails, to comfort and help the prisoners; to relieve and release, as far as he was able by his own means, and by solicitations from friends, worthy persons who were thrown into confinement for debt; and not unfrequently did he accompany the poor condemned culprit to the gallows to offer him, in his last moments, the consolations of the gospel. He visited the collieries of Great Britain to carry glad tidings and salvation to the poor colliers, for whom no man seemed to care; and writers have told us how almost ludicrous were the scenes sometimes, when, surrounded by the colliers, covered with the soot and dirt connected with their occupation, they stood with open mouths, gazing intently upon him, while tears of contrition or of joy rolled down their cheeks, washing furrows, which made the blackness more discernible. He hired school-teachers for the children of the poor, and urged his benevolent friends who had means to manifest a personal interest in their behalf. He organized associations to help the suffering, and to aid them in business; and he urged the working masses to lives of strict economy and frugality. With every facility for accumulating means by his publications, he devoted every penny to benevolence. At his death his only possessions were his library and his publications, and which, save a few small legacies to friends, he left to Kingswood School or to the Conference.

The following sketch of his personal appearance was given by John Jackson, Esq., R.A., an eminent artist of London:

"The figure of Mr. Wesley was remarkable. His stature was low, his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance and continual exercise. Notwithstanding his small size, his step was firm and his appearance, till within a few years of his death, vigorous and muscular. His face for an old man was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance, and many who had been greatly prejudiced against him have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity. His aspect, particularly on profile, had a strong character of acuteness and penetration. In dress, he was the pattern of neatness and simplicity. A narrow, plaited stock, a coat with a small, upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolic, while an air of neatness and cleanliness was diffused over his whole person."

A statue of Mr. Wesley was modeled in clay by Mr. Samuel Manning, and exhibited by him at the Royal Academy Exhibition of 1828. A commission to execute the work in marble was given the artist by Mr. Butterworth, M.P.; price, $5000. Mr. Butterworth's death, and then the sculptor's, suspended the work for many years. Finally, the statue was finished by the artist's grandson, Mr. Samuel Manning. A site for it was requested in Westminster Abbey, but was refused by the then Dean, the Rev. Dr. Ireland, on account of what he called the factious character of Mr. Wesley. The statue is of exquisitely pure marble, and is placed upon a pedestal of Peterhead granite. It stands in the entrance hall of Richmond College, London,—the *alma mater* of many choice spirits. The attitude is graceful, and the drapery tastefully arranged. Great pains were taken to secure a good likeness. Of the model Dr. Adam Clarke said, "The noble appearance of Mr. Wesley's face I see in the clay of Mr. Manning's statue. I see also in his work the whole length with its exact proportion and drapery, his commanding attitude, his attractive expression,—in a word, his mind and his manner, as his friends now remaining long beheld and rejoiced in him, and as those who have only seen him in his works may not be a little glad to know on the faith of those who have seen him and could judge. This statue is a perfect likeness of John Wesley, and was declared to be so by Mr. Wesley himself, in the original bust from which this was correctly taken."

Wesley, Samuel, the father of John Wesley, the founder of Methodism, was the second son of John Wesley, of Whitchurch, and was born at Winterborn Whitchurch, according to Dr. Adam Clarke, in 1666. He was sent, first, to the free school at Dorchester, then to the dissenting academies of Mr. Veal, at Stepney, and of Mr. Charles Morton, at Newington Green, at the latter of which schools Daniel Defoe was also educated. He was carefully trained in Non-conformist principles, with the design of making him a Non-conformist minister, but when about sixteen years of age he resolved to renounce the Dissenters and join the Established Church. He entered as a servitor in Exeter College, Oxford, in 1683, and remained there till 1688, supporting himself by writing for the press and assisting his fellow-students in their studies and exercises, so that he left the university with much more money in his possession then he had when he entered it. He was ordained a deacon in 1688, and appointed to a curacy of £28 per annum, which he held for one year, then served as chaplain on the fleet for a year, after which he held another curacy for two years, in which he doubled his income by his industry and writings. While in this curacy he was married to Susannah Annesley, so well known as Susannah Wesley. About a year after his marriage, he was appointed to the living of South Ormsby, in the county of Lincoln, which brought him an income of £50 a year. He was also appointed chaplain to the Marquis of Normanby, but having given offense by his protests against the scandalous course of life of his patron, he was obliged to resign the living in 1696 or 1697. In 1693 he published his poetical "Life of Christ," and dedicated it to Queen Anne, in return for which her Majesty conferred upon him the living of Epworth, in Lincolnshire, with which his name is most closely associated. Here he remained thirty-nine years, till

SAMUEL WESLEY.

his death, performing faithfully the duties of a parish minister of the Church of England, writing and publishing. Mr. Wesley was a Tory in politics, and a stanch High-Churchman. His antagonism to the Dissenters was stronger from his having been one of their number. The Marquis of Normanby recommended him for an Irish bishopric, but the appointment was not made on account of political opposition. The publication in 1703, without his knowledge, of a letter written by him concerning the education of Dissenters in their private academies, occasioned an unpleasant controversy. His active participation in a contested election in his county, in 1705, provoked his enemies to have him arrested for a small debt, and he was imprisoned for about three months. During all of his troubles he found a valued friend in Archbishop Sharp, of York. He was interested, in 1698 and 1699, in a Society for the Reformation of Manners, which resembled in many respects the societies formed by his sons at Oxford, and published a letter in defense of such societies. He expressed the warmest sympathy with the efforts of John and Charles Wesley at Oxford, and wrote, in 1730, that if his son John was the father of a Holy Club, he must be the grandfather of it, and that he would rather any of his sons had such distinction than to be himself styled his Holiness. He was a prolific writer, having relied upon his pen as a source of income from the time he entered college. His first volume of poems, a volume of trifles and conceits, called "Maggots," was published when he was nineteen years of age. Among his other principal works, besides the "Life of Christ," already mentioned, were "Dissertations on the Book of Job," in Latin, "The History of the Old and New Testament," in verse, with illustrations, "Eupolis' Hymn to the Creator," and the poem of "Marlborough, or the Fate of Europe." He was intimately connected with the *Athenian Gazette*, published by John Dunton, and was its principal contributor. His best-known hymns are, "Behold the Saviour of Mankind" and "O, Thou who when I did Complain." He died at Epworth, April 22, 1735.

Wesley, Samuel, Jr., eldest son of the Rev. Samuel and Susannah Wesley, and brother of John and Charles Wesley, was born in London, Feb. 10, 1690, and died at Tiverton, Nov. 6, 1739. He was sent to Westminster School in 1704, and was admitted a king's scholar in 1707. Having acquired the reputation of being a good and accurate scholar, he was taken by Bishop Sprat, of Rochester, to read to him evenings at his seat at Bromley, in Kent, but was very much dissatisfied with this occupation. In 1711 he was elected to Christ Church, Oxford. After receiving his degree, he returned to the Westminster School as usher, and soon afterwards entered into holy orders, by the advice of his friend Bishop Atterbury. In 1732 he accepted an invitation, unsolicited, to the head-mastership of the free school at Tiverton, in Devonshire, where he remained till his death. He was a zealous High-Churchman, and although he approved the earlier efforts of his brothers at Oxford to lead a holier life, was led to discountenance their later movements and the doctrines which they preached. He was a fine scholar, and shared the poetic gifts of his brothers. The first edition of his poems was published in 1736; a second edition, with additions, was published in 1743; and an edition of his works, with his life, by William Nichols, was published in 1862. A few of his hymns have been embodied in the Methodist collections.

Wesley, Mrs. Susannah, the mother of John Wesley, was the youngest and favorite daughter of Dr. Samuel Annesley, an eminent Non-conformist minister. She was born in London in 1669, and is said to have been one of twenty-four or twenty-five children. Her education was thorough. Her writings compare favorably in clearness and strength with the most classic English of her times. Her active and penetrative mind led her into theological controversy and speculation that well-nigh made shipwreck of her faith; but we learn of her at nineteen as steadfast to the faith of her childhood. An early portrait shows her to have been possessed of refined and even classical features, and graceful and intelligent countenance. She married Rev. Samuel Wesley, and seven of their children were born before he had secured a living worth above £50 sterling a year. The husband and father added to their income by his pen, and published during this time his "Life of Christ" and other valuable works. On removal to Epworth, where the rest of his life passed, the living was quadrupled and the rectory was far more comfortable. Here children came to them until the family numbered eighteen or nineteen, of whom ten survived the period of infancy. John Wesley speaks admiringly of her as writing or holding conversations with thirteen children about her. To the education of the ten who survived, Mrs. Wesley devoted herself with a care and solicitude only realized in the result upon their character and influence. Nearly all the management of this large household must have devolved upon the mother. Their poverty precluded the indulgence of many servants, yet no detail that affected the health or moral or intellectual training of her children was neglected. This was essentially, for many years, a home-training. She even prepared treatises herself for their use as text-books, making a complete manual of doctrine, which showed extensive reading and comprehensive acquaintance with the whole circle of religious truth. She felt it "no small honor" that she was intrusted with the care of so many souls. Nothing can be more remarkable than her efforts when we consider that they were made in the midst of extreme and harassing cares, of poverty, and debt, and sometimes imminent dread of prison for her husband. Twice disastrous fires desolated the parsonage at Epworth, at the last of which John, then a boy of six years, was saved as almost by miracle from the flames. She says, "Though I could not say I have wanted bread, yet I had so much care to get it, and to pay for it after, as to make it the next degree of wretchedness to having none at all."

Her husband was often absent from home months at a time, attending convocations in London. Mrs. Wesley felt bound to keep up family devotions, and on Sunday evenings read prayers and a sermon, and talked to her children on religious subjects. On one occasion when neighbors happened in, she continued her usual course. They were so greatly pleased that others asked permission to come, which was granted.

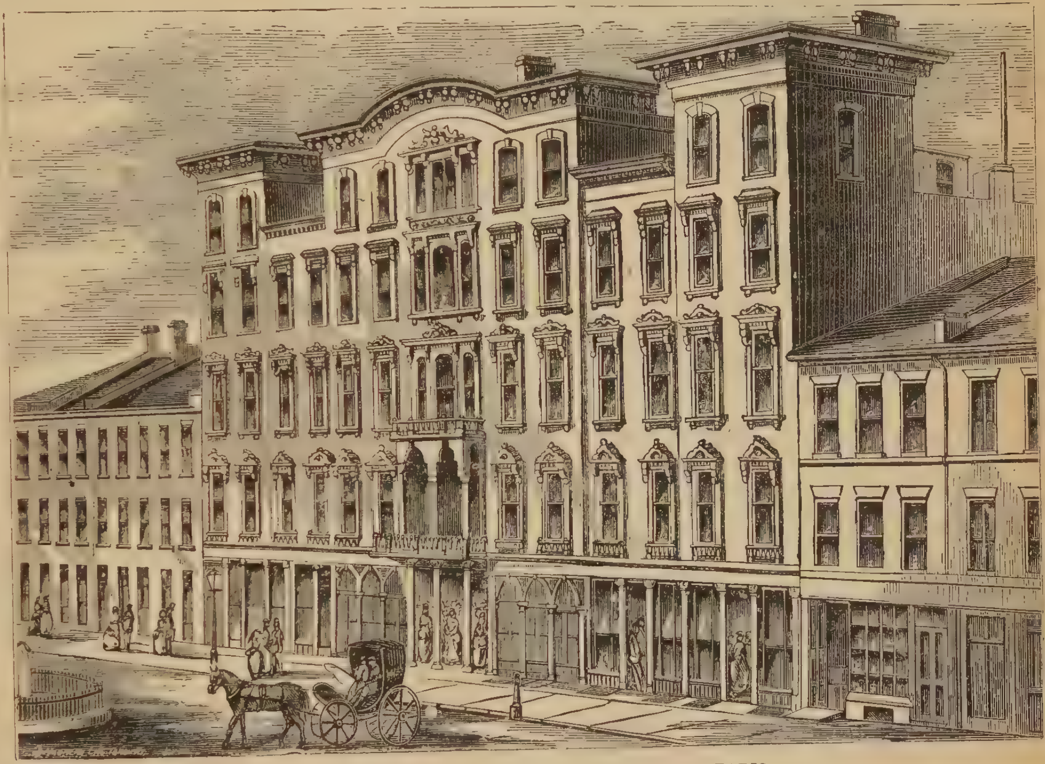
Finding, about this time, in her husband's study an account of the experience and labors of Danish missionaries, she was greatly excited by its perusal with a desire to be useful to her neighbors. She therefore improved her opportunity to exhort them with much earnestness and affection. Her husband soon heard of these Sunday-night labors, and felt called upon to protest against them on three grounds,—first, "it looked particular;" second, "she was a woman;" and, third, "his public station made it necessary for her to be careful to do nothing to deserve censure." To the first objection she replied that everything "looked particular that was religious, yet to be performed out of the pulpit." To the second she replied that, "though a woman, yet in his absence the spiritual interests of the family were intrusted to her care." His objections were overcome by these explanations, but the curate of the parish wrote Mr. Wesley that his wife had turned the parsonage into a conventicle, and that the church was in danger of scandal from such irregular proceedings. He was again alarmed, and ordered her to desist. She then at length laid before him the good done, and wrote him she should obey his positive commands, but he must then take upon himself the responsibility of the people's souls. After further consideration she was allowed to proceed with her efforts with the full sanction and sympathy of her husband, who recognized in her a co-laborer in the gospel.

Adam Clarke, in his memoir of the Wesley family, gives copious extracts from her writings, and speaks admiringly of her strong and vigorous mind and undaunted courage. She feared no difficulty. She was an able defender of the Bible and expounder of its truths. She was considered graceful and beautiful in person, and notwithstanding her attitude with reference to preaching, had great respect for authority, and was a most obedient wife. In the management of her household she is said to have been almost a perfect Christian,—modest, humble, pious, a tender mother, a wise and valuable friend. Several of her children were eminent, and John, who excelled all the others, owed much of his excellence to his mother's training.

Clarke says, "I have known many pious females, have read the lives of others, and composed memoirs of a few, but I have never seen, heard, or read of her equal. If the epithet were not so unusual, I should call her a very able divine." Her history is to a great extent the history of the origin of Methodism, and the mother of the Wesleys is called by various authors the mother of Methodism. At the death of her husband, which occurred in 1735, after a life of thirty-nine years at Epworth, she was left entirely dependent upon her children and obliged to leave the old rectory. In the neighboring town of Gainsborough her eldest daughter opened a little school, thus making a home for her mother. Four daughters were by this time married, but of her three sons, Charles could do nothing, John had only his income as a tutor, and she soon went to her eldest son, Samuel, where she passed nearly a year. From this home she passed to that of Mr. Hall, husband of her daughter Martha. Here she lingered for nearly two years, returning in 1739 to London, the place she had left nearly fifty years before. Here the death of her first-born son came upon her, and soon after, the death of her youngest daughter seemed to fill her cup of sorrow to the brim. Twelve of her children were now gone. Her health began to show indications of failure, but she lived fourteen months after this last bereavement, when her son John was summoned from Bristol to her dying bed. Her son and all the surviving daughters were with her, and she said, "Children, as soon as I am released, sing a psalm of praise to God." This they did, on the afternoon of July 23, 1742, and she passed away. A week later she was buried in Bunhill Fields' burial-ground. The funeral service was conducted by her son John, who stood by his mother's open grave and preached a sermon from, "And I saw the dead, small and great, stand before God; and the books were opened: and the dead were judged out of those things that were written in the books, according to their works."

Wesleyan College, Central German, Warrenton, Mo.—The first movements towards establishing in the Methodist Episcopal Church a German school for the higher education were made at the session of the Illinois Conference at Winchester, in 1852. The presiding elder of the Quincy German district made arrangements with citizens of Quincy to start a school with which a German department should be connected. The arrangement failed to meet the expectations that were entertained of it, since the German department could not sustain a vigorous existence by the side of the English. In March, 1874, the Germans resolved to remove their department from Quincy and re-establish it as a separate school. The result of this resolution was the opening of a college and of an orphan asylum, at Warrenton, Mo. Nine hundred and forty-five acres of land were bought, of which 305 acres were sold for a sum sufficient to repay the original purchase price. The school was opened in October, 1864, with Prof. H. Koch, of the Southwest German Conference, as president. Dr. Koch has continued at the head of the institution till the present time (1877), and has been assisted in instruction by four or five teachers. As many as 230 students have been registered in the catalogue of a single year. The present number of students is 290. The property is valued at $32,000, and the library contains 2000 volumes. The English branches receive liberal attention, and many Anglo-American youth attend the school. A gift of $10,000 was offered some time ago by Mr. Kessler on the condition that the Conference should add $15,000 towards the endowment of the institution. This condition has been met, so that the endowment fund is now $25,000.

Wesleyan Female College, Hamilton, Ontario, Canada.—This institution is owned by a company of stockholders, but is under the patronage and control of the General Conference of the Methodist Church of Canada. The Conference appoints one of its ministers as governor on the nomination of the board of directors. There must be a majority of Methodists on the board, five of whom must be clerical visitors appointed by the General Conference. It is located at Hamilton, and has a situation remarkable for healthfulness and beauty. The building will accommodate about 250 boarders. The rooms are lofty, have glass ventilators, and are connected with spacious halls. Each room is handsomely furnished. There is a drawing-room, 25 by 60 feet, which looks out upon a beautiful fountain. The dining-hall, 36 by 70 feet, is airy, and the room is frescoed with emblematic designs. It has also a cabinet of natural history, and sufficient apparatus, instruments, and library. It is under the governorship of Rev. Samuel Dwight Rice, D.D., and the faculty of instruction embraces the college department, academic department, preparatory department, modern languages, fine arts, and music. The institution has been prosperous, and has for years paid a dividend to the stockholders. The


WESLEYAN FEMALE COLLEGE, HAMILTON, ONTARIO.

students in attendance during the last year (1876) numbered 230.

Wesleyan Female College, Macon, Ga., was chartered by the legislature of Georgia in 1836. Its charter name was Georgia Female College, which was changed, in the year 1845, to its present more Methodistic name. It is believed to be the oldest institution in the United States, perhaps in the world, established upon the plan of a regular college, with authority to confer degrees upon women. Its alumni number about 800, and are found in every Southern State. The buildings are large and commodious. The main building is 160 feet long and 80 feet deep; the centre building is four stories high; the wings three stories. It contains 50 rooms, the most of which are 18 by 20 feet, airy and well ventilated. This affords ample space for the accommodation of all the teachers and 120 boarding pupils. The chapel and recitation-rooms are in a separate building, erected and dedicated in 1860, furnishing ample accommodations for the large audiences of commencement week. The recitation-rooms are furnished with maps, charts, apparatus, minerals, etc., and every facility is provided for successful study and instruction. The library is well supplied with choice reading matter. The grounds are extensive and well shaded, and are undergoing constant improvement, inviting to frequent out-door walks and voluntary recreation. Enjoying the advantages of a city location, it has at the same time all the quiet of a rural retreat. It is the property, and under the control, of the Georgia Conferences of the M. E. Church South. It educates the daughters of all clergymen free of charge for tuition. It has no endowment. The property is valued at $100,000. Its presidents have been Geo. F. Pierce, D.D. (now bishop), W. H. Ellison, D.D. E. H. Myers, D.D. (deceased), J. M. Bonnell, D.D., (deceased), O. L. Smith, D.D. (deceased), and W. C. Bass, D.D., the present incumbent. Its average patronage has been about 150 pupils annually. Number now in attendance, 190.

WESLEYAN FEMALE COLLEGE, MACON, GA.

Wesleyan Female College, Murfreesborough, N. C., is under the patronage of the Virginia Conference of the Methodist Episcopal Church South, and is the largest boarding-school for young ladies within its limits. It was opened in 1855, and the first class was graduated in 1857. Instruction is conducted upon a system of "schools," each of which is devoted to some special branch, and of which there are ten in the regular college course. The schools of English, Latin, and mathematics have each four classes; the several schools of the modern languages, Greek, and the natural sciences, have three classes each, and mental and moral philosophy has two classes. Three grades of diplomas are given, besides which certificates of proficiency are awarded for the satisfactory completion of the studies of any one of the ten schools, and cards of distinction are given to other deserving pupils. The presidents of the institution have been Joseph H. Davis, D. P. Wills, C. B. Riddick, J. D. Coulling, Paul Whitehead, and the present president, W. G. Starr. The total number of matriculants in the institution since its foundation exceeds 2000, and the total number of graduates is 130. Present attendance, 192.

Wesleyan Institute, at Dundas, is located in a beautiful village about five miles from Hamilton, and has a campus of ten and one-half acres beautifully undulating, and handsomely covered with trees and shrubbery. The building is of white brick, three stories high, and of fine appearance. The students' rooms are commodious, well ventilated, and comfortably furnished. It was incorporated in 1873, and commenced operations in January, 1874. It is a proprietary institution, held by stockholders, and managed by a board of twenty-one directors, seven of whom are to be ministers appointed by the General Conference of the Methodist Church of Canada; of the remaining fourteen directors, eleven are to be members of that church. The directory nominates the governor, who is to be a member of the Methodist Church. It also appoints professors, teachers, etc., and has the general control of financial matters. One-half of the lay directors retire annually, but are eligible for re-election by the stockholders at the annual meeting. Constant moral supervision is exercised, but the students are permitted to attend such churches as their parents or guardians prefer. It is designed exclusively for boys and young men. The property cost about $52,000. Its governor is Rev. James W. Gray. Charles Clarkson, B.A., is principal, and is assisted by able teachers.

Wesleyan Methodist Connection.—The Wesleyan Methodist Connection was developed out of the Conferences which were held between Mr. Wesley and his ministers for consultation upon the progress of their work, and the best means of maintaining and extending it. The first of these Conferences was held in 1744, upon the invitation of Mr. Wesley to several clergymen and to his lay assistants, to meet him in London, and to give him "their advice respecting the best method of carrying on the work of God." It met at the Foundry, London, on the 25th of June, 1744, and was attended by John Wesley, Charles Wesley, John Hodges, rector of Wenvo; Henry Piers, vicar of Bexley; Samuel Taylor, vicar of Quinton; and John Meriton, of the Isle of Man; all regular clergymen of the Established Church, with Thomas Maxfield, Thomas Richards, John Bennett, and John Downes, among the lay preachers. The business of the Conference consisted in the adoption of regulations for its own government, and the discussion of questions, doctrine, discipline, methods of preaching, and practice, and of the relations of the Methodist societies to the Church of England. Mr. Wesley and his associates began already to be concerned as to the means by which the societies which he had formed should be kept together after his death; and at the Conference of 1749, Mr. Wesley was asked, "If God should call you away, what would be the most likely means of preventing the people from being scattered?" He replied at the time, "Let all the assistants for the time being immediately go up to London, and consult what steps are fittest to be taken, and God will make the way plain before them." In 1769 he laid before the Conference the outline of a scheme which he had prepared in reference to this subject. In 1784 a deed was enrolled in chancery, called the "Deed Poll," or "Deed of Declaration," the validity of which has been confirmed by the highest judicial authorities, under severe tests, and against strong attempts to set it aside. It gave a legal definition to the term Conference, which had before been used informally, and secured for the body a corporate standing. Under this deed the chapels and property of the connection, which could previously be secured only during the lifetime of Mr. Wesley, were vested after his death in trustees, who should "from time to time, and at all times forever, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, . . . and no others," to have and enjoy the premises conveyed, for purposes of worship, in conformity to Mr. Wesley's doctrines. The "Deed" defined the Conference as consisting of "one hundred preachers," specifically named therein, and made exact provision for the appointment of their successors in perpetuity. Four members, who were not satisfied with the deed, withdrew from the Conference; but a formal document, approving the substance and design of the deed, was drawn up and signed by all the members of the Conference of 1785. In the same year Mr. Wesley wrote a letter, to be presented to the first Conference meeting after his death, explaining the most important points in connection with the Deed of Declaration. It was read in the Conference of 1791, and a resolution of adherence to the views expressed in it was unanimously adopted. At the time of Mr. Wesley's death, according to Dr. Stevens, in his "History of Methodism," the whole number of circuits in Great Britain and America was 233, with 540 traveling preachers, and 134,599 members. The first Conference after the death of Mr. Wesley was held in Manchester, in 1791, when Mr. William Thompson was elected president, and Dr. Coke secretary. The presiding officer has ever since been chosen each year from among his brethren of the Conference. Only a few of the presidents have, after the lapse of a legally defined number of years, filled the office a second and third time, and only two have been elected a fourth time. The subject of separation from the Church of England was occasionally brought up in the earlier Conferences, but was discouraged by Mr. Wesley, and not favorably considered by the Conference. In 1785, Mr. Wesley having found it necessary to consent to the organization of separate churches in America and Scotland, published a letter explaining that this act could have no bearing on the relation of the English societies to the church, because the relations of the Church of England in those countries were in no way similar to those which existed in England. He admitted the possibility of a separation after he was dead, but said in reference to it, "I dare not omit doing what good I can while I live, for fear of evils that may follow when I am dead." At the Conference of 1788, it was found that none of the members had a thought of leaving the church. The Conference in 1793 decided that the sacrament of the Lord's Supper should not be administered by the preachers in any part of the connection, except where the whole society was unanimous for it, and would not be contented without it; and that in those cases it should be administered as far as practicable in the evening only, and according to the form of the Church of England, "for they could not bear that the sacrament, which was instituted by our Lord as a bond of peace and union, should become a bone of contention." The same Conference expressed a wish still to be united to the church as a body at large. "Articles of Agreement for General Pacification" were adopted by the Conference of 1795, in which were embodied a set of regulations concerning the administration of the Lord's Supper and baptism. The separation from the Church of England thus took place by gradual steps, and was never formally declared.

The expulsion of Alexander Kilham, in 1796, for opposition to the Articles of Pacification, and for the publication of a pamphlet advocating the distribution of the power of government between the ministers and laity, led to the formation in the next year of the Methodist New Connection, and the withdrawal of about 5000 members from the parent body. A controversy arose in 1807 respecting camp-meetings, which had been introduced by Lorenzo Dow from the United States, and the Conference denounced them, and disclaimed all connection with them. Hugh Bourne, a layman, was expelled from the connection in 1808, and William Clows, a local preacher, in 1810, for holding camp-meetings, and, continuing to hold out-of-door meetings and forming classes, they established the Primitive Methodist Connection. A small secession of Band-room Methodists, who admitted persons not members of the society to their class-meetings, and who afterwards took the name of the United Free Gospel Churches, took place in 1806. A secession took place in 1828 on account of opposition to the introduction of organs into the chapels, which resulted in the organization of the Protestant Methodists. In 1835, Dr. Samuel Warren was excluded from the Conference for irregular proceedings and insubordination in connection with a controversy respecting theological seminaries, he opposing the introduction of such schools; and he proceeded with his adherents to organize the Wesleyan Methodist Association. In 1849 three members of the Conference were expelled, and three reproved, for the circulation of documents commonly known as "fly-sheets," criticising several of the ministers and the administration of the Conference, the result of which was the organization of the Reformed Methodists. The last three bodies have since been consolidated into the United Methodist Free Churches.

The Conference was moved in 1875 by the refusal of the ecclesiastical authorities in the diocese of Lincoln to permit a tombstone to be erected in one of the church-yards, in which the title "Rev." was applied to a Wesleyan minister. A committee was appointed to defend the rights of the connection. A suit was instituted in the courts, the result of which was that a decision was obtained sustaining the right of Wesleyan ministers to be called by the title "Rev.," and authorizing the erection of the stone.

The most important event in the recent history of the Conference is the modification of its constitution, which was completed in 1877, so as to admit the representatives of the laymen to a participation in certain parts of its proceedings. For several years there had been mixed committees of ministers and laymen meeting before the Conference, which had the deliberative power for adjusting the various funds under their direction, and the recommendation of measures concerning them to the Conference. Under the new arrangement the Conference, when composed of ministers only, will deal with ministerial and pastoral questions, and the Conference composed of ministers and laymen, meeting at the same general session, will have the management of general and financial matters.

The appointments of the Conference at the time of Mr. Wesley's death included stations in Great Britain, Ireland, the West Indies, "America," Nova Scotia, and Newfoundland. The names of other colonial and foreign stations appeared in succeeding years. The establishment of the mission to Ceylon in 1813 was the beginning of an extension of the missionary work, which has resulted in the formation of the Wesleyan Missionary Society, in 1816, and the spread of Wesleyan Methodism into Continental Europe, India, China, West and South Africa, the South Sea Islands, Australasia, and all of British America. The outlying and colonial stations have been formed, as soon as their development would justify the step, into affiliated Conferences. The first meeting of the Irish Conference was held in 1752. This Conference suffered the loss in 1816 of 10,000 of its members, who withdrew as Primitive Wesleyan Methodists, and continued to look to the English Established Church for their sacraments. Arrangements were perfected in 1877 for the reunion of the two bodies. The first session of the Canada Conference was held in 1834; the Conference of Eastern British America was constituted in 1855. These bodies, with the Conference of the Methodist New Connection in Canada, have now become the Methodist Church of Canada, with six Annual Conferences and a General Conference. The French Conference was organized at Nêmes in 1852, and has had a prosperous though not rapid growth. The Australian Conference held its first session at Sydney in 1855, and has since grown into the Australasian General Conference, with four Annual Conferences, one of which has the charge of the Polynesian missions.

The following is a general view of the membership of the British and affiliated Conferences for 1877. The Conferences in Canada are now excluded from the table, as they have a separate organization:

	Members.	On Trial.	Ministers.	On Trial.	Supernumeraries.
I. British Conference:					
Great Britain.........	382,289	28,063	1400	223	243
Ireland and Irish Missions..............	20,148	591	138	27	25
Foreign Missions....	81,658	1,075	279*	150*	11*
II. French Conference....	1,905	77	25†	5†	7†
III Australasian Conferences.................	52,692‡	8,186‡	311‡	53‡	27‡
Total..................	538,692	46,992	2153	458	313

Wesleyan Methodist Connection, of America, is the name of a branch of Methodism, which grew up during the early period of the anti-slavery struggle. It was begun, in 1839, by the formation of separate societies in Ohio and Michigan, and in the city of Utica, N. Y. In Michigan, at Thayer's Corners, Wayne Co., May 13, 1841, an organization was effected, taking the name "Wesleyan Methodists," a Discipline was published, an Annual Conference formed, and regular sessions were held for four years. The body had 23 stationed preachers and 1116 members in 1843. Among the ministers were W. W. Crane, formerly of the old Genesee Conference, W. M. Sullivan, of the old Michigan Conference, and Marcus Swift. The last two, with two laymen, represented the body at the organization of the Wesleyan Connection at the Utica Convention, held May 31, 1843. Similar church organizations were formed in New England during 1842 and the succeeding years. The first were at Providence, R. I., and at Boston, Mass. The greater strength of the Eastern membership at the time of the general organization gave Eastern men prominence, but the connection originated at the West.

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* Exclusive of missionaries in Ireland.

† French ministers employed in the Channel Islands district are not included in these returns.

‡ Statistics of 1876.

1. *Origin.*—The existence of slavery in the nation, the practice of slave-holding by some members and ministers in the southern portion of the church, and its toleration of such practice, were so adverse to the sentiments of many of the members that it only needed the organization of the American Anti-Slavery Society, in 1833, to arouse in the church a vigorous effort to promote the anti-slavery movement. Wise and good men differed on this question, and on the competency of the official bodies of the church to act upon it. The efforts of the anti-slavery Methodists to secure action in the Conferences led to controversies and measures of discipline, the ultimate result of which was the withdrawal of several ministers from the church. Among those who thus withdrew were Orange Scott, Jotham Horton, La Roy Sunderland, Luther Lee, Cyrus Prindle, Edward Smith, and others, who invited a preliminary meeting at Andover, Mass., in February, 1843, which provided for a convention of organization, to be held at Utica, N. Y., commencing May 31, 1843. This convention continued two weeks in session. It was composed of 30 traveling preachers, more than 20 of whom were from the Methodist Episcopal Church, and included besides a few from the Methodist Protestants, and the Reformed Methodists, a body which has ceased to exist. About 40 local preachers and 80 laymen were also present. The roll contained in all 150 names of delegates, who represented, for the most part, small churches, whose aggregate membership, as reported, was 6000 communicants. Orange Scott was president of the convention.

2. *Government.*—The Quadrennial General Conference elects its own president. It is composed of one minister, traveling or local, and one layman for every 500 members within the limits of each Annual Conference. These delegates are chosen by the Annual Conference, the local ministers being present, one for each charge. The Annual Conference is composed of all ordained traveling ministers, and an equal number of laymen. The lay delegates are chosen by vote of the members of each charge. A committee on pastoral relations is chosen at the Annual Conference by ballot, and consists of three ministers and three laymen. The president of the Annual Conference, who is elected annually, is chairman of this committee, whose disciplinary duty is: "To station the preachers, confirming, as far as practicable, all arrangements made between preachers and people, provided no appointment be made contrary to the expressed wishes of the preacher or of the representative of the charge." The Conference has power to adopt the report of the committee or amend it. The local churches are essentially congregational in their policy.

3. *Conditions of Membership.*—These include the Methodist General Rules, with two of them amended, so as to forbid, the one, "the manufacturing, buying, selling, or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes, or in any way intentionally and knowingly aiding others so to do;" and the other, "slave-holding, buying or selling slaves, or claiming that it is right so to do." The rules also declare that, "All men are bound so to order all their individual and social and political acts as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each, in the possession and exercise of such rights. They, moreover, declare that, "as in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to join secret oath-bound societies, or hold fellowship with them, we will on no account tolerate our ministers and members in holding such connection."

4. *Doctrines.*—The Articles of Religion of the Methodist Episcopal Church are adopted, except those entitled "Of Works of Supererogation," "Of the Church," "Of Purgatory," "Of Speaking in an Unknown Tongue," "Of Both Kinds," "Of the Marriage of Ministers," "Of the Rulers of the United States of America," "Of Christian Men's Goods," "Of a Christian Man's Oath," the XI., XIII., XIV., XV., XIX., XXI., XXIII., XXIV., XXV., respectively. To those articles are added others, entitled "Of Relative Duties," "Of Sanctification," "Of the Resurrection of the Dead," "Of the General Judgment." None of the articles omitted are disbelieved, but they are deemed un-

necessary. In doctrine, touching dogmatic theology and religious experience, the Wesleyans are purely Arminian.

5. *History.*—From the year of organization, 1843, to the fall of 1844, the membership increased from 6000 to 15,000. The first General Conference was held at Cleveland, O., Oct. 3, 1844. Orange Scott was chosen president, but declined to serve, and Luther Lee was elected. Robert McMurdy was made secretary, and L. C. Matlack official reporter. The whole number of delegates was fifty-six, half of them laymen. Orange Scott was chosen book agent, and Luther Lee editor. *The True Wesleyan*, hitherto a personal enterprise, became the weekly organ of the connection, and is continued at the present time, under the name of *The American Wesleyan.* In 1848 the second General Conference met in New York City, in King Street chapel. Daniel Worth, of Indiana, presided. L. C. Matlack was secretary. Orange Scott had died the previous year. Cyrus Prindle was now agent of the Book Concern, but declined re-election. L. C. Matlack was elected agent, and Luther Lee was re-elected editor. The Book Concern then reported $21,700.33 of assets, $14,898.73 of liabilities, and a net value of $5000 in cash. The subsequent officers of the General Conference were, in 1852, C. Prindle, president; John McEldowney, secretary; L. C. Matlack, agent and editor. In 1856, Luther Lee, president; John McEldowney, secretary; C. Prindle, editor; H. B. Knight, agent. In 1860, L. C. Matlack, president; W. W. Lyle, secretary; C. Prindle, editor and agent. In 1854, C. Prindle, book agent; Adam Crooks, editor. In 1868, A. Crooks, editor and agent. In 1871, A. Crooks, agent and editor, with L. N. Stratton assistant editor. In 1874, and until this date (1877), L. N. Stratton, editor; D. S. Kinney, agent. The last General Conference of this connection was held Oct. 20, 1875, in Sycamore, Ill. Sixteen Annual Conferences were represented by sixty-three delegates; half of these were laymen. One lady, Mrs. H. Bessie, represented the laity of Kansas Conference. Her husband, H. T. Bessie, was the ministerial delegate from that body, and secretary of the General Conference. The Rev. N. Stardner presided. Mr. Richard Green and the Rev. G. Richey were vice-presidents. The statistical tables represented 458 churches, 185 houses of worship, valued at $302,309, also 61 parsonages, valued at $32,685, and 15,807 members. The number of members is now estimated at 18,000, with 11,291 scholars in Sunday-school. The number of traveling preachers was not reported.

The book agent's report gave the total assets of the Concern as $27,383, and the liabilities at $9500. The periodicals are, *The American Wesleyan*, issuing 3500 copies weekly, and *The Children's Banner*, a monthly, with 12,000 copies issued. Since that report a new publishing-house has been erected, 118 feet front by 80 feet deep on one side, four stories high. The sum of $17,000 has been expended on it. The cost will be $30,000. Two-thirds of this sum are provided. The completion of the building is to be without debt.

6. *Institutions.*—Commencing with the year of their organization, the Wesleyans established the Dracut Seminary, near Lowell, Mass. L. C. Matlack, as agent, secured several thousand dollars in donations. The seminary was continued for only two years, and closed while the assets were sufficient to pay all liabilities. A second institution was established at Leoni, Mich., soon after the Dracut Seminary closed, and was continued in successful operation for many years, until, under the presidency of Rev. John McEldowney, it was removed to Adrian, Mich. At a later period a college was established at Wheaton, Ill., of which L. C. Matlack was president from 1856 to 1860. The Congregationalists were afterwards invited to a joint control of this institution, and Dr. Jonathan Blanchard was chosen president. He is at this time (1877) in charge of it, and a majority of the trustees are Congregationalists. Adrian College was supported jointly by the Wesleyans and Methodist Protestants, until, becoming embarrassed by accumulating debts, and conflicting views regarding a proposed union of all non-Episcopal Methodists, the Wesleyan interest in and control of Adrian College was withdrawn, although thousands of dollars of their capital remained in it. Recently a seminary has been opened at Wasioga, Minn., of which Prof. E. G. Paine is principal, and Miss M. J. Stephenson is preceptress. It includes an academic and college preparatory course of study.

The numerical strength of the connection was as great in 1844, only eighteen months after its organization, as in 1875. Two causes may be assigned for this: first, the rule against secret oath-bound societies, which excludes it from access to large masses of the people; and, second, the return of a large number of Wesleyans,—nearly a hundred ministers and thousands of communicants,—after slavery was destroyed, to the Methodist Episcopal Church.

Wesleyan Missionary Society.—The subject of providing for mission stations outside of Great Britain was first considered in the Conference of 1769, when the question was asked, "We have a pressing call from our brethren in New York to come over and help them. Who is willing to go?" Richard Boardman and Joseph Pilmoor answered, and were sent, and "America" appeared for the first time in the list of appointments. In 1785, the United States having become independent, Dr. Coke and Francis Asbury were appointed by Mr.

Wesley superintendents over the brethren in North America. The planting of missions in the West Indies, Nova Scotia, and Newfoundland followed, the funds for the support of the work being supplied chiefly through the efforts and the private munificence of Dr. Coke. The Irish mission was established at the beginning of the present century, with Charles Graham and Gideon Ouseley as missionaries.

The first missionary committee was appointed in 1804, and comprised all the ministers stationed in London. Dr. Coke, general superintendent of missions, was its president, Mr. Entwistle, secretary, and Mr. Lomas, treasurer; a rule was then made that a collection for foreign missions should be made in all the congregations in every circuit in Great Britain. No alteration beyond the gradual development of existing missions took place until 1813, when Dr. Coke, who had crossed the Atlantic eighteen times, was anxious to commence a mission in the East, and having contributed and collected money towards the accomplishment of his object, prevailed on the Conference to designate six brethren to accompany him to Ceylon. In the same year Samuel Leigh was appointed to New South Wales. In the year that Dr. Coke sailed Dr. Raffles went to Leeds to plead the cause of the London Missionary Society. After preaching, he sent collecting cards to some well-known Wesleyans in that town, urging them to make private collections for the missions. One of these came under the notice of the Rev. George Morley, then stationed in Leeds, who showed it to Rev. Jabez Bunting. The two conferred with the Revs. J. Pilter and Wm. Naylor; they perceived what a mighty agency was capable of being called into operation, and decided to call a public meeting in aid of the Wesleyan Missionary Society, just then being formed. The Rev. William Naylor preached the first sermon, and lived to preach a jubilee sermon in the same chapel. A public meeting was held, which lasted all day. Eighteen resolutions were moved, seconded, and supported, but no collection was made. This was the beginning of an organization which is as widely extended as Methodism itself. Every circuit, at home and abroad, has its festival at its annual meetings, and the result is seen in the vast sums which are collected and expended from year to year. In 1814 the friends of missions were saddened by receiving news of the unexpected death of Dr. Coke, in mid-ocean, but instead of being discouraged, the society prepared for greater efforts, and six additional brethren were appointed to "Ceylon and the East." In 1816 "France" appears for the first time; in the same year a commencement was made in Continental India, by the appointment of Mr. Harvard to Madras. In the following year mission work was opened by Barnabas Shaw among the Namaquas, a heathen tribe of South Africa. New Zealand, with the name of Samuel Leigh attached, and the Friendly Islands, with the name of Walter Lawry, appear for the first time in 1820. Three years later Spain comes on the list, and the next year Malta, whilst the development of the work in South Africa led to the formation of a new district on the eastern side of the continent, of which William Shaw was chairman. Sweden was added to the list of stations in 1826, and in the same year New Zealand and the Friendly Islands were constituted a separate district. Two years later Kaffraria comes into view, with a band of five enterprising missionaries, laboring among as many different tribes of Kaffres, to which, in the year following, the Bechuana country was added,—and various other stations in rapid succession. In 1835 was re-opened the mission at Cape Coast, Western Africa, which has since developed into large proportions. The Friendly Islands having been blessed in a most remarkable manner by the outpouring of the Holy Spirit, had now nearly 5000 members in society, at least 1000 of whom were teachers, leaders, or local preachers. Thence the work was carried to the Fiji Islands. In 1837 the Rev. William Shaw was appointed general superintendent of all the society's missions in South Africa. In the following year the Rev. Jonathan Crowther was appointed general superintendent of the missions in Continental India and the north of Ceylon. These appointments were followed, in 1839, by the designation of the Rev. John Waterhouse as general superintendent of the missions in Australasia and Polynesia. These servants of the society all had successful administrations, and gave their energies with unremitting diligence and distinguished ability to the work of evangelization, with which the history of the society is inseparably associated. Germany is named among the missions in 1831. The mission in Sweden was abandoned about 1842. A mission in the Ionian Islands was given up after a short effort. A mission was begun in China in 1851, which has had a gradual and separate growth; and a mission was begun in Italy in 1861, which has recently had a very prosperous development. Several of the more important colonial missions of the society received separate Conference organizations between 1847 and 1855, while they still remained affiliated with the parent Conference, and were partly dependent on the Missionary Society for support. Among the more recent undertakings of the society are the opening of mission stations at Oporto, in Portugal, and Brussels, in Belgium, the renewal of efforts in Spain, and the opening of new missions in New Britain, New Ireland, and the Duke of York Islands.

The celebration of the jubilee of the society was discussed in the missionary committee of review on the Wednesday preceding the Conference held in Sheffield, in 1863. A resolution was then passed setting forth that as the first missionary meeting was held in Leeds, in the month of October, 1813, it would now be a fitting occasion on which to celebrate the jubilee. The Conference heartily indorsed the proposal, and issued a circular setting forth the several objects to be benefited by the funds which were sure to be raised, and making an appeal to the body for their hearty co-operation that the event might be commemorated with becoming thank-offerings to the Lord. The principal meeting was held in Leeds, Oct. 6, 1863. The jubilee was celebrated throughout the connection with great enthusiasm, munificent liberality, and holy joy. The amount raised exceeded £180,000, and was appropriated as follows: Richmond Institution, £37,500; funds (to be invested) for training candidates, £20,000; Southern and Western Africa, £5000; France and Switzerland, £7000: West Indies, £30,000; Italy, £5000; India, £10,000; China, £5000; for supernumeraries' widows and orphans connected with foreign missions, £30,000; missionary balance, £6500; working capital, £34,000.

The condition of membership in the Wesleyan Missionary Society is the subscription of certain specified amounts to the auxiliary societies, or the branch associations in connection with the institution, or the regular collection of certain amounts for them. The annual public meetings of the society are held in London, on the first Monday in May, or on one of the last two days of April, if either of them falls on Monday. The affairs of the society in the intervals between the sessions of the Conference are managed by a committee appointed by the Conference, consisting of the president and secretary of the Conference for the time being, and of forty-eight other members (twenty-four ministers and twenty-four laymen), of whom one-third shall be selected from the country districts, and the others from at or near London. The general treasurers are entitled to sit and vote with the committee. Four ministers stationed in or near London are deputed to serve as secretaries to the society. Candidates for appointment as missionaries are recommended by the superintendent of the circuit in which they reside, approved by the quarterly meeting, examined and approved by the district meeting or by a committee of circuit superintendents, recommended to the general secretary of the society, and examined by a special committee appointed by the Conference, in reference to their missionary views and qualifications. Having passed all these tests, they are entered on the list of approved candidates, and are subject to the call of the general committee.

In 1814 the income of the Conference for missions was less than £7000; 70 missionaries were employed (56 on foreign stations), and the number of members under their care was 18,747. The total income of the society for the year ending April 30, 1877, was £146,234.12.1, and its expenditures were £164,285.16.4. The ladies' general committee for female education in foreign countries had raised and expended during the preceding year £2209.5.9, besides furnishing school materials, clothing, etc., to many parts of the mission field. The missions are classified into those under the immediate direction of the Conference and into affiliated Conferences, and the missions connected with them. Under the former head are embraced the European missions, including four English stations in France; Germany, Italy, and Spain and Portugal; missions in Asia, including Continental India, Ceylon, and China; the missions in Africa (Southern and Western Africa), the West India missions, and the missions in Ireland. These missions returned, in 1877, 318 principal stations, 389 ministers and assistant missionaries, and 81,658 full and accredited members. Under the second class are included the Conferences in France, Switzerland, and Corsica, and in Australasia and Polynesia, returning 299 principal stations, 464 ministers and assistant missionaries, and 59,628 full members.

The general summary of the total of the missionary returns of both classes is as follows: central or principal stations, called circuits, 617; chapels and other preaching-places, 6260; ministers and assistant missionaries, including supernumeraries, 853; other paid agents, as catechists, interpreters, day-school teachers, etc., 5870; unpaid agents, as Sunday-school teachers, etc., 24,612; full and accredited church members, 141,286; on trial for church membership, 19,707; scholars, deducting for those who attend both day- and Sunday-schools, 209,998; printing establishments, 5.

In consequence of the advance of civilization, and as the result of the influence of the missions, printing establishments have been formed in almost every colony, rendering it unnecessary to multiply those under the care and direction of the society. Upwards of twenty languages are used by the missionaries, and into several of them the translation of the Scriptures and of other useful and instructive books has been accomplished, or is in progress.

Wesleyan Reform Union is the name of a Methodist body in England which grew out of a secession from the Wesleyan Connection in 1849. The quiet of the Wesleyan Connection had been disturbed for several years, dating as far back as 1844, by the appearance of a number of publications, commonly called "fly-sheets," hostile in tone to the administration and discipline of the Conference, and adjudged slanderous of some of its members. The Conference of 1847 took notice of these publications, and passed a resolution condemning them and expressing confidence in the character of the members of the body who were attacked in them. The publication was, however, continued; articles of a similar character were contributed to the *Wesleyan Times*, a paper advocating the principles of other bodies of Methodists as opposed to those of the Wesleyan Connection, and a new paper, the *Wesley Banner*, was started by Samuel Dunn and William Griffith, Jr., to agitate for reform. A number of members of the Conference were tried and censured by the district meeting for complicity in these proceedings. Their cases were carried up to the Conference, which confirmed the finding of the district meeting. The inculpated ministers refusing to answer the questions asked them by the Conference, sentence was passed upon them according to the manner in which their refusal was made and the reasons they assigned for it; of censure and suspension upon Daniel Walton, John Burdsall, and John C. George, and of expulsion against James Everett, Samuel Dunn, and William Griffith, Jr. The action of the Conference created great excitement throughout the connection. The friends of the accused ministers asserted that they had been tried without having received any regular notice of the charges to be preferred against them, as required by the laws and usages of the church, and had been condemned without a proper trial or the presentation of sufficient evidence. About one hundred thousand members seceded from the connection. Many of them returned after a time to the parent body, on account of the want of ministers and suitable places of worship, while others formed a new connection, called the Reformed Methodists. The mass of the Reformed Methodists afterwards united with the Wesleyan Methodist Association and the Protestant Methodists into the United Methodist Free Churches. A part of them declined to enter this connection, and organized the Wesleyan Reform Union. The union is congregational in organization, and recognizes the equality of laymen and ministers to the fullest extent. It had, in 1870, 266 chapels and preaching-places, 603 preachers, with 96 on trial, and 8221 members, with 294 on trial. The statistics for 1877 are: ordained ministers, 18; preachers, 503; preachers on trial, 96; leaders, 443; members, 7246; members on trial, 409; Sunday-schools, 177, with 2946 teachers and 18,153 scholars; chapels and preaching-places, 222.

The growth of the union is retarded by the tendency of its churches to unite themselves with some of the Free Methodist bodies which have a firmer bond of connection, one or more churches being lost nearly every year in this manner.

Wesleyan Repository, was the title of a monthly periodical in octavo form, published by W. S. Stockton, from 1821 to 1824. It was commenced in Trenton, N. J., but was subsequently transferred to Philadelphia. Its object was to promote changes in the economy of the Methodist Episcopal Church, embracing lay representation and the abolition of the episcopacy and presiding eldership. In 1824 it was merged in *The Mutual Rights*, which was published in Baltimore, and it became the special organ of the Reformers.

Wesleyan University is located in Middletown, Conn. It is the oldest of the collegiate institutions under the care of the Methodist Episcopal Church. It had been preceded by Augusta College, Kentucky, and by Madison College, in Western Pennsylvania, but these institutions were subsequently merged in those of other localities. The older buildings occupied by the university were erected for a military academy in 1825, and were transferred to the university in 1830, at which time a preparatory school was opened. The university proper was chartered in 1831, and was opened in the fall of that year, under the presidency of the talented and eloquent Dr. Fisk. The property had been transferred on the condition that the church should furnish as an endowment $40,000. The New York and New England Conferences accepted the proposition, and the amount was soon raised. Dr. Fisk continued his presidency until his death in 1839. Dr. Olin, who at that time was traveling in Europe, was elected as his successor. But his health being feeble, he declined, and Dr. Bangs accepted the position. In 1842, Dr. Olin's health having improved, Dr. Bangs resigned the presidency in his favor. His pulpit power and intellectual ability enabled him greatly to extend the reputation of the institution. After his death, which occurred in 1851, Dr. Smith, who had been Professor of Mathematics, and had filled the office of vice-president, became president. He resigned in 1857, and was succeeded by Dr. Cummings. In 1875 he was succeeded by Dr. Foss, who being elected bishop in 1880 was succeeded by Dr. John W. Beech.

In addition to the original buildings a gymnasium was added in 1863. In 1868 the library building wes erected by the liberality of Isaac Rich, of Boston. In 1871 a memorial chapel was built to perpetuate the memory of the alumni and students who fell in the Civil War. In the same year the hall of Natural Sciences was added, a most graceful and noble building, the gift of Orange Judd, Esq., the well-known agricultural publisher. The library contains about 27,000 volumes, and a fund has been provided for its regular increase. The chemical department is well furnished with lecture-room and laboratories, and there is a fine museum of natural history and ethnology. The mineralogical department is especially rich. The alumni record, published in 1873, contains the names of 1028 alumni, of whom 868 were living. Since that time 110 have graduated. Among the graduates are many who have performed noble and faithful work. A large number have entered the ministry, and 120 have acted as presidents or professors of colleges and professional schools, while in different forms of teaching 566 have been employed. In the Federal army 133 served during the late war, and a memorial window in the chapel contains the names of 18 students who fell defending the honor of their country. The records of the Confederate army also show the names of 13 alumni who had been residents in the South. In 1872 young women were permitted to enter the university, and in 1876 four of these graduated with high honor. The institution has received some noble gifts towards the erection of buildings and its endowments, and its friends are now engaged in an effort to increase its funds. It has an able body of instructors, consisting of a president, nine professors, one instructor, one curator, two tutors, and two assistants. Its students have practiced gymnastics, and their conspicuous part in collegiate boat-races is well known.

WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.

West, Francis A., was the son of a Wesleyan minister, and was born in 1801. He entered the ministry in 1822. He was president of the Conference in 1857; became governor of New Kingswood School in 1860, and died in 1869, aged sixty-eight.

West, Hon. William R., is a resident of Anderson, Ind., and was born in 1824. He studied law, rapidly rose in his profession, and was elected judge of the eleventh common pleas district of Indiana. He has been a devoted Methodist since his boyhood. He was lay delegate from the North Indiana Conference to the General Conference of 1872.

West Chester, Pa. (pop. 5630), the capital of Chester County, is situated on the Philadelphia and West Chester Railway. The first sermon preached by a Methodist minister was in the court-house, in February, 1810, by the Rev. William Hunter, presiding elder of the Schuylkill district; and the first class was organized in 1815, at the house of Thomas Ogden, who was made the leader of it. The society was attached to Chester circuit, then traveled by Asa Smith. The first church edifice was erected in 1816, and stood on Gay Street, east of Darlington; the second, in 1840, on the northeast corner of Market and Darlington Streets; and in 1866 this church was repaired and remodeled. It is in the Philadelphia Conference. The statistics are: members, 335; Sunday-school scholars, 297; church property, $20,000.

Western Arkansas Conference, M. P. Church, "begins at Little Rock, running thence with the Cairo and Fulton Railroad to Wichita River; thence down said river to the mouth of Little Missouri River; thence in a direct line to the mouth of Sulphur Fork of Red River; thence up Sulphur Fork to the State line of Arkansas; thence north with said line to the northwest corner of Polk County; thence with the south boundary of the North Arkansas Conference to the city of Little Rock, the place of beginning," embracing chiefly the southwestern portion of the State. Owing to the remodeling of the Conference lines in 1877, there is no definite report of statistics.

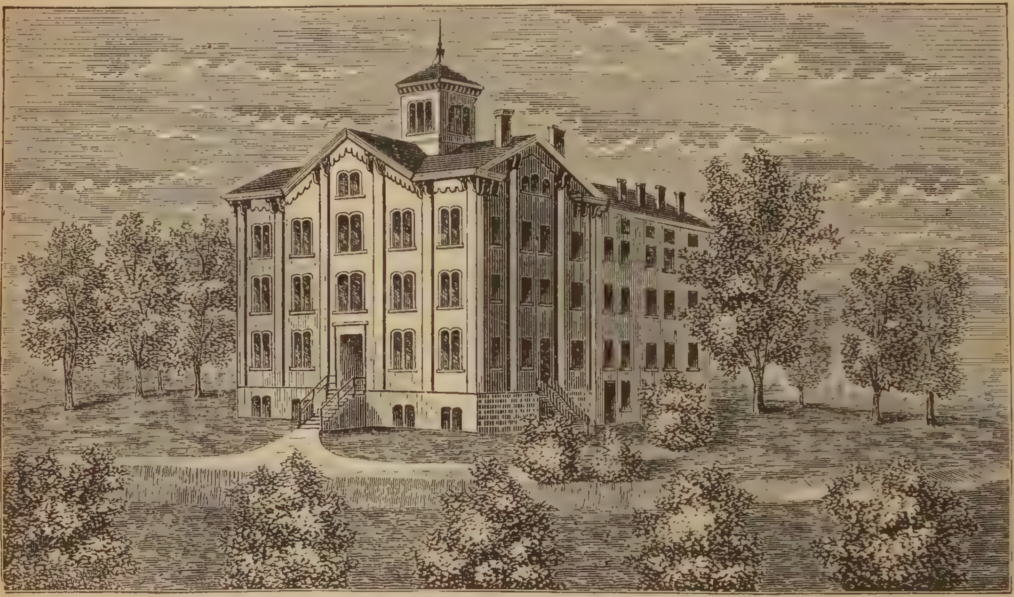
Western Christian Advocate.—As population increased in the West, the desire for a church periodical to be published by the Western Book Concern became so general that the General Conference of 1832 authorized its issue. Thomas A. Morris was appointed the first editor of the new paper. He being elected bishop, Charles Elliott, who had been editor of the *Pittsburgh Conference Journal*, was elected editor, and W. R. Phillips his assistant. In 1840, Dr. Elliott was continued, with L. L. Hamline as his assistant, but with the understanding that *The Ladies' Repository* should be established, and that Dr. Hamline should be its editor. Dr. Elliott was succeeded in 1848 by Matthew Simpson, who was chosen bishop in 1852, when Dr. Elliott was again elected to the editorship of the paper. The succeeding editors have been: Calvin Kingsley, 1856 to 1864, when he was elected bishop; John M. Reid, 1864 to 1868; Stephen M. Merrill, 1868 to 1872, when he was elected bishop; Francis S. Hoyt, 1872, re-elected in 1876. The circulation of the *Advocate* is about 20,000 copies.

Western Christian Monitor, a monthly paper of forty-eight pages octavo, was published in 1816 in Chillicothe, O. Its editor was the Rev. William Beauchamp. It was commenced to defend the doctrine of the Trinity and other evangelical tenets, which at that time were strongly assailed in the West. Its contents consisted chiefly of essays, and short papers on various religious topics, with selections of poetry, and obituary notices. It was intended, also, to defend the doctrine and discipline of the Methodist Episcopal Church. The General Conference in 1816 having ordered the publication of a magazine at New York, the *Monitor* was discontinued.

Western Conference, M. E. Church.—This was one of the six Conferences organized by the General Conference in 1796, to embrace the whole territory of the church. It covered an extensive region, including the whole of Kentucky and Tennessee, and was for many years the only Conference in the Mississippi Valley. In 1797, the part of the Conference in Tennessee was under charge of Jonathan Bird as presiding elder, and was divided into four circuits, traveled by six preachers. The Kentucky district, with John Kobler as presiding elder, was divided into six circuits and supplied with ten preachers. In 1804 this Conference was defined to include "Ohio and that part of Virginia which lies west of the great river Kanawha, with the Illinois and Natchez circuits." The Ohio and Tennessee Conferences were organized out of the territory in 1812, and the name of the Western Conference disappeared from the minutes. The first Conference west of the Alleghany Mountains was held by Bishop Asbury, at "Half-Acres and Keyswood," in May, 1788. One Conference was held for this region and Kentucky until 1802, when the Western Conference reported 7738 white and 464 colored members. In 1812, when it was divided, it reported 29,093 white and 1648 colored members. Barnabas McHenry, who entered the itinerant ranks in 1789, was the first itinerant preacher who was a native of the country west of the mountains.

Western Conference, M. E. Church South, was organized by the General Conference of 1870, and held its first session at Leavenworth, Kansas, Sept. 8, 1870, Bishop McTyeire presiding. It reported 25 traveling and 11 local preachers, 1538 white, 133 colored, and 37 Indian members, with 19 Sunday-schools and 985 scholars. The General Conference of 1874 defined its boundaries so as to "include the States of Kansas, Nebraska, and the Territories of Wyoming and Idaho, and other territory east of the Rocky Mountains and west of the Missouri State line, not included in other Conferences." The statistical report of this Conference for 1875 gives 21 traveling and 9 local preachers, 2359 members, 35 Sunday-schools, and 1139 scholars.

Western Maryland College, Westminster, Md.—The Maryland Annual Conference of the Methodist Protestant Church, in March, 1866, took action in favor of the establishment of a college at Westminster, Carroll County. A prospectus of the proposed institution was issued in April following by F. R. Buell, J. T. Ward, and A. Reese Durbin. A loan of $10,000 was obtained in August from Messrs. John Smith and Isaac C. Bailey, with which to erect the main building for the institution. The corner-stone of the building was laid with addresses and Masonic ceremonies, Sept. 6, 1860. The Conference of 1867 appointed an advisory board of directors of the college, under whose auspices the first annual circular was issued, and the work of instruction was begun, with about thirty pupils, Sept. 4, 1867. The newly-erected buildings, with eight acres of ground, which were bought in 1868, were placed in the hands of a board of trustees, consisting of thirty members, of whom eleven represented the Conference and eleven the county of Carroll, which was incorporated by the legislature. In addition to the original building, a second building has been added, and the whole property of the institution, including furniture, apparatus, etc., is valued at about $33,000, against which is a debt of about $20,000. The current expenses of every year except the last (1876) have been paid from its receipts. The Maryland Conference has assumed to pay the debt of the college within six years, and some movements have been made towards securing an endowment. The average number of students between 1868 and 1876 was 120 each year. The whole number of graduates is 49, besides whom 12 students of the college have entered the Conference previous to graduation. Besides the ordinary literary societies, the young men who are studying for the ministry have associated themselves into a union called the "Theological Class."



WESTERN MARYLAND COLLEGE, WESTMINSTER, MD.

A peculiar feature of the institution is that students of both sexes are educated under the same general course of instruction and by the same professors, yet in distinct departments. The course of study for the ladies embraces only three years, however, while that for the gentlemen is extended to four years. The situation of the institution is high, healthful, and sightly. The Rev. J. T. Ward, D.D., who was connected with the college at its beginning as agent, has been president of the faculty since its organization, and is Professor of Mental and Moral Science. He is assisted by a faculty of five teachers, among whom are a non-resident professor of theology, and lecturers on anatomy, physiology, and hygiene, and on civil law and political economy.

Western Reserve Seminary is located at Farmington, O.; was commenced in 1833, under the name of Farmington Academy. In 1847 its name was changed to the Farmington Normal School. Stock was subscribed and the buildings were commenced, but before they were completed the trustees became involved in debt, and offered the institution, in 1852, to the Erie Conference on condition that the debt should be paid. A committee was appointed to negotiate with the trustees for final terms, and Rev. James Greer was appointed principal. In 1854 the arrangement was consummated, and the name was changed to the Western Reserve Seminary. Since that period it has been in continuous operation, and has accomplished a good work for that portion of Ohio.

Western Virginia Conference, M. E. Church South, held its first session in 1850, and was composed of the Parkersburg, Greenbrier, and Guyandotte districts. It reported 5308 white and 149 colored members, and 46 local preachers. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, and that part of Kentucky included in the Guyandotte district, and in the Prestonburg, Piketon, and Big Sandy circuits." The latest report (1875) gives the following members: preachers, 60; local preachers, 133; members, white, 12,991, colored, 24; Sunday-school scholars, 7925.

Westfield, N. Y. (pop. 3000), in Chautauqua County, is on the Lake Shore and Michigan Southern Railway. The first Methodist services held in this place were in 1809, by Stephen Richmond, and the first class formed was in 1811. In 1812 classes were formed at the red school-house, one mile and a half west of the village, and at the home of Mrs. Stevens, three miles west, and in 1815 class-meetings and worship were held at a place two miles south. In 1819–20, Benjamin P. Hill, formerly of the New England Conference, but at that time located near Forestville, doing service as a local preacher, was employed by the presiding elder to assist the pastor, Robert C. Hatton, and during this period a society was established at Westfield. The first church erected here was in 1828, in the western part of the village. It was sold after some time, and a church was built in the central part, which remained in use until 1873, when a new building was put up on Main Street. It is in the Erie Conference, and reports: members, 203; Sunday-school scholars, 200; church property, $37,500.

West Indies, Methodist Missions in.—Under the head of West Indian Missions, the Wesleyan Missionary Society includes its missions in the British West Indian Colonies and the island of San Domingo, British Guiana, on the mainland of South America, and British Honduras, in Central America. The population of the British West Indies, British Honduras, and British Guiana is chiefly of African descent, but includes, also, Hindoo and Chinese coolies, as well as the white settlers, and is computed to number about 1,250,000 persons. The island of San Domingo, including the republics of Hayti and San Domingo, has a population of about one million more. The beginning of missionary effort in the West Indies dates from 1760, when Mr. Nathaniel Gilbert began his work in Antigua. (For the history of this work, and its resumption by John Baxter, see ANTIGUA.) In 1786, Dr. Thomas Coke, having embarked from England with three missionaries, intending to go to Nova Scotia, was driven by storms to the island of Antigua, where he landed on the 25th of December, preached on the same day, and administered the sacrament to Mr. Baxter's congregation. He also visited the islands of St. Vincent, St. Christopher, and St. Eustatius, leaving his three missionaries at Antigua, St. Vincent, and St. Christopher, and himself beginning the instruction of small classes at St. Eustatius. He returned to St. Eustatius in December, 1788; but, having preached once, was forbidden to preach again by the Dutch authorities, who then governed the island. He nevertheless organized a society, which, before he left it, numbered 258 members. During the same voyage he visited Barbadoes, Tortola, in the Virgin group, and Jamaica, at all of which islands provision was made for the organization of missions. The missions were directed to the African slave population of the islands, and were in many places regarded with jealousy and opposed by the mass of the whites. The assembly of St. Vincent, in order to break them up, passed a law in 1792 prohibiting any persons but the rectors of parishes from preaching without a license, with fine or imprisonment, corporeal punishment, banishment, and death as the penalty for successive convictions of the offense, and imposing a residence of twelve months as a prerequisite to obtaining a license. This law was vetoed by the king. The mission at Barbadoes suffered much from mobs in its earlier days, and was for a time refused protection by the magistrates. Active opposition subsided at a later period, but was revived on the breaking out of an insurrection in Jamaica in 1823, when the Methodists were accused of teaching sedition under pretense of giving instruction. The chapel was torn down by a mob, and Mr. Shrewsbury, the missionary, was obliged to go to St. Vincent for safety. The British House of Commons passed a vote of censure upon the inhabitants of the island for these outrages, upon which ninety-four of the principal men among the colonists signed a declaration expressing regret for them. In Jamaica, the opposition to the mission was expressed in a law passed by the legislative assembly in 1802, prohibiting all persons, unless duly qualified under the laws of the island and of Great Britain, from preaching to the negroes, which the king refused to sanction; by a still more stringent law passed by the common council of Kingston; and by a second act passed by the legislative assembly, which stopped the work for a time. Laws with a similar purpose were passed in the Bermudas and the Bahamas, where missions had been begun at Somers Island, Bermuda, by John Stephenson, in 1799, and at New Providence, in the Bahamas, by William Tuston, in 1800. Mr. Stephenson was imprisoned for six months for teaching the slaves, and the mission was suspended for six years, till 1808, when Joshua Marsden obtained permission from the governor to resume the work. In 1816 a law was passed in New Providence prohibiting the holding of meetings before sunrise or after sunset, the only hours at which the slaves could attend, thus preventing their meetings altogether. Finally, the king of England sent orders to the governors of the West India Islands commanding them not to give their assent to any law relative to religion until it had been first submitted to the royal inspection and received the king's approval. Even after this, the legislative assembly of Jamaica, in 1824, passed another law directed especially against the Wesleyan missionaries, and after the insurrection of 1831 several of the missions in that island were temporarily broken up by mobs. The missions in some of the other islands were regarded with favor by the governments, and in all the islands persons were found among the more intelligent of the slave-owners who encouraged and assisted them. When, in 1795, the authorities of Antigua anticipated an attack from the French, the missionary was called upon to organize a military corps from among the members of his society to assist in the defense, and did so. A similar incident is mentioned in connection with the history of the mission in the island of Tortola. The prejudices and opposition gradually passed away after slavery was abolished, in 1834. It was not until 1810, when the island had passed into the hands of the English, that the missionaries were permitted to work effectively in St. Eustatius; yet, after the island was transferred back to Holland, the king ordered an annual grant to be made to the mission.

The missionaries engaged in British Guiana and Trinidad found a large field of labor among the native Africans and the Hindoo coolies who were introduced into that colony, as they have more recently found a similar field among the Chinese coolies who have been brought there and to Jamaica. Their work in British Guiana was denounced at first, and their expulsion was demanded in 1833 by a meeting of the principal citizens of the colony; but in 1845 the leading men and the governor were subscribers towards the erection of a new chapel. The mission in Hayti was begun in 1817, with the sanction of the government. A good congregation was formed at the capital, Port au Prince, and the missionaries were at first treated with general respect both by the people and the government. Yet they had to retire, after two years, in consequence of opposition, while at the same time the president of the republic made a liberal gift to the Missionary Society. For several years after the missionaries went away the societies were oppressed by popular bigotry, and had to hold their meetings in private. John Tindall was sent in 1834 to build up the mission again; other missionaries followed him, and the mission returned 429 members in 1853. In the same year there were returned in all the West Indian missions 52 principal stations, 397 preaching-places, 79 missionaries and assistants, 146 catechists and teachers, 48,589 members, 259 Sunday- and day-schools, with 18,247 scholars, and 112,405 attendants on worship.

The West Indian missions have not recently given as large numerical returns as were exhibited in the reports of several years ago. The mission in Jamaica seems to have reached its greatest prosperity about 1844, when it included 26,585 members, against 19,478 in 1853 and 16,749 in 1876; and the entire field of the West Indies returned 48,589 members in 1853, against 43,920 in 1877. The failure to advance is attributed to circumstances connected with the political and social conditions of the islands and the fluctuations in material prosperity to which they have been exposed, by which the interests of the church have suffered in common with all other interests. Aside from members, it is stated "with confidence" in the report for 1876, that "the state of real religion in the West Indies was never more satisfactory than at this present period."

A mission to the native Indians who speak the Maya language, as well as to those who speak Spanish, is maintained at Corosal, in British Honduras. A theological institution and high school was opened at York Castle, near Beechamville, Jamaica, in 1876. The institution has found much favor. Nearly every minister in Jamaica is an active and responsible manager of several day-schools, which schools, it is claimed, will bear a favorable comparison with any others in the country. The report for 1876 stated that the mission in Hayti had been liberally treated by the government, and had received large grants monthly for day-schools, varying from £500 to £600 annually. The brethren were endeavoring to revive the distant country districts, and to establish regular Christian services among them.

The Wesleyan West Indian missions are divided into seven districts: the Antigua district, with 10 stations; the British Guiana district, with 9 stations; the Jamaica district, with 22 stations; the Honduras district, with 3 stations; the Bahama district, with 9 stations; and the Hayti district, with 5 stations. The following is a summary of the returns from these districts, as given in the reports of the Wesleyan Missionary Society for 1876:

Districts.	Chapels and other Preaching Places.	Missionaries and Assistant Missionaries.	Full Members.	On Trial.	Scholars.
Antigua	72	16	9.429	365	5433
St. Vincent	125	23	8,456	231	5971
British Guiana	41	10	4,019	476	......
Jamaica	136	28	16,749	1008	9564
Honduras	23	3	1,100	39	1079
Bahama	44	9	3,787	171	2952
Hayti	10	2	112	4	......
	451	91	43,652	1894	......

The column of scholars is designed to include all the scholars who attend the Sunday- and day-schools, after deducting for those who attend both. This number is not given in the British Guiana and Hayti districts; but the British Guiana district returned 2237 Sunday and 3423 day scholars, and the Hayti district returned 52 Sunday scholars. The total number of local preachers in all the districts was 469; of Sunday-schools 251, with 2408 teachers and 23,047 scholars; of day-schools, 218, with 260 teachers and 18,708 scholars; of attendants on worship, 149,422. In 1877 the same districts returned 43,920 members and 26,980 scholars.

The connection of the African M. E. Church with a mission in Hayti dates from 1830, when two ministers from Samana and Santo Domingo applied to the Baltimore Conference for recognition, and received it. A number of laborers have since worked in the country in connection with this church, prominent among whom is the Rev. A. Jackson, whose efforts have continued over forty years. The Missionary Society has recently decided to establish a regular mission in Hayti, and has appointed the Rev. C. W. Mossell as its missionary. Under the administration of Mr. Mossell a church at Port au Prince was restored to the connection in November, 1877.

The British Methodist Episcopal Church has Conferences in Bermuda and British Guiana. At the fifth session of the Bermuda Conference, held in May, 1877, reports were made from 13 stations, of 299 members, 636 "followers," 45 schools, and 292 scholars. At the second session of the British Guiana Conference, held in March, 1877, 8 preachers received appointments, which included 18 preaching-places. A society of this church was organized at St. Thomas, under the direction of Bishop Disney, in May, 1877.

West Michigan Conference, M. P. Church, "embraces all that part of the State of Michigan lying west of the meridian line not embraced in the Michigan district, and the northern tier of counties of the State of Indiana." In 1877 it reported 53 preachers, 1923 members, and $29,150 church property.

West Tennessee Conference, M. P. Church, was bounded as follows by the Convention of 1877: "Beginning on the Ohio River at the mouth of Green River, in the State of Kentucky, and running with the said Ohio River to its confluence with the Mississippi; thence with the Mississippi River to the Tennessee State line, where said line strikes said Mississippi River south of the city of Memphis; thence with said Tennessee line to Tennessee River; thence with said Tennessee River to the mouth of Sandy River; thence in a northeastern direction to the Cumberland Rolling Mills on the Cumberland River; and from thence in a line to the beginning, so as to include Lafayette and Henderson, in the State of Kentucky"; thus including the western part of Kentucky and Tennessee. It reported for 1877, 17 traveling and 6 unstationed preachers, 1140 members, and 10 churches, valued at $3500.

West Texas Conference, M. E. Church, was constituted by the bishops, under the authority of the General Conference, in 1873. In 1876 its boundaries were defined by the General Conference as embracing "so much of the State of Texas as is not included in the Texas Conference." Prior to this time, however, the German appointments had been set off into the Southern German Conference. In 1876 the General Conference authorized a further division of the territory, under which a portion of this Conference, chiefly embracing the work among the white population, has been set off into the Austin Conference. The statistics of the West Texas Conference are as follows: members, 8438; Sunday-school scholars, 4326; churches, 38, valued at $59,200; parsonages, 3, valued at $2830.

West Texas Conference, M. E. Church South, was organized by the General Conference of 1866, and held its first session Nov. 7, 1866, at Seguin, Texas, when 41 traveling and 36 local preachers, 2113 white and 716 colored members, were reported. The General Conference of 1874 defined its boundaries so as to "include all that part of the State of Texas lying west of the Texas and Northwest Texas Conferences." The latest statistics (1875) show 52 traveling and 62 local preachers, 5018 white members, 49 Sunday-schools, and 1903 scholars.

West Virginia, State of (pop. 442,041).—The history of this State until 1861 is identical with that of Virginia. The people of the western and Ohio River counties of Virginia had long desired a separation from the eastern counties on account of a diversity of interests. The majority of them being opposed to secession, a convention was called after the passage of the ordinance of secession by the Virginia legislature, in 1861, to meet at Wheeling to consult upon the course which should be taken. This convention decided to maintain the State government and to elect a legislature, which, when organized, were recognized by the government of the United States as the legitimate government and legislature of Virginia. The convention also passed an ordinance providing for the formation of a new State, to be called the State of Kanawha, which name was afterwards changed to West Virginia, and pledging the new Commonwealth to assume its proportionate share of the public debt. The legislature gave its consent to the organization of the new State, the measure was approved by Congress, and the State was recognized and regularly admitted to the Union in the course of the same year. The capital was temporarily fixed at Wheeling, but was removed to Charleston in 1870.

The particular time at which Methodism was introduced within the exact limits of West Virginia cannot be definitely determined. At the Conference held in Leesburg, May 19, 1798, a new circuit was organized named Berkeley circuit, and Edward Bailey was appointed pastor. The circuit covered a rugged and mountainous district, stretching from the Blue Ridge along the east Potomac and its southern tributaries as far west as the Alleghanies. A local authority says, "It was the frontier of Methodism in Western Virginia." Henry Ogburn was admitted on trial at the Conference of 1779, and labored with zeal and success for several years in Western Virginia. The Berkeley circuit reported 191 members in 1779, 205 in 1780, and 306 in 1781. In 1782 the name of the circuit was changed to South Branch, and it reported 434 members. The circuit appears to have been divided in 1783, and at the time of the organization of the church, in 1784, Berkeley reported 116 members. In 1824 the principal part of West Virginia was embraced in the Pittsburgh Conference, and in 1852 a West Virginia Conference was organized. The Methodist Episcopal Church continued to advance in West Virginia until the breaking out of the Civil War, when the country, being border territory, was greatly distracted by political controversies and military movements. It has, however, grown steadily since the close of the war. It has now within its borders an entire Conference, called the West Virginia Conference, the statistical returns of which give 33,900 members, 22,985 Sunday-school scholars, 377 churches, valued at $579,575, and 52 parsonages, valued at $64,550. The Washington Conference embraces the colored membership of the M. E. Church in this State. A portion of the Baltimore Conference also extends into the State. The M. E. Church South organized a West Virginia Conference in 1858, which reports 13,013 members, with 7925 Sunday-school scholars; and the M. P. Church has also a West Virginia Conference, which reports 9480 members, and 4220 Sunday-school scholars. The general religious statistics for this State, as given in the census for 1870, were as follows:

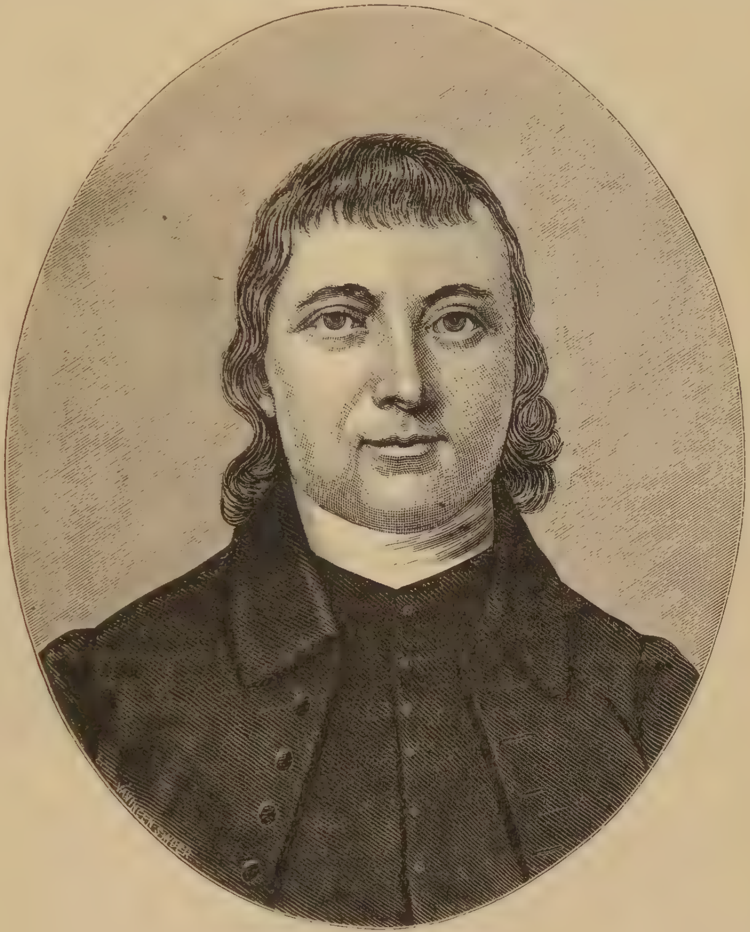
	Organizations.	Edifices.	Sittings.	Property.
All denominations.....	1529	1018	297,315	$1,835,720
Baptist	302	205	58,400	191,805
Christian	36	23	6,400	35,550
Episcopal....................	21	19	7,355	166,500
Evangelical Assoc'n....	2	1	300	1,000
Lutheran.....................	22	21	7,300	93,300
Presbyterian	87	76	27,320	328,050
Reformed Ch. in U. S.	2	2	600	15,000
United Brethren........	94	52	13,800	42,450
Universalist	4	1	300	1,000
Roman Catholic..........	40	37	16,800	221,950
Methodist	879	552	152,865	723,015

West Virginia Conference, M. E. Church, was organized by the General Conference of 1848 with boundaries which have remained essentially the same. Its first session was held at Clarksburg, Va., Oct. 10, 1849, when it reported 51 traveling and 105 local preachers, with 13,890 white and 3178 colored members. In 1876 its boundaries were defined as follows: "Beginning at the southwest corner of the State of Pennsylvania; thence along said line to the northeast corner of Ohio Co., W. Va., so as to include Wheeling Creek mission and Triadelphia circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty circuits; thence down said creek to the Ohio River; thence down said river to the mouth of Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning." It reported, in 1876, 15 traveling and 278 local preachers, 33,900 members, 22,985 Sunday-school scholars, 377 churches, valued at $579,575, and 52 parsonages, valued at $64,550.

West Virginia Conference, M. P. Church, is bounded as follows: "Beginning at Moundsville on the Ohio River; thence down said river to the Kentucky line, so as to include Grove and Olive circuits in Ohio, until they otherwise elect; thence east with the easternward line to the top of the Alleghany Mountains; thence northward with the top of said mountains to the Pennsylvania line; thence west with said line so as to include that part of Pennsylvania that is now embraced in the Morgantown and Monongahela circuits; thence to the Ohio River, including Wheeling; thence down the Ohio River to the place of beginning (Fairmount station to be included in Pittsburgh district until it otherwise elect)." It reported, in 1877, 43 itinerant and 16 unstationed preachers, 9480 members, 4220 Sunday-school scholars, 93 churches and 13 parsonages, valued at $69,550.

West Wisconsin Conference, M. E. Church, was organized by the General Conference of 1856 "to include the western part of the State." In 1860 a Northwest Conference was organized, making three Conferences in the State, but it was abolished by the General Conference of 1868, and the division of the State between two Conferences, the Wisconsin and West Wisconsin, was restored. It held its first session at Madison, Aug. 20, 1856, Bishop Simpson presiding. It then reported 5828 members, with 73 traveling and 134 local preachers. The boundaries, as defined in 1876, include "that part of the State of Wisconsin not embraced in the Wisconsin Conference." Its statistics for 1876 are: 142 traveling and 73 local preachers, 12,321 members, 15,362 Sunday-school scholars, 182 churches, valued at $457,876, and 81 parsonages, valued at $63,575.

Whatcoat, Richard, one of the bishops of the Methodist Episcopal Church, was born in the parish of Quinton, England, Feb. 23, 1736. In 1758 he became a regular attendant on the preaching of the English Methodists, and in March, 1761, he realized a personal consciousness of divine favor. He was immediately placed in official positions by the society at Wednesbury, where he resided, serving as a class-leader, a band-leader, and a steward; and in 1763 was admitted into the Wesleyan ministry. He preached at various appointments in England, Ireland, and Wales, and was selected by Mr. Wesley to aid in the organization of the Methodist Episcopal Church in America. Having consented to the appointment, he was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder, and, accompanying Dr. Coke, landed in America the 3d of November following. On the adjournment of the Conference, Mr. Whatcoat traveled extensively through Delaware and Maryland, administering the ordinances to a people who had been long waiting for an ordained minister. In 1790 he traveled with Bishop Asbury throughout the South, and met the Conference in that part of the country, and then, crossing the mountains, they passed into Kentucky, returning through Tennessee and North Carolina into Virginia, and back to Baltimore. His labors were accompanied with unusual spiritual influence, and frequently remarkable manifestations of an extraordinary character accompanied his ministry. In 1787, Mr. Wesley desired his ordination as superintendent or bishop, but the Conference, fearful lest in that case Mr. Wesley might recall Bishop Asbury, declined to elect him. At the General Conference of 1800, Bishop Asbury's health was so poor that an additional superintendent was needed, and Bishop Whatcoat was elected, the votes being very nearly equally divided between him and Jesse Lee. A very great revival followed this session of the General Conference, and Bishop Whatcoat was one of the leading instruments connected with it. He traveled sometimes in company with Bishop Asbury, and sometimes separate, from New England to Georgia; but, suffering from debility, his labors were for a time confined to the Middle States. In 1806 he met the Baltimore Conference in company with Bishop Asbury, and at the adjournment of Conference traveled through the Eastern Shore of Maryland towards Philadelphia. His last sermon was preached in Milford, Del., on the 8th of April. The next day, while traveling, he was taken severely ill, but succeeded in reaching Dover, where he found a home with the Hon. Richard Basset, and received every attention which hospitality and kindness could render. He lingered for thirteen weeks, and died in peace and confidence on July 5, 1806. His remains were deposited under the altar of Wesley chapel in the outskirts of Dover. A marble slab, with an inscription, was placed on the left of the pulpit. As a preacher his discourses were plain, instructive, and highly spiritual. As a presiding officer he combined simplicity and dignity. In his private life he was remarkable for his entire devotion to the cause of God. Laban Clark said of him, "I think I may safely say if I ever knew one who came up to St. James' description



REV. RICHARD WHATCOAT.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

of a perfect man,—one who bridled his tongue and kept in subjection his whole body,—that man was Bishop Whatcoat."

Wheat, Elias Avery, was born in Barre, Orleans Co., N. Y., Oct. 20, 1818. He enjoyed a common school education, and became quite studious. At the age of seventeen pernicious literature fell in his way, making him very skeptical; and it was by the study of the Bible to show its so-called "contradictions," that he was converted. He united with the Methodist Protestant Church, and was licensed to preach Sept, 19, 1840, commencing as an itinerant in the Genesee Conference.

He has served the Annual Conference as secretary a number of years, and ten terms as its president. He has always been a strong anti-slavery man, and an earnest advocate of union among non-Episcopal Methodists, since the abolition of slavery. He has been elected to the General Conference five times; was a member of the board of Methodist Protestant Union Commissioners, in October, 1875; fraternal messenger to the M. E. General Conference in 1872, and a member of the Baltimore Convention in May, 1877. In 1848, at the request of his Conference he wrote a reply to a work on Church Polity, by A. N. Fillmore, of the M. E. Church, and his work was widely circulated.

Wheatley, R., a delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in York, England, in 1831; was educated and entered the ministry in England; came to the United States in 1853, and joined the New York Conference in 1854. In 1862 he became chaplain of the 28th Regiment of Connecticut Volunteers, and served in that capacity till the regiment was mustered out of the service. He afterwards returned to England, and was pastor of a Wesleyan church at Huddersfield for two years. He returned to the United States, and united himself again with the New York Conference in 1866. He has been actively associated for several years with the work of the New York City Mission and Church Extension Society, in connection with which he publishes a periodical, *The City Evangelist.* He is a frequent contributor to the periodical press of the church, of reviews of books and general articles, and edited the Life of Mrs. Palmer.

Whedon, Daniel Denison, D.D., editor of *The Methodist Quarterly Review,* was born March 20, 1808, in Onondaga, N. Y. He was graduated in 1828 from Hamilton College, studied law at Rochester, N. Y., and was afterwards engaged as a teacher in the Oneida Conference Seminary, at Cazenovia, N. Y., and in 1831 as a tutor in Hamilton College. In 1833 he was elected Professor of Ancient Languages and Literature in Wesleyan University. After ten years of service in this position, he engaged, in 1843, in the pastoral work of the Methodist Episcopal Church. In 1845 he was chosen Professor of Rhetoric, Logic, and History in the University of Michigan, where he remained till 1852. In 1855 he was again in the pastorate, at Jamaica, N. Y. In 1856 he was chosen by the General Conference editor of *The Methodist Quarterly Review.* He has been re-elected to that position for each succeeding term of four years since, having held it now for upwards of twenty years. He is author of a "Commentary on the Gospels, Acts, and Romans" (1860–1876), of a work on the "Freedom of the Will" (1864), and of numerous contributions to *Bibliotheca Sacra* and other periodicals.

Wheeler, Alfred, M.D., D.D., editor of the *Pittsburgh Christian Advocate,* was born in New Haven, Huron Co., O., Sept. 14, 1824. He was converted at sixteen, and entered the Ohio Wesleyan University, where he graduated with honor. Subsequently he studied medicine, graduating at Jefferson Medical College, Philadelphia. In 1853 he was received into the North Ohio Conference, was pastor of several important stations, and was presiding elder of the Cleveland district. He also acted as centenary agent, and as corresponding secretary of the Western Seaman's Friend Society. Subsequently he was transferred to Erie Conference, and stationed at Meadville, Erie, and Warren. He served several years as a trustee of Baldwin University, and is a member of the board of control of Alleghany College. During the Civil War he was chaplain in the army for one year, and was five months surgeon of a battery, without commission or pay, and was present at the battles of Chancellorsville and

REV. ALFRED WHEELER, M.D., D.D.

Gettysburg, and in the campaign of Fredericksburg. He was a delegate to the General Conferences of 1868 and 1876, at the latter of which he was elected editor of the *Pittsburgh Christian Advocate*, the position he now holds.

Wheeler, David Hilton, D.D., was born at Ithaca, N. Y., Nov. 18, 1829. His grandfather was a local preacher, and his father was an efficient member of the church. Removing early to the West, he entered in 1848 the Rock River Seminary, where he completed a college course. From 1851 to 1853 he was tutor in the seminary, when he accepted a position as teacher in the Iowa Conference Seminary at Mount Vernon, which is now Cornell College. In 1855–56 he was editor of a paper in Carroll Co., Ill., and also served as county school commissioner. He returned to Cornell College in 1857, as Professor of Greek, and in 1861 was appointed United States consul for Genoa, Italy, by President Lincoln. After holding this position five years, he became a correspondent from Italy to the *New York* and *Chicago Tribunes*, and organized in that year, in London, the European commissionership, or general correspondence of the *New York Tribune*. In 1867 he accepted the chair of English Literature and History in the Northwestern University, at Evanston, which position he held for eight years, and until he became editor of *The Methodist*, in May, 1875. Dr. Wheeler was licensed as a local preacher in 1851; admitted to Upper Iowa Conference in 1858, and located in 1861, when he accepted the foreign consulship. He was re-admitted into the Upper Iowa Conference in 1867, and located in 1870. In addition to various articles which he has written as editor and correspondent, he published in London "Brigandage in South Italy," in two volumes, under the name of David Hilton. He also published, in 1866, a translation of Prof. Celesias' "Conspiracy of Giov. Luigi Fieschi." He was also the editor of *The Lakeside Monthly*, at Chicago, in 1872.

Wheeler, John, D.D., was born in Portsmouth, England, April 7, 1815; removed to Bellefontaine, O., 1820; was converted in childhood, and joined the M. E. Church in 1824. He was a student in Norwalk (O.) Seminary in 1835–36. Entered Alleghany College in 1837, and Indiana Asbury University in 1839, and was graduated from the latter institution in 1840, being a member of the first graduating class. He was elected Professor of Latin in Indiana Asbury University in 1842, and retired from that position in 1854. In 1855 he was placed in charge of Baldwin Institute, Berea, O., which became Baldwin University in March, 1856. He retired from this position in 1870, and in the same year was elected president of Iowa Wesleyan University. He served in this office till 1875. He joined the North Ohio Conference in 1855. He secured the location and organization of German Wallace College, Berea, O., in August, 1863, and of the German College at Mount Pleasant, Iowa, in September, 1873. He was pastor of First M. E. church, Keokuk, Iowa, in 1875, and was appointed presiding elder of the Keokuk district Sept. 1, 1876. While connected with the Indiana Asbury University he published *The Asbury Notes*, a literary newspaper, from 1852 to 1854, and while at the Iowa Wesleyan University he conducted a similar journal, *The Iowa Classic*, from 1870 to 1875. He has also published numerous contributions in weekly and monthly periodicals, and a few addresses.

REV. JOHN WHEELER, D.D.

Wheeling, W. Va. (pop. 19,280), on the east bank of the Ohio River, about 100 miles below Pittsburgh. Methodism was introduced in 1785 by Rev. Wilson Lee, then traveling the old Redstone circuit. The first convert was Mrs. Elizabeth Zane, wife of Colonel Ebenezer Zane, the founder and principal proprietor of the place. Redstone circuit, with which the society was for many years connected, was the first circuit organized west of the Alleghany Mountains. This circuit first appears in the minutes of 1784, but, as in other places, local preachers were the first to commence the work. In 1781, Robert Wooster, a local preacher, began his labors near Uniontown, and subsequently extended his work into Virginia, and William Shaw, Thomas Lakin, and John J. Jacob were early known through the country as the "three bishops," because of their arduous and zealous labors. Hon. John J. Jacob, a son of the last-named preacher, was for two terms governor of the State. When Lee first visited Wheeling it was a fortified village, having a short time previously endured a siege of several days from a force of 400 Indians and Tories, and it was at the hazard of a minister's life to travel from place to place. In 1808, Bishop Asbury first visited Wheeling, accompanied by Henry Boehm, who writes, "At Wheeling, Bishop Asbury preached in the court-house from Hebrews ii. 2, 3, on the great salvation, and the danger of neglecting it. We had no house of worship there at that time. We were kindly entertained by Colonel Ebenezer Zane, one of the earliest settlers in the West. I was highly delighted, as well as the bishop, to hear Mr. Zane and his wife relate the thrilling scenes through which they had passed, and their hairbreadth escapes from wild beasts and from murderous savages. She told us about the siege of the fort, and how she was engaged in running bullets, which the men fired at the Indians who were thirsting for their blood. Mrs. Zane joined the Methodists in 1785, under Wilson Lee. She was a Christian heroine, an honor to her sex and to the church." The first church was built in 1818, on the site of the present Fourth Street church. The lot was a gift from Noah Zane, son of Daniel Zane. Prior to this, meetings had been held first in the cabins of the settlers, and afterwards in the court-house. This church became too small for the congregation, and a much larger and more commodious one was erected in its place, which was commenced in 1834, but not finished until 1836. It was a large building, with basement and galleries, and an audience-room capable of seating about two thousand persons. In 1866, the foundations becoming impaired, a new and more beautiful edifice in the modern style was erected, and dedicated, in 1870, by Bishop Janes. The German population of the place having become numerous, a society was formed, and a church, under John Swahlen, erected on Chapline Street, in the fifth ward, in 1839, and was rebuilt in 1860. In 1848 the Chapline Street church was erected on a lot tendered by Henry Echols and Thomas Hornbrook, its size being 42 by 63 feet. The North Street church was organized in 1848, but the church was not finished until 1849. Wesley chapel, formerly known as South Wheeling church, erected on Jacob Street, eighth ward, was built in 1850, and rebuilt in 1871. Thomson church, formerly the Island Mission, is located on Zane's Island, in the seventh ward, and was originally organized for a mission Sunday-school. In 1855, Daniel Zane tendered the lot, and helped in building a frame house 36 by 48 feet. This was replaced, in 1872, by a handsome brick edifice, named after Bishop Thomson, who had died in Wheeling a short time previous. Zane Street church, erected on Zane Street, in the fourth ward, was organized in 1866, and a substantial brick edifice was erected the same year. Simpson church, erected on Eoff Street, third ward, was organized in 1866, and was erected to accommodate the colored members who had formerly worshiped in the Fourth Street church. Benwood church was erected in a suburb of Wheeling in 1870. Steinrod, at Fulton, within the city limits, east, was built and dedicated in 1874. This city has enjoyed from time to time the labors of many eminent ministers of the Baltimore, Pittsburgh, and West Virginia Conferences, and has been favored with several extensive revivals, the most noted of which were in 1831–32, under the pastorate of T. M. Hudson, who was assisted by J. N. Maffit; in 1843, under S. E. Babcock; and in 1857, under J. E. Wilson, who was chiefly assisted by Rev. S. Brockunier. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Fourth Street	329	474	$84,000
North Street	148	225	77,000
Thomson	177	200	21,300
Zane Street	260	361	18,000
Chapline Street	210	230	10,500
Wesley Chapel	124	108	7,000
Colored M. E. Church	88	66	5,000

Whelpton, William T., Esq., an English layman, was early converted to God, and became an earnest worker in Methodism; he gave himself to works of practical philanthropy, and employed his ample means in sustaining all the various funds of Methodism. Wherever a new chapel was to be built or an outlying mission encouraged, he was ever ready with hearty counsel and contribution. The Children's Home, the army and navy work, and the foreign missions, with every form of home evangelization, had always his prompt and generous support. He died of typhoid fever, at his home near London, in 1876, aged forty-six.

Whetstone, John, was born in Westmoreland Co., Pa., on Oct. 25, 1788. In the year 1809 he united with the M. E. Church at Cincinnati, O., where he spent most of his life. In 1828, during the great controversy on the subject of lay representation in the M. E. Church, he withdrew, and entered into the organization of the Sixth Street Methodist (Protestant) church in Cincinnati, of which he remained an honored member till his death. In 1837, when in the full vigor of manhood, with ample capital at his command, he retired from business in order to avoid, for his family, the temptation of great wealth. He died Aug. 10, 1874, on Mount Auburn, Cincinnati. He was a man of strong mind, clear judgment, firm purpose, and generous impulses. His liberality was largely shared by his church, for, without being a bigot, he was strongly attached to it. He was a member of the official board, and, as steward and trustee, watched over the financial interests of the church, besides contributing as a leader to its spiritual advancement.

Whitcomb, Hon. James, LL.D., ex-governor of Indiana, was born at Stockbridge, Vt., Dec. 1, 1791. Removing to the West in 1806, he graduated at Transylvania University, Ky. Having studied law, he was admitted to the bar, and practiced at Bloomington, Ind., where he resided in 1824. Entering political life, he was elected prosecuting attorney for the district, and became a State senator 1830–35. He was appointed by President Van Buren as commissioner-general of the Land Office in 1836, in which position he remained until 1841, when he returned to practice law in Indiana. In 1843 he was elected governor, and served until 1848, when he was elected United States Senator. He died in New York City, Oct. 4, 1852. He had been strongly attached to the M. E. Church, but did not unite with it until in his later years. He was vice-president of the American Bible Society, and also a warm friend of education. At his death he left his library to the Indiana Asbury University.

White, Hon. David N., was born in Wareham, Mass., Aug. 22, 1805, of Pilgrim ancestry. His parents removing West, he learned the printing business in Pittsburgh, and was one of the early publishers of the *Pittsburgh Conference Journal.* In 1840 he spent one year in editorial work in Illinois, when he returned to Pittsburgh, and became editor of the *Pittsburgh Gazette*, with brief intervals, until 1862. He was strongly anti-slavery, and took part in its early organizations, and was a member of the Republican conventions of 1856 and 1860. In 1862 he was appointed collector of internal revenue, which position he held until 1866. In 1869 he was elected to the legislature of the State, and was re-elected for several terms. In 1872 he was a delegate to the constitutional convention. He was converted at the age of nineteen, and has filled all the offices which a layman holds in the M. E. Church, and has been deeply devoted to its various interests.

White, Henry, a member of the Philadelphia Conference, M. E. Church, was born in Accomac Co., Va., in 1777, and died in Delaware, Oct. 17, 1856. He joined the Philadelphia Conference in 1803, located in 1810, re-entered the Conference in 1823, and filled prominent appointments. In 1846 he became superannuated. He possessed a mind of clearness, penetration, and vigor, and was skilled and accurate as a theologian. He frequently displayed "an energy of thought, a force of diction, and depth of pathos and power of illustration that made him an almost incomparable preacher." He was presiding elder for seventeen years, and was elected as delegate to the General Conference in 1832, 1836, 1840, and 1844

HON. JOHN W. F. WHITE, LL.D.

White, Hon. John W. F., LL.D., was born in Washington Co., Pa., Jan. 19, 1821. Converted in his youth, he has been a class-leader, steward, trustee, Sunday-school superintendent, and local preacher. He was educated at Alleghany College; studied law, and was admitted to the bar in 1844, and having practiced six years in Washington, two of which he served as editor of the *Washington Reporter*, he removed to Pittsburgh. From 1861 to 1865 he was city solicitor; in 1872 he was a member of the convention which formed the new constitution of the State, and was subsequently elected judge of the district court of Alleghany County, which position he still holds. Judge White takes a deep interest in the cause of education; has been a school director for fifteen years at Sewickley, where he resides; is a trustee of Alleghany and of Beaver Colleges, and was for a short time connected with the faculty of Mount Union College. He was a lay delegate for the Pittsburgh Conference to the General Conference of 1876, and is strongly attached to the interests and economy of the church.

White, Joseph J., A.M., a minister of the M. P. Church, was born at Cavendish, Windsor Co., Vt., June 4, 1817. He attended boarding-school at Wilmot, N. H., and afterwards at the old Chester Academy, in Vermont, and upon finishing his studies became a teacher. In 1836 he was converted, and entered upon the regular work of the ministry in 1840. He has labored in the Ohio, Indiana, Iowa, and New York Annual Conferences. For two terms he served as president of the Ohio Conference. In 1870 he was called to a church in New York City, which, in 1873, purchased a building in Brooklyn, where he continues the pastor.

White, Moses Clark, late a missionary of the Methodist Episcopal Church, and a scientific lecturer and writer, was born at Paris, Oneida Co., N. Y., July 24, 1819. He was graduated from Wesleyan University in 1845, and studied theology and medicine for two years in Yale College. He joined the New York Conference in 1846, and in 1847 went as a missionary and physician to Foo Chow, China. From 1848 to 1852 he conducted a public dispensary in that city. He returned to the United States in 1854, and engaged in the practice of medicine at New Haven, Conn. He was appointed, in 1857, lecturer on Microscopy in the medical department of Yale College; in 1862, teacher of Botany in the Sheffield Scientific School of Yale College; in 1864, secretary of the Connecticut Medical Society; in 1867, Professor of Pathology and Microscopy in the medical department of Yale College; and in 1868, lecturer on Histology and Microscopy in Wesleyan University. While in China, he published, in 1851, the gospel of Matthew in the colloquial dialect of Foo Chow. After his return home he published, in 1846, an "Introduction to the Study of the Colloquial Language of Foo Chow." In scientific literature, he has written a treatise on the microscope, and the chapter on optics in Silliman's "Physics," and has edited the second edition of Porter's "Chemistry."

White, Samuel Stockton, D.D.S., of Philadelphia, was born in Bucks Co., Pa., June 19, 1822. When very young he assisted his mother in business in Burlington, N. J., and at the age of fourteen was indentured to his uncle, in Philadelphia, to learn dentistry and the art of manufacturing artificial teeth. Subsequently he engaged extensively in the manufacture, and received the first premium gold medal for the best artificial teeth from the American Institute of New York. His principal office is on Chestnut Street, Philadelphia, but has branches in New York, Boston, and Chicago, and manufactures artificial teeth and dentists' instruments for a large part of the world. He has received gold medals from various world's fairs, institutes, etc., commencing with the London Exposition of 1851, and continuing to the present time. He has been a member of the Methodist Episcopal Church for a number of years, and has been a liberal contributor to the beautiful Arch Street church, Philadelphia.

White, Thomas, formerly judge of the court in Kent Co., Del., was born in 1730. He was an intimate friend and defender of Bishop Asbury, especially during the Revolutionary War. It was at his home that Asbury resided for several months, in the height of political excitement. It was also at his house that the bishop met the preachers in consultation, and that on one occasion, when the distress of the country was great, these men of God read the Bible on their knees, and offered up fervent prayers for the triumph of the gospel. Judge White was suspected of disloyalty to the American cause, and was arrested during the time of Asbury's residence with him, but was soon released upon the authorities becoming satisfied of his loyalty to the colonial cause. The judge and all his family soon afterwards became converted and united with the Methodist society, and his house became a place of frequent preaching. Through his personal influence and liberality a chapel was erected in the neighborhood for public worship. A writer says: "As to moral worth, Judge White had no superior in his day. His house and hands were always open to relieve the needy. He was the friend of the poor and oppressed, and left no one in bondage whom he could make free. For many years he lived in the enjoyment of perfect love." He died in the spring of 1795. The news of his death reaching Asbury, he wrote, "I have met with nothing like it in the death of any friend on the continent."

Whitefield, George, was born in Gloucester, England, Dec. 16, 1714. His father was an innkeeper, but died before he was two years old. His childhood and a part of his youth were spent in the inn, where, when he was fifteen years old, he began to engage in the work and service of the house. He was sent to school when twelve years old, and attracted so much attention by his oratorical and theatrical faculties that he was several times appointed orator before the corporation at the examinations, and had a play composed for him by the master of the school. His mind was filled with frivolous thoughts, and he acquired gay tastes and irreligious views. After he left the school and was employed in the inn, habits of serious thought grew upon him, he began to read the Bible; he received deep impressions from reading Thomas à Kempis, and even composed a sermon. A servitor-student of Pembroke College, Oxford, stopping at the inn, told how he managed to meet his expenses at the university, and Whitefield's mother saw at once an opening for her son. He entered Oxford as a servitor in his eighteenth year, carrying with him the religious thoughts which he had been recently cultivating. His impressions were strengthened by reading Law's "Serious Call," but he found the students by whom he was surrounded uncongenial associates, and sought the acquaintance of Charles Wesley, and the society of the Wesleys and their band, who were then the butts for the ridicule of the university. The association cost him ridicule, the loss of his servitor's fees, and the censure of the officers of the college. His support was provided for through friends of the Wesleys, and he afterwards, when the Wesleys had gone to Georgia, became the leader of the "Holy Club." His conversion occurred shortly afterwards, and before that of the

Wesleys. He was ordained upon the special invitation of the bishop of Gloucester at Gloucester, on the 20th of June, 1736, and preached his first sermon on the following Sunday, with powerful effect upon his hearers. He returned to Oxford to find the Methodist band growing, and went from there to preach in Hampshire, in Bristol, in London, day after day, to increasing crowds. He had received an invitation from John Wesley to join him in Georgia. It was just before Mr. Wesley had decided to return to England, and it so happened that the vessel on which he sailed, in response to the invitation, passed in sight of the one in which Mr. Wesley was returning, only a few hours from the English port. The officers and men of the ship at first treated him with contempt as an impostor, but he won them over. Arriving at Savannah, after a voyage of four months, his attention was attracted to the orphans of the colony and their destitute condition. He resolved to establish an asylum for them, and to return to England to collect funds for the purpose. He arrived in London in December, 1738. The trustees of the colony of Georgia approved his scheme for an orphan asylum, but the prejudice of the church against his preaching was so great that he found it difficult to get access to the pulpits. What few churches were at first opened to him were soon closed against him. The idea of preaching in the open air was suggested to him, and he began at Kingswood, among the rude colliers, February 17, 1739, the career of field-preaching with which his eventful life is inseparably associated. From Kingswood he went to Bristol, and on his return to Kingswood was received by the colliers with an entertainment, and laid the corner-stone of a charity-school which they had collected funds to build. He visited Wales with Howell Harris, and returning to London, preached at Moorfields and Kensington Common, and collected considerable sums from the multitudes in aid of his orphan asylum. He embarked on his second voyage to America in August, 1739, arrived at Philadelphia in November, preached there, through New Jersey, and at New York, to vast crowds in the open air, and traveled by land, preaching all along the way to Savannah, where he laid the corner-stone of his orphan house, and opened the institution with forty children. He returned to Philadelphia to collect funds for his asylum, when Benjamin Franklin emptied his pockets of gold, silver, and copper, in practical testimony of the power of his eloquence, and he again visited New York with unabated success. On his return to Savannah, he was met by invitations to visit New England, and, accepting them, arrived at Newport, R. I., in September, 1740. His journey extended to Boston and beyond, as far as the Merrimack River, thence westward to Northampton, Mass., and south to New Haven, where he preached before the governor and legislature of the colony. He returned to England in the following year, and was there separated from the Wesleys on account of disagreement in doctrines, he holding and promulgating Calvinistic views opposed to the Arminian views of the Wesleys. The courses of the great preachers were hereafter distinct, although cordial relations were soon restored between them. Whitefield's popularity was diminished for a time, but shortly rose again to its full height. A tabernacle was built for him by his Calvinistic friends, which was soon crowded; he made two visits to Scotland; ventured to preach at Moorfields during the Whitsun holidays, when the crowd was most numerous and most boisterous, but with his usual success in winning the rudest of them, and returned to America, after three years' sojourn in England, in 1744. He arrived at Wells, Me., after a long voyage, was taken sick at Portsmouth, N. H., but arose from his bed and preached; extended his labors as far as North Yarmouth, Me.; preached in the towns around Boston, passed through Connecticut, where he preached, notwithstanding the laws which had lately been passed prohibiting intrusions into parishes, attended to the affairs of his orphan house at Savannah, spent three months in Bermuda, and returned to England in 1748. He remained three years in Great Britain, traveling over England, Ireland, Scotland, and Wales. During this visit he became acquainted with the Countess of Huntingdon, through whose instrumentality a complete reconciliation was effected between him and Mr. Wesley, and who appointed him one of her chaplains. He made a fourth voyage to America in 1751, and spent the winter in Georgia and South Carolina; returned to England, where he made one of his most successful campaigns; and again came to America in 1754, bringing with him twenty-two orphans. Visiting the North, he found that the opposition to him in New England had died away, and he was received everywhere with respect, and in many places with enthusiasm. He returned to England in the next year, and remained eight years, traveling over all parts of the United Kingdom. One of the most noticeable features of his sixth journey in the United States, in 1763–65, was the receipt of a vote of thanks for a present of books from Harvard College, which had previously issued its "testimony" against him. He returned to England for the last time in 1765. He had formed a design of converting his orphan school at Savannah into a college, and sought a charter for the proposed institution. The Privy Council insisting that the institution should be conformed to the ritual of the Church of England, he refused to accept a charter on those terms. His visit was full of labors, and was marked by frequent intercourse with the Rev.

John Wesley, with whom, as with the Countess of Huntingdon, he cordially co-operated. He sailed for America for the last time in September, 1769, leaving behind him an affectionate farewell letter to John Wesley. He found his orphan asylum at Savannah prospering, with new buildings and little debt. He started north in May of the following year, was cordially received at Philadelphia by all denominations, including the Episcopalians, met "larger congregations than ever" at New York, passed up the Hudson and to the northern settlements of the colony, and proceeded through Boston to Portsmouth, N. H. Turning back, he preached in the open air at Exeter, N. H., for two hours, his last sermon, Sept. 29, 1770, and went the same day to Newburyport, Mass., where he was to preach on the next day. He was seized during the night with asthma, and died at sunrise on Sunday morning, Sept. 30. His death was noticed with funeral sermons throughout the country; and at Savannah, the magistrates of the colony attended the services officially. The centennial anniversary of his death was celebrated at Newburyport, Sept. 30, 1870, with a discourse by the Rev. Dr. Stearns and a public meeting. His works were published in six volumes in 1771. Biographies have been written of him by Dr. Gillies, in 1772; the Rev. Robert Philip, in 1837; a sketch, by I. R. Andrews, was published in 1866. The "Prince of Pulpit Orators," by the Rev. J. B. Wakeley (New York, 1871), is a collection of incidents in his life, and characteristic anecdotes.

Whitehall, N. Y. (pop. 4322), is situated in Washington County, on the Rensselaer and Saratoga Railroad. It is first mentioned as a pastoral charge in 1822, when Orrin Pier and Philo Ferris were appointed to Whitehall circuit. The circuit reported 114 members in 1823, 447 members in 1824, and 502 members in 1825. In 1829 the circuit, having been reduced in extent, reported only 281 members, but the number rose to 360 in the next year. Whitehall and Castleton returned 528 members in 1832, Whitehall and Whitehall mission 337 members in 1840, Whitehall and East Whitehall 210 members in 1850, and Whitehall alone returned 180 members in 1860. It is in the Troy Conference, and reported, in 1876, 230 members, a church valued at $10,000, a parsonage valued at $3000, and 150 scholars in the Sunday-schools.

Whiteman, John, Esq., a manufacturer of Philadelphia, was born in 1804, and united with the M. E. Church in 1821. In 1828 he established a Sunday-school near the arsenal, which grew into a Conference appointment, and was subsequently superseded by the Brickmakers', now Western, M. E. church. Through his influence he succeeded in inducing about fifty members, who had withdrawn from the Ebenezer church, to unite with the Reformers, to organize as the present St. Paul's M. E. church. He was also instrumental in securing ground for the M. E. church at Gloucester City. In 1840 he became a trustee of the Centenary Fund of the Philadelphia Conference, acting first as secretary, and then as treasurer, until 1864. In 1853 he was elected treasurer of the Chartered Fund, and still holds that position. In 1842 he was appointed a manager of the Philadelphia Conference Missionary Society, in 1843 was elected its vice-president, in 1844 its president, and in 1859 its treasurer, the position which he now holds. In 1859 he was instrumental in organizing a Sunday-school near Charleston, N. J., which has been the means of erecting a church free from debt. In 1862 he was one of the original projectors of Arch Street M. E. church, with which he still holds official relations. Since 1850 he has been a trustee of Dickinson College, and since 1852 has been connected with the Educational Fund of the Philadelphia Annual Conference; was its treasurer for many years, and is now president of the board.

White River Conference, M. E. Church South, was organized by the General Conference of 1870, and held its first session Sept. 28, 1870, Bishop Keener presiding. It reported 43 traveling and 90 local preachers, 8249 white and 163 colored members, 93 Sunday-schools, and 3040 scholars. The General Conference of 1874 bounded it "on the east by the Mississippi River, on the north by the Missouri State line, on the west by the Arkansas Conference, on the south by a line running from the head of Palarm Creek to the head of Cypress Bayou; thence down said bayou to Des Arc Bayou; thence down that bayou to White River, and down said river to its mouth." In 1875 this Conference reported 70 traveling and 108 local preachers, 12,243 white and 4 colored members, and 5334 scholars.

Whitney, George Henry, D.D., principal of the Newark Conference Collegiate Institute, Hackettstown, N. J., was born in Georgetown, D. C., July 30, 1830, and was graduated from Wesleyan University in 1858. In the same year he became principal of the Macedon Centre Academy, N. Y., and in 1859 principal of Oneida Seminary, N. Y. He joined the Oneida Conference of the M. E. Church in 1860, and was in the next year transferred to the Newark Conference, where he performed pastoral work till 1870, when he was elected principal of the newly-established Newark Conference Collegiate Institute at Hackettstown, N. J., and financial agent of the same. He is author of a "Handbook of Bible Geography" and the "Lesson Compend," and has prepared many Sunday-school lessons.

Whitney, William, Esq., lay delegate from the Northern New York Conference to the General Conference of 1876, is at the head of one of the largest drug-houses in Northern New York. He united with the M. E. Church early in life, has been a devoted Sunday-school worker and a superintendent for several years, and has often been called to conduct Sunday-school institutes in his part of the State. He takes a deep interest in all church enterprises and institutions.

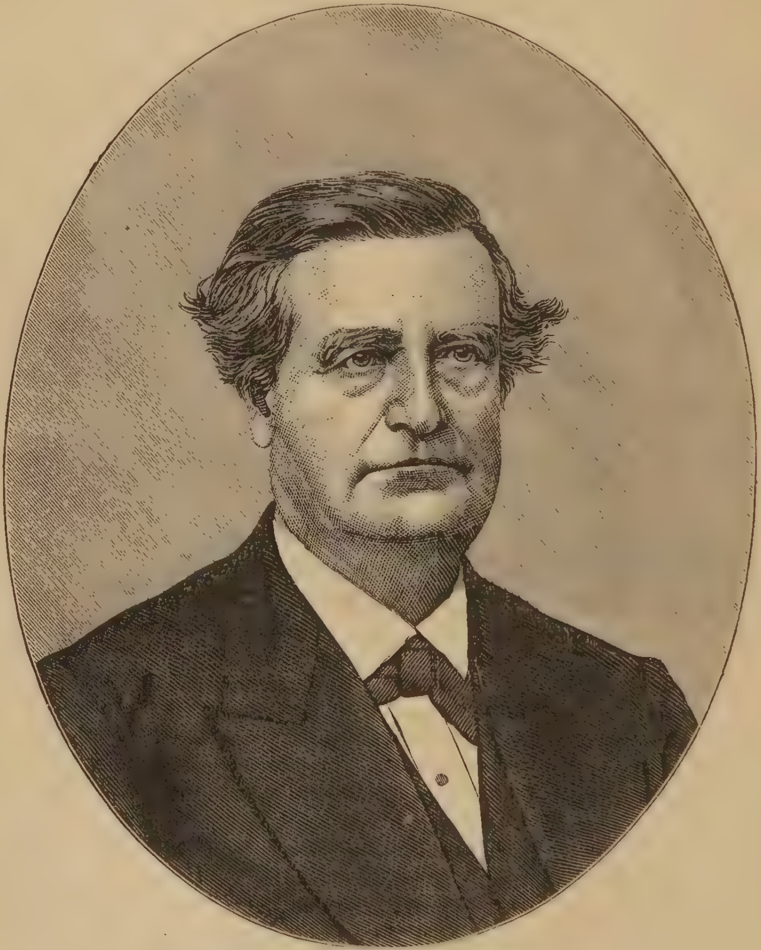
Whitworth Female College is pleasantly situated at Brookhaven, Miss., on the New Orleans, Jackson and Great Northern Railroad, 128 miles from New Orleans and 57 miles from Jackson, Miss. It was founded, in 1859, by the Rev. M. J. Whitworth, a planter and local preacher of the M. E. Church South, who was also the founder of the town of Brookhaven, and who built the first (frame) college building, at a cost of about $10,000. The course of the institution was begun prosperously, with J. J. Lee, formerly of Capers College, as president, till it was interrupted by the breaking out of the Civil War. The exercises were kept up under Professor Lee, and afterwards under G. L. Crosby till, Mr. Crosby having died in 1863, the building was occupied as a military hospital. The school was reopened, in 1865, by George F. Thompson, presiding elder of the Brookhaven district. He was succeeded, in 1867, by H. Johnson, of Madison College, Sharon, Miss., the property of the college having in the mean time been conveyed to the Mississippi Conference. The institution was at this time embarrassed by debt, the building was out of repair and scantily furnished, and only 57 pupils were in attendance. The number of scholars has since risen to 230, of whom 140 are from a distance; the college building has been thoroughly furnished, three new buildings have been added, at a cost of $10,000 or $12,000, and large additions have been made to the cabinets and apparatus. A large majority of the pupils are from Mississippi, but many are from Louisiana and other adjoining States. The erection of a large three-story building, to accommodate 300 boarders, is contemplated. In the arrangement of the course of study, especial importance is attached to the elementary branches, analysis, composition, algebra, geometry, and the natural sciences. The study of the languages is optional. Lectures are delivered on chemistry, natural philosophy, physiology, and natural history. The leading object sought in instruction is to teach the pupils to think closely and correctly.

WHITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

Wightman, William M., D.D., LL.D., bishop of the M. E. Church South, was born in Charleston, S. C., Jan. 29, 1808. His father was a native of that city; his mother, of Plymouth, England. They were both Methodists, and possessed of high and firm religious principle. The mother, when a child, had often been dandled on John Wesley's knee, and was led in class-meeting the last time before leaving her native land by Dr. Adam Clarke. The family worshiped at Trinity church, and the daily reading of the Scriptures was part of the family life and discipline. He was sent to school early, and in his seventeenth year entered the Sophomore class in the College of Charleston, whence he was graduated in October, 1827. Early in 1825 he was converted at a camp-meeting in the neighborhood of Charleston, and by the time his scholastic career was finished he had become firmly convinced that he was called to the ministry. In this view Dr. Capers, his preacher in charge, and J. O. Andrew, his presiding elder, both concurred; and he was licensed to preach in the summer of

1827, during his senior year at college. On the day he was twenty years old he left his father's house for Camden, S. C., where he joined the Conference, which was then in session there. In 1834, upon the suggestion of Dr. Olin, who had been appointed president of Randolph Macon College, Va., he was appointed agent for that institution to collect the $20,000 of endowment fund which the South Carolina Conference had pledged to it. After serving for five years in this capacity he was appointed Professor of English Literature in the college. He resigned this position in 1838 and returned to pastoral work, receiving the appointment of presiding elder of the Cokesbury district. He was a delegate to the General Conference in 1840, and was elected by that body editor of the *Southern Christian Advocate.* He held this position for fourteen years, when he was elected president of Wofford College at its opening in 1854. In 1859 he was elected chancellor of the Southern University, Greensboro', Ala., and in 1866 was chosen by the General Conference to be bishop. He has traveled extensively, and has been noted for his careful and successful administration.

Bishop Wightman has written considerably for the periodical press, and is the author of the "Life of Bishop Capers," as well as of various sermons and addresses. He resides in Charleston, S. C.



REV. WILLIAM M. WIGHTMAN, D.D., LL.D.
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Wightman, John Thomas, D.D., of the South Carolina Conference of the M. E. Church South, was born at Charleston, S. C., Sept. 9, 1825. He was graduated at the Charleston College in 1846, and in 1847 entered the South Carolina Conference. During an uninterrupted and arduous ministry of thirty years he has been appointed to the chief cities of South Carolina, and has manifested great interest in the cause of Sabbath-schools and the religious condition of the colored people. Earnest and impressive as a preacher, he has been uniformly successful in building up the church of Christ.

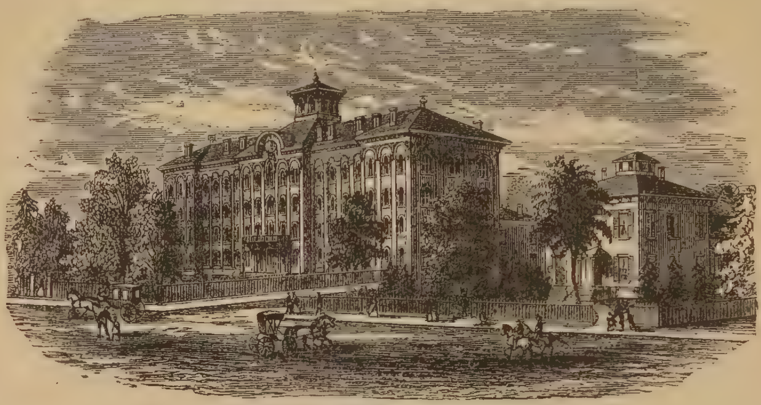
Wilber, Perley B., D.D., founder of the Wesleyan Female College, now Cincinnati Wesleyan College, at Cincinnati, O., was born in Dutchess Co., N. Y., Dec. 21, 1806, and died at Cincinnati, O., June 11, 1859. He received his preparatory training and was converted at the Oneida Conference Seminary, then entered Wesleyan University, and was graduated from that institution in 1834. In the next year he was appointed teacher of Ancient Languages in the Oneida Conference Seminary, Cazenovia, N. Y. In 1838 he became president of the Buckingham Female Seminary, Virginia. While at this place he was offered, and declined, the presidency of Washington College, Miss. He removed, in 1842, to Cincinnati, and assumed the charge of the Wesleyan Female College, where he remained till his death. He was greatly assisted in his labors as a teacher by Mrs. Wilber. He was a member first of the Ohio, then of the Cincinnati Conference, and was a thoughtful and instructive preacher, but his heart was enlisted in the cause of Christian education for women.

Wilberforce University is located three and one-half miles from Xenia, O., and is an institution under the patronage and control of the African M. E. Church. The original edifice was erected for a fashionable watering-place, and was a large and convenient building. It was purchased by a number of individuals, and under the patronage of the Cincinnati Conference, was devoted to the education of colored young men and women. Rev. J. F. Wright, D.D., was an active and efficient agent. After being thus held for a few years it passed, in 1863, into the hands of the African M. E. Church for a small sum, and has been under the general supervision of Bishop Payne, of that denomination. The original building was consumed by fire, but another has been erected in its place. Funds were collected by Bishop Payne not only in the United States, but in England, which he visited at the request of his church. It is an institution which has accomplished much good for colored youth. At the General Conference of 1872, the endowment agent reported that he had nearly $50,000 in notes, pledges, and money, and it then had about 125 students. (See Addendum.)

Wilbor, Albert D., D.D., a delegate from the Genesee Conference to the General Conference of the Methodist Episcopal Church in 1872, joined the Genesee Conference in 1843, and has served in that body as pastor, presiding elder, and financial agent of the Genesee Wesleyan Seminary. For two years, in 1854–55, he was pastor of the Woodward Avenue M. E. church, Detroit, Mich.

Wilbraham Wesleyan Academy is located at Wilbraham, Mass., and is one of the oldest institutions connected with the M. E. Church. It was originally established by the Methodist ministers of New England, in 1818, at New Market, N. H., and was intended both for general students and for young men who designed to enter the ministry. In 1824 an act of incorporation was obtained from the legislature of Massachusetts, and the academy was removed to Wilbraham, its present site, where it was opened in September, 1825. Eight students were present the first day, and thirty-five during the term. Its first president after the removal was the talented and lamented Dr. Fisk, who presided over it until 1831, when he took charge of the Wesleyan University. The principals from that time have been: W. McK. Bangs, A.M., 1831–32; John Foster, A.M., 1832–34; David Patton, D.D., 1834–41; Charles Adams, D.D., 1841–45; Robert Allyn, D.D., 1845–48; Minor Raymond, D.D., 1848–64; Edward Cooke, D.D., 1864–74; and Nathaniel Fellows, A.M., 1874, who is the present principal, and Professor of Mental and Moral Science. The institution is in a healthful and beautiful location, and has extensive grounds, including farm-lands of 196 acres. There are six buildings devoted to academic purposes, the chief of which are large and most conveniently arranged. It has libraries containing 5300 volumes, with good philosophical, chemical, and mathematical apparatus, and a cabinet, museum, and apparatus valued at $14,000. Its principal is assisted by a corps of able professors in the different departments. Its students, embracing both young men and young women, average an attendance of from 200 to 300 annually. Since its organization about 15,000 students have been in attendance, 700 of whom have prepared for college, and as many others have engaged in teaching or professional studies. At least one-third of its students have been ladies. It has suffered some severe reverses by fire, but has received generous gifts from friends, and its property is now estimated at $150,000. (*See engravings on following page.*)

Wiley, Allen, D.D., was born in Frederick Co., Va., Jan. 15, 1789, and died in Vevay, Ind., July 23, 1848. He removed to Indiana with his parents in 1804; joined the church in 1810, and was licensed to exhort in 1811, and to preach in 1813. He commenced his traveling ministry in 1816. Eleven years of his itinerant life were spent on laborious and extensive circuits; for fourteen years he was presiding elder, a part of the time his district extending from the Ohio River to Michigan. He was five years in the larger places as station-preacher. He was a delegate to all the General Conferences from 1832 to 1844. He was simple and plain in his manners, honest and upright in all his movements, a man of great energy and decision of character, and an able and successful minister. For a number of years he was in the habit of reading the Scriptures in the Hebrew, Latin, and Greek languages. He was one of the active founders and patrons of the Indiana Asbury University, and held for many years the position of trustee. He wrote for the *Western Christian Advocate* a number of articles on "Ministerial Character and Duties," which were subsequently collected and published in a separate work, and are now contained in the account of his Life and Times, written by Dr. F. C. Holliday.



WILBRAHAM ACADEMY. ACADEMY BUILDINGS.

Wiley, Ephraim Emerson, D.D., president of Emory and Henry College, was born at Melrose, Mass., Oct. 6, 1814. He was graduated from Wesleyan University in 1837, and in the same year became principal of the high school at Augusta, Me. In 1838 he was elected Professor of Ancient Languages in Emory and Henry College, and in 1852 was appointed president of that institution. He was a member of the General Conference of the Methodist Episcopal Church South in 1854, 1858, 1862, 1866, and during the whole of the Civil War was chaplain at the hospital at Emory and Henry College.

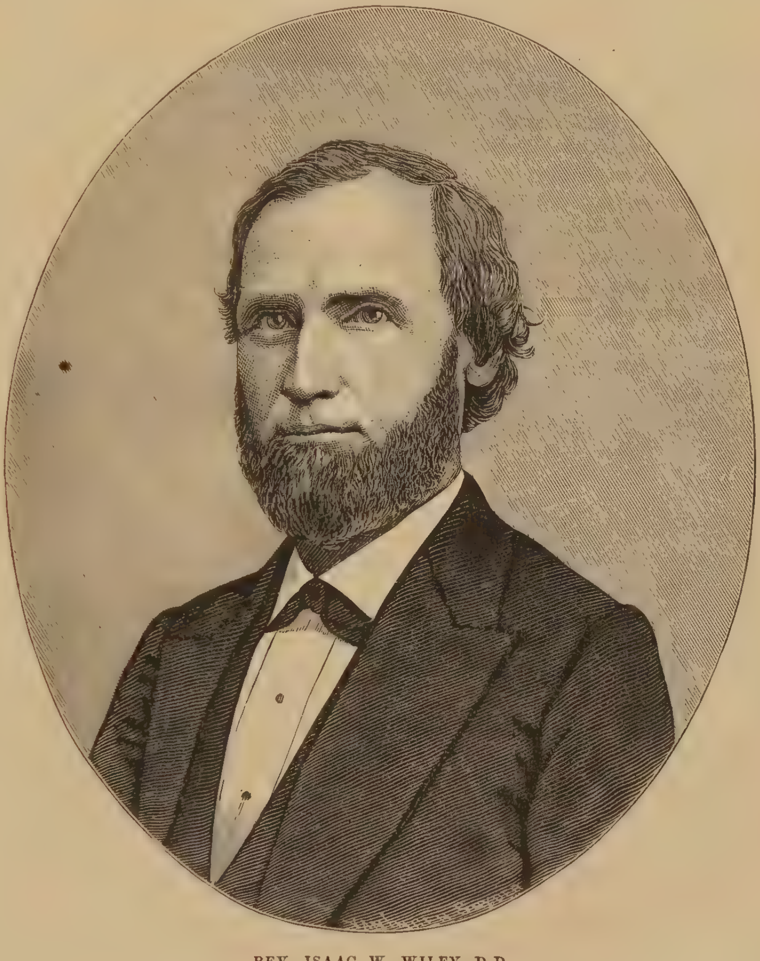
WILBRAHAM ACADEMY. BOARDING-HOUSE.

Wiley, Isaac W., D.D., one of the bishops of the M. E. Church, was born in Lewistown, Pa., March 29, 1825. He united with the church when but ten years of age, but entered on a more thorough religious life at the age of thirteen. At the age of eighteen he was licensed to exhort, and a year afterwards to preach. A wonderful revival having occurred at that time, he labored day and night for about six months. From this labor his throat suffered severely. He had been preparing to enter the Sophomore class in Dickinson College, but the affection of his throat being considered permanent, he commenced the study of medicine, and was graduated in 1846 from the medical department of the University of New York. He pursued also a course of classical study in the same institution. He commenced the practice of medicine in Western Pennsylvania, and subsequently removed to Pottsville in 1849. At the request of Dr. Durbin he went as medical missionary to Foo Chow, China, after having been received into the Genesee Conference. He attended an additional course of lectures in the University of New York, and in March, 1850, sailed for China, holding his membership at his own request in the Philadelphia Conference. He returned from China in

May, 1854, and was immediately assigned to fill a vacancy on Staten Island. In 1855 he was transferred to the Newark Conference, where he was successively stationed in Newark and in Jersey City. In 1858 he took charge of Pennington Seminary, where he continued until 1863. In 1864 he was elected editor of the *Ladies' Repository*, and was re-elected to that position in 1868. In 1872 he was elected bishop. On his return from China he published "The Fallen Missionaries of Foo Chow." While acting as editor of the *Repository* he also edited the books, and published "The Religion of the Family." Bishop Wiley has visited the various States and Territories, and is now (1877) on an extensive tour to visit the missions in Japan and China.

Wiley University, Marshall, Texas, was established chiefly for the colored people. It occupies a good situation in the edge of the town. A comfortable school building is in course of construction for it. Though designed chiefly for students in the vicinity, it is receiving colored students from a distance of from 1 to 300 miles. It is supported in part by the Freedman's Aid Society of the M. E. Church.

Wilkesbarre, Pa. (pop. 10,174), is the capital of Luzerne County, on the Susquehanna River. It was laid out in 1773, and was burned by the British and Indians during the Revolutionary War. Methodism was introduced as early as 1788, when Anning Owen organized the first class in Wyoming at Ross Hill. This was not far from the present site of Wilkesbarre. Abel Pierce, Esq., settled in Kingston before the war, a little above Wilkesbarre. Mrs. Pierce early became a convert to Methodism, and the church owes much to that family for its progress. Azel Dana was the first class-leader in Wilkesbarre. He died in 1804. About 1795–96 Valentine Cook and Alward White were preachers on the circuit. Mr. Cook stopped with Mr. Mann in April of that year, and found a comfortable home. Methodism had few adherents, and Mr. Cook having delivered a very important sermon, an attempt



REV. ISAAC W. WILEY, D.D.

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

was made to mob him. For this purpose a party prepared matches by winding a cloth or paper round sticks and rolling them in melted brimstone, to smoke him out of the house. A person was appointed to climb to the top of the house, light these matches, and throw them down the chimney. Just as he had ascended, and was about completing his task, he missed his aim and fell from the roof to the ground, and the mob, becoming excited and alarmed, immediately fled. The worshipers within knew nothing of this disturbance until after the meeting had closed. In 1800 the first church edifice was erected. Bishop Asbury preached in Wilkesbarre Aug. 4, 1811, and stopped with Judge Fell, who received him very kindly. In 1812 he was again in the city. The court was in session, but his arrival had been announced, and he was permitted to preach in the court-house. In 1826, the society having suffered great inconvenience for want of a suitable place of worship, obtained from the county commissioners the use of a hall in the upper part of the court-house on a lease for ten years, for which they paid the nominal sum of ten cents per year. In 1827 a session of the Annual Conference was held in this place, Bishop George presiding. During the session a sermon was preached on Calvinism that greatly offended the Presbyterians of the city. In 1830 Wilkesbarre became a station, and the church has since continued to prosper. The statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.	Parsonages.
First Church..........	373	685	$26,000	$18,000
Ross Street............	208	307	13,000	12,000
Parish Street..........	94	124	3,500	....
German M. E. Ch...	.....	......	....	....

Wilkins, Mrs. Ann, was born in the State of New York in 1806, and was converted at a camp-meeting at Sing Sing, Sept. 8, 1836. Shortly afterwards she offered herself as a teacher for Africa, and sailed from Philadelphia June 15, 1837, with the Rev. J. J. Matthias, who went out as governor of Bassa Cove, and other missionaries. She remained in Africa until 1841, when she returned to recruit her impaired health. In January, 1842, she sailed again in company with other missionaries for Africa, where she remained until the fall of 1853, when her health was so broken that it was with difficulty she reached her native land. Again recuperating, she sailed in 1854 with three young women to initiate them into the duties and habits of missionaries, and returned in 1857, having thus endured the climate of Africa and the self-sacrifice of a missionary for more than eighteen years, and having crossed the Atlantic six times. After her return she accepted a position as an officer in a juvenile asylum, but had only just entered upon her duties when she was seized with congestion of the lungs, and in a few days died in great peace. She was an earnest, devoted Christian teacher, and was eminent for piety and self-sacrifice.

Willamette University is located at Salem, Oregon. In 1834, Jason and Daniel Lee, the first Methodist missionaries to Oregon, opened the Oregon Mission Manual Labor School, about 10 miles north of Salem. In 1832 a meeting of the settlers was held at the old mission-house, and French Prairie was fixed upon as the site of an Oregon institute. Subsequently it was determined to locate it on Wallace Prairie, about two and one-half miles below Salem, and nearly $4000 were subscribed for this purpose. This institution was to be free for all, without distinction of sex or color, and was to be under the supervision of whatever church would first pledge itself to sustain it. The proposition was accepted by the Methodist mission, and the Oregon Institute thus came under their control. In 1842 the Oregon Mission Manual Labor School had been removed from its former site to Salem, and the "Old Wooden Institute" had been built, at a cost of $10,000. This building was sold by Mr. Gary, the missionary superintendent, to the trustees of the Oregon Institute for $4000; the school was transferred to this building, and it was thus occupied for a quarter of a century. Its first session opened Aug. 16, 1844, Mrs. C. A. Wilson being the first teacher, and 20 pupils being in attendance. In 1849 the Oregon and California Conference was formed, and held its first session in this building, and the Conference assumed the patronage of the school. In 1853 it was incorporated as Willamette University. Since that time it has been under the control of a superintendent and faculty. In 1850, Rev. F. S. Hoyt was chosen president, and held the position for ten years. In 1860, Rev. T. M. Gatch was elected as his successor, and served until 1865. He was followed by Rev. J. H. Wythe, who served two years. In 1867–68, Rev. L. T. Woodward was acting president. In 1868, Rev. Nelson Rounds was elected, and served two years. In 1870, Mr. Gatch was re-elected president, and has since served in that capacity. The present estimated value of the property is about $75,000. The building purchased from the mission was destroyed by fire in 1871. In 1864 the work of erecting a new building was commenced, and the corner-stone was laid, July 24 of that year. This building, first erected in 1867, is of brick, and is built in the form of a Greek cross. It is five stories high, including the capitol and basement, and is 84 feet long, 44 feet wide, and 100 feet from the basement to the top of the dome. The chapel would comfortably seat 600 persons. In 1807 steps were taken to organize departments of law and theology, a faculty secured, but nothing further was done. A medical department was organized in 1866, and has been in successful operation. This was opened with 20 students, and has since graduated 71. The institution has a library of several hundred volumes, a small philosophical apparatus, and a cabinet of natural history. Including the class of 1877, 144 literary graduates have received the honors of the institution, and the average attendance has been nearly 300. The location of the university is very beautiful; the campus consists of about 30 acres, and is adorned by shade-trees, and enlivened by two streams of running water, is near the State capitol building and grounds, almost in the heart of the city of Salem. In a clear day, from the dome of the university may be seen the four snow-clad peaks of Mounts Hood, Adams, Jefferson, and St. Helen's.

WILLAMETTE UNIVERSITY.

Willard, Miss Frances E., is a native of Rochester, N. Y., but her youth was spent principally in Wisconsin and Illinois. She was educated in what is now known as the Women's Department of the Northwestern University, at Evanston, Ill. After graduation she taught in Pittsburgh Female College, and was also preceptress of Genesee Wesleyan Seminary, and was subsequently called to a professorship in the Woman's College. Losing a beloved sister at the age of nineteen, she published a biography entitled "Nineteen Beautiful Years." In 1866 she was corresponding secretary of the Women's Centenary Association, that aided in building Heck Hall and the Garrett Biblical Institute. In 1868, in company with Miss Jackson, of New Jersey, she sailed for Europe, and spent there about thirty months, including in her tour Egypt, the Holy Land, Greece, and Turkey. On her return, in 1871, she was elected president of the Woman's College, Evanston, and in 1873 was made Professor of Esthetics in the Northwestern University. Taking a deep interest in the temperance work, she resigned both positions and engaged in the crusade movement. She has been president of the Woman's Union in Chicago, and has lectured extensively, besides writing for various magazines. She has also labored in connection with Moody's great tabernacle meetings.

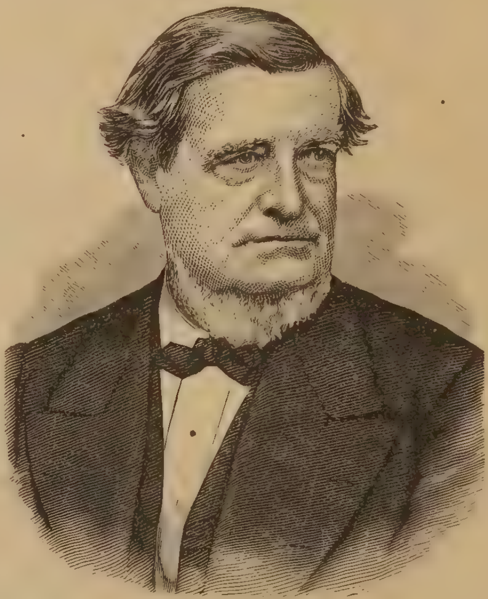
Willey, Hon. Waitman T., of Western Virginia, was educated in Madison College, Pennsylvania, and entered upon the practice of law in Western Virginia. He has resided for many years in Morgantown; has been a member of the legislature, and was elected United States Senator from West Virginia in 1863. He was an earnest friend of the Union, and did much to shape the public mind of his State. From early life he has been a member of the M. E. Church, and has filled various official positions, devoting himself to its interests. He was elected a lay delegate from the Western Virginia Conference to the General Conference of 1872.

Williams, Charles Henry, was born Dec. 28, 1819, in Pulaski Co., Ky. He was converted and joined the M. P. Church at a camp-meeting in Indiana in 1839. He was licensed to preach in 1841, and in 1843 entered the regular work of the ministry. He served some of the most important circuits and stations in his Conference until 1847, when he took a transfer to the Ohio Conference. In 1853 he went into business in Springfield, where he was afterwards made a member and president of the school board. He was in business in Indianapolis, Springfield, and Cincinnati for about ten years. During this time he served as pastor to several circuits. He was earnestly engaged most of this time in the Bible cause and in supplying vacant charges. He was chaplain in the 138th Regiment Ohio National Guards from May to September, 1864, and served in the Army of the Potomac in Virginia. He went to Illinois in 1868, and after serving three years as pastor he was elected corresponding secretary of the Board of Missions, which position he still (1877) holds.

Williams, Emperor, a minister in the Louisiana Conference of the Methodist Episcopal Church, was born in 1826, in Nashville, Tenn. He went to New Orleans in slavery in 1835, and remained in slavery until 1859. He was converted in 1845, and was a local preacher from 1855 until 1865, when he united with the Mississippi Mission Conference, which at that time included Louisiana. For seven years he has been a presiding elder in his Conference, and, although possessing only a common-school education, is a man of good administrative and preaching abilities. He was appointed fraternal delegate from the General Conference of the Methodist Episcopal Church to the General Conference of the Colored Methodist Episcopal Church of America to meet in 1878.

Williams, Geo. W., is a Methodist layman, head of the mercantile and banking house of Geo. W. Williams & Co., of Charleston, S. C. The history of the house is a record of spotless probity, indomitable energy, remarkable tact, and success as unvarying as it has been brilliant. Mr. Williams was born in 1820, of Methodist parents, was trained up in the fear of God, and from small beginnings has won distinction, wide influence, and large fortune.

Williams, H. W., D.D., of the British Wesleyan Conference, entered the ministry in 1832, and has traveled with great success in some of the best circuits in Methodism; he has written largely for the periodicals, and published valuable "Expositions" on the "Epistles to the Romans" and "the Hebrews." Dr. Williams became secretary to the Conference in 1875, and is a most important and influential member of the connectional committees. He is still actively engaged in circuit work.

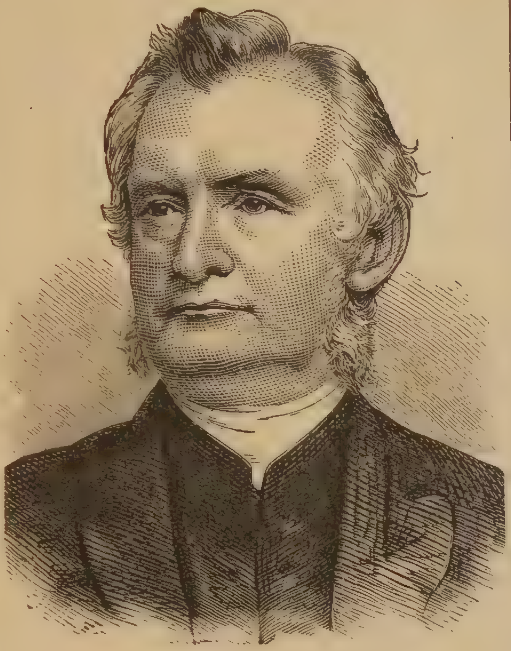


GEORGE W. WILLIAMS, ESQ.

Williams, James R., of the Methodist Protestant Church. was born Nov. 11, 1780, and received a liberal education. He was converted when about twenty years of age, and united with the M. E. Church. He was licensed to preach, and was one of those who were expelled in Baltimore for participating in the Reform movement in 1827. He was a member of the Reform conventions of 1827–28. He was prominent in framing the constitution of the Methodist Protestant Church, and was intimately associated with its publishing interests. In 1843 he published a "History of the Methodist Protestant Church." He was a clear and forcible preacher. He died peacefully in the sixty-ninth year of his age.

Williams, John A., of the Methodist Church of Canada, was born in Wales, Great Britain, but removed to Upper Canada when a youth, and was converted near Prescott in 1835. After spending some years in business he entered the itinerant ministry in 1846, having been for ten years previously a local preacher. He has occupied the best stations in the Conference, and has filled every office in the church excepting president of the General Conference. For a number of years he was chairman of the district; once secretary of the old Canada Conference, two years president of the London Annual Conference, and is now stationed at St. Thomas, Ontario.

Williams, Robert, was one of the earliest and most active preachers in America. Previous to his leaving England he had obtained permission from Mr. Wesley to preach under the direction of the regular ministers. Sailing after the appointment of Boardman and Pilmoor, he reached New York in advance of them, where he labored efficiently for more than a month, as the records of that society show. Under date of Nov. 1, 1769, Mr. Pilmoor, then in Philadelphia, writes: "Robert Williams called on his way from New York to Maryland. He came over about business, and being a local preacher in England, Mr. Wesley gave him a license to preach occasionally under the direction of the regular preachers." On the 6th of that month he notices his departure for Maryland, adding, "He is very sincere and zealous." The following June, when Mr. Pilmoor was in New York, he says, "Williams, lately come up from Maryland, gave us a useful sermon, and brought us good news from the country." He spent the greater part of his time in Maryland, where he was instrumental in commencing a great work. In 1772 he passed south into Virginia, where his labors were greatly blessed. Early in 1775 he married and located, and Sept. 26, 1775, he died. Bishop Asbury says of him: "He has been a very useful, laborious man, and the Lord gave him many souls to his ministry; perhaps no man in America has ministered to awakening so many souls as God has awakened by him." He had been an active business man, and on coming to America found the need of religious books, and at once began to publish some of Mr. Wesley's sermons, which he circulated extensively, and they were the means of accomplishing much good. In 1773, at the first Conference, a resolution was passed that "no one should publish Mr. Wesley's books without his approbation, but that Robert Williams should be permitted to sell what he had published." Jesse Lee tells us that "the public resolution was to secure to the ministers as a body an interest in religious publications, and not to encourage a matter of individual gain." It has been said of him, that "he was the first traveling preacher in America that married, located, and died."

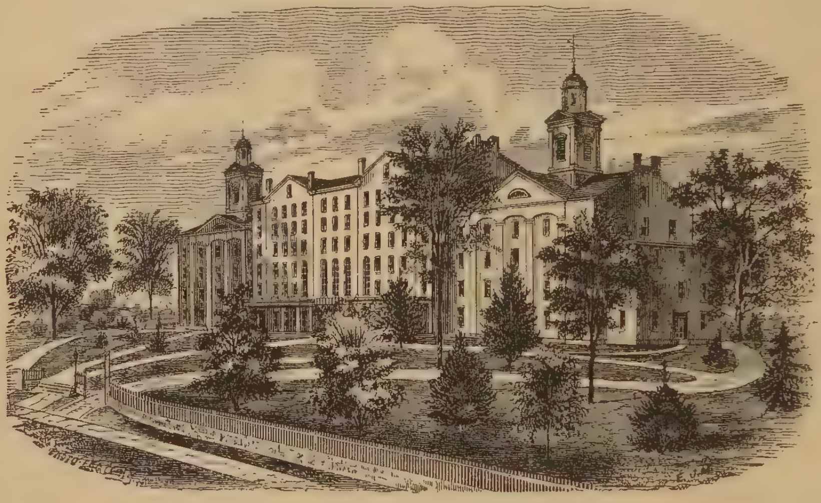

REV. JOHN A. WILLIAMS.

Williams, Wm., of the Methodist Church of Canada, was born at Stonehouse, Devonshire, England, Jan. 23, 1836. His parents were members of the Methodist Church. Mr. Williams removed to Canada in 1842. He was converted in April, 1854. In October of the same year he was employed as a supply, and in the following year he was received by the Conference of the Methodist New Connection Church. In 1864 he was appointed chairman of a district, and has frequently filled that office since. In 1867 he was elected secretary of the Conference, and in 1872 was placed in the presidential chair. Upon the lamented death of his successor, S. B. Gundy, it became his duty to act as president of Conference during the rest of the connectional year. Mr. Williams was, with Robert Wilkes, M.P., appointed by the Conference of 1873, and was reappointed in 1874, on a deputation to attend the Conference of the Methodist New Connection in England to lay before that body the action of the Canadian Conference on the subject of Methodist union, and secure its acquiescence in the contemplated arrangement. The mission was successful.

Williamsport, Pa. (pop. 16,030), the capital of Lycoming County, is situated on the west branch of the Susquehanna River. The birthplace of Methodism in this city was the cabin of Amariah Sutton, the first society in Lycoming County having been organized there in the autumn of 1791. At a little later period a frame house of worship was erected for the use of the society at the upper end of Fourth Street. In 1826 a small one-story brick building on Pine Street succeeded the "Old Frame;" and, in 1844, this gave place to the present structure, known as the Pine Street M. E. church. In 1868 this church was enlarged to its present size. In 1861 the Mulberry Street congregation was organized, and the basement of a new edifice opened in the beginning of 1863. The church was dedicated by Bishop Simpson, Feb. 18, 1864. It has since been subject to severe disasters. In 1866 a mission-school was organized in the lower part of the city; and this has now grown into the "Third Street M. E. church." Williamsport is in the Central Pennsylvania Conference. The following are the statistics of the M. E. Church for 1876:

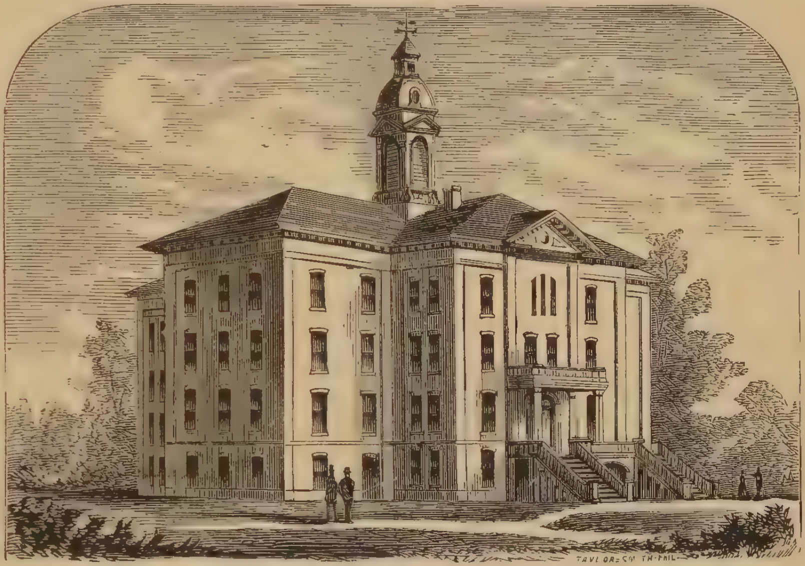
Churches.	Members.	S. S. Scholars.	Ch. Property.
Pine Street	570	485	$39,000
Mulberry Street	231	250	40,000
Christ Chapel	137	186	7,000
Third Street	119	225	7,000
Newberry	236	200	18,000

Williamsport Dickinson Seminary is located in Williamsport, the county seat of Lycoming Co., Pa. When the town was laid out a square was set apart for school purposes, and a brick edifice was erected, in 1812, called Williamsport Academy. In 1839 this property was sold, a lot was purchased and a building erected, which, enlarged in 1867, is the west wing of Williamsport Dickinson Seminary. The enterprise not being successful, in 1848 the town council conveyed the building with its grounds and appurtenances to a board of trustees of the "Dickinson Seminary at Williamsport, Pa." The Baltimore Conference extended its patronage to the institution, but declined to assume any financial responsibilities. In April, 1848, Rev. Thomas Bowman, since bishop, was elected president of the seminary. The building was then 40 by 60 feet in size, two stories high, sadly out of repair, with a considerable debt and no resources. The trustees, however, resolved to repair the building and to enlarge the seminary. Five acres of land adjoining the academy lot were purchased, and on July 3, 1850, the corner-stone of the east wing of the seminary building was laid with appropriate ceremonies, and it was finished the ensuing spring at a cost of $10,000. Four years later the wings were connected by a building six stories high, thus completing a fine edifice furnished with modern improvements, capable of accommodating 200 boarding students, with apartments for the president and professors, at a cost of $42,575. The trustees becoming embarrassed, the property was purchased by four friends of the seminary, and offered to the M. E. Church at the price paid for it at the public sale. The Baltimore Conference accepted the offer, and a stock company was formed, and the institution was continued under the control of the M. E. Church. In 1869 the Preachers' Aid Society of the Central Pennsylvania Conference bought the principal part of the stock. Dr. Bowman, now bishop, resigned in March, 1858, and was succeeded by Rev. John H. Dashiel. He resigned in 1860, and was succeeded by Rev. Thompson Mitchell, who resigned in 1869, and Rev. William Lee Spotswood was elected in his place. He resigned in 1874, and was succeeded by the present president, Rev. Edward J. Grey. While under the control of the M. E. Church it is broad and liberal in its character, and has pupils on its rolls from many different churches. The course of study is arranged to afford thorough instruction to young men who are preparing for business life or professional pursuits, and for young ladies who aspire to superior intellectual culture. In 1866 the title was changed to "Williamsport Dickinson Seminary," and the board of trustees was authorized to confer degrees.



WILLIAMSPORT DICKINSON SEMINARY, WILLIAMSPORT, PA.

Willing, Mrs. Jennie Fowler, is the wife of Rev. W. C. Willing, of the Rock River Conference, and the sister of Dr. Fowler, editor of *The Advocate.* Having enjoyed superior advantages of education, she has written considerably for the press. She has also taken a very active part in the Woman's Foreign Missionary Society, and is secretary of the Northwestern branch. She has visited at different times various Conferences, and delivered addresses in behalf of the Ladies' and Pastors' Christian Union, and in behalf of the missionary cause. She has also been active in the great temperance movement, and was president of the first women's convention, which was held in Chicago. She is also earnest and useful in conducting religious meetings.



WILMINGTON CONFERENCE ACADEMY, DOVER, DEL.

Wills, Will H., D.D., of the Methodist Protestant Church, was born in Tarboro', Edgecombe Co., N. C., Aug. 4, 1809; was converted in 1830; was licensed to preach in 1831, and began his itinerant career in the same year on Roanoke circuit. He remained in the active work four years, then retired; re-entered the Conference in 1844, and has continued a member to the present. He has been chosen a member of seven General Conferences and of three General Conventions, and was present at all save one. He has been several times secretary and vice-president of the General Conference. He has been secretary of the North Carolina Annual Conference for a series of years, and president of the same at different times. He was a delegate to the General Conference, May 11, 1877.

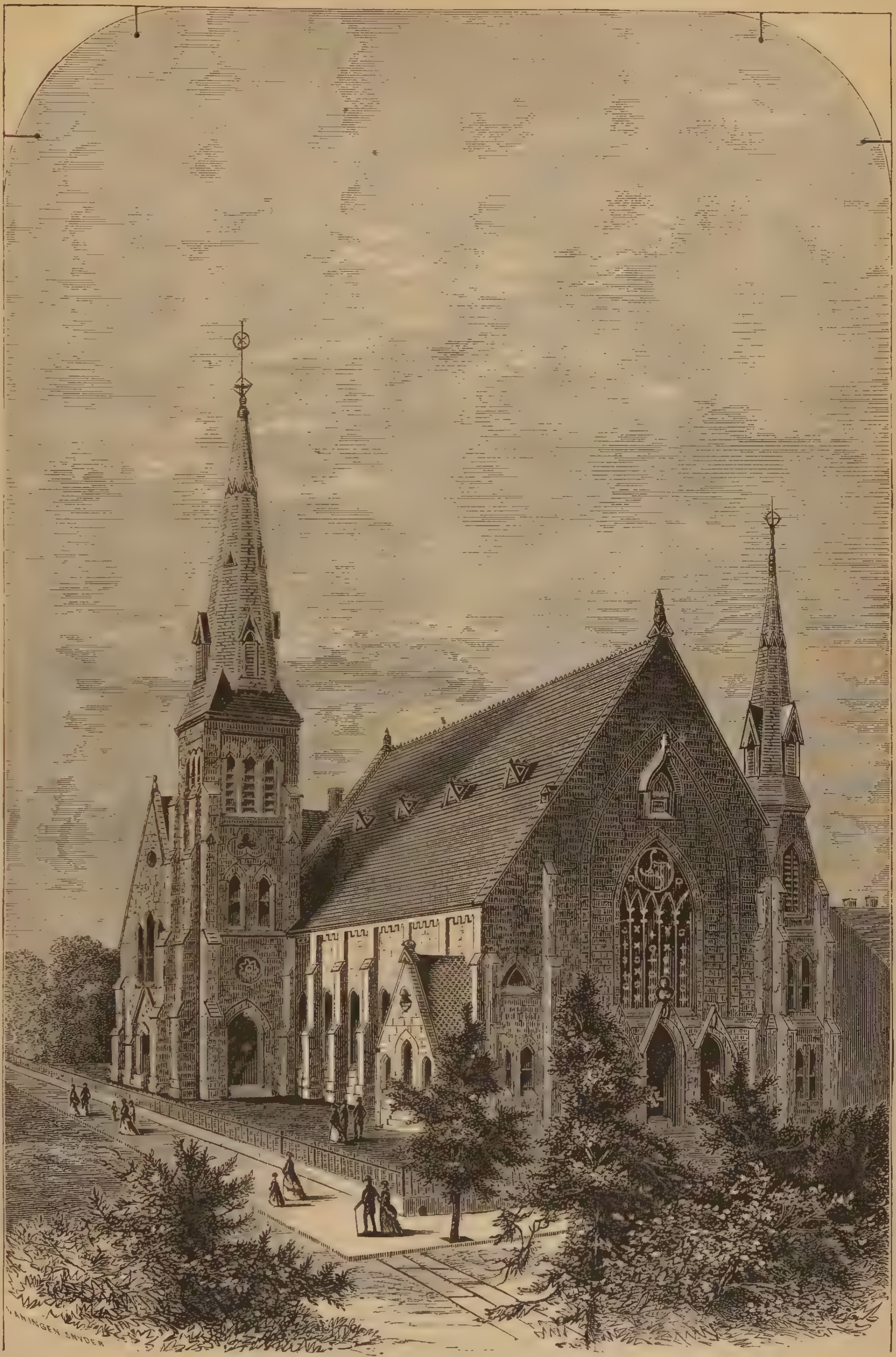
Wilmer, Lambert, a native of Maryland, but a resident in Philadelphia, was an officer in the militia during the Revolutionary War, and was in the battles of Germantown, Trenton, and Princeton. He was among the earliest members in Philadelphia, was an intimate friend of Mr. Hood, and was associated with him in the purchase of "Whitefield's Academy," to form the Union church; as also in originating the "Charter Fund." So deeply attached were Messrs. Hood and Wilmer that they requested to be buried in the same grave. He died in 1825.

Wilmer, Mrs., the wife of Lambert Wilmer, and one of the earliest and most active Methodists. She was the second female class-leader in Philadelphia, having been appointed about 1775. Mr. Asbury made Mr. Wilmer's house his home, and, in 1772, writes, "I was heavily afflicted, and dear sister Wilmer took great charge of me." She died in holy triumph in 1796.

Wilmington Conference Academy is situated at Dover, Del., in the centre of a six-acre lot, immediately north of the town. The first movement towards the erection of this institution grew out of an essay by Rev. C. W. Buoy, at the Peninsula Convention, held in Smyrna, Del., in 1870. The following Conference appointed a commission to consider the suggestion, and, if it was deemed advisable, to secure a location. This commission selected Dover, and so reported to the Conference held in 1872. A board of trustees was elected, and at the subsequent legislature a charter was granted for the institution, and in August, 1873, the erection of the building commenced. It was a brick structure in the form of a cross, four stories high, the entire front 89 feet, and the depth 94 feet, which was surmounted by a cupola 36 feet high. Shortly after its opening, on March 10, 1876, the building caught fire from some unknown cause and was destroyed. It had cost a little more than $50,000, and was at the time of the fire about $32,000 in debt, with an uncollected subscription supposed to be worth about $10,000. It was also insured for $30,000. With these resources the Conference resolved to rebuild on the same ground and nearly in the same manner. On the furnishing of the building, it is estimated the debt will be about $23,050. In July, 1873, the trustees elected James M. Williams, A.M., a member of the Wilmington Conference, as the first principal, and he is still (1877) in charge. Before the building was completed the school was conducted in a rented building, and since the destruction by fire it has been carried on in another place. During the time occupied in the building the students averaged about 90 per year, and just after the fire a class of 18 was graduated. Its charter is liberal. It educates both young men and young women, but owing to the limited accommodations receives only boys and young men as boarders.

Wilmington Conference, M. E. Church, was organized by the General Conference of 1868, and includes "the State of Delaware and the Eastern Shore of Maryland and Virginia." Previous to its organization the territory was included in the Philadelphia Conference. It held its first session at Wilmington, March 17, 1869, Bishop Simpson presiding, and reported 107 traveling and 132 local preachers, 23,042 members, 21,620 Sunday-school scholars, 299 churches, valued at $910,150, and 42 parsonages, valued at $116,000. These boundaries still remain unchanged. In 1876 it reported 132 traveling and 147 local preachers, 28,731 members, 24,558 Sunday-school scholars, 310 churches, valued at $1,206,350, and 52 parsonages, valued at $130,700.

Wilmington, Del. (pop. 30,841), is the largest city of the State, and noted for its manufactures. In 1767, Captain Webb preached in Wilmington, under some trees, on the corner of what were King and Kent Streets, and the singing was led by John Threwel, who offered his school-house as a preaching-place. Services were subsequently held in this building, which stood on the site of the printing-office of the *Delaware Republican*, and also occasionally in the workshop of Mr. George Wetsell, a building on Water Street, below Main, afterwards used as a custom-house. Meetings were also held occasionally in the market-houses. A society was soon formed consisting of some 14 members, and connected with Chester circuit. At an early date Bishop Asbury, Dr. Coke, Whatcoat, and other distinguished ministers occasionally visited the place. In 1789 a lot was purchased near the southeast corner of Walnut and Third Streets, and a house of worship was erected fronting Walnut; its dimensions being about 35 feet square, with a gallery. It was dedicated Oct. 16, 1789, by Bishop Asbury, who wrote, "Thus far have we come after twenty years' labor." At this time the society consisted of 43 white and 19 colored members. This house was enlarged in 1811 by an addition of 20 feet, and in 1828 there was another addition, so that the building became 50 feet by 70, and is known as Asbury church. The plot of ground on Walnut and Third Streets, besides furnishing situations for the church, school-house, and sexton, also furnished a place for a small cemetery, and in it the remains of many of the original members of the church rest. Wilmington became a station in 1789, with J. Jessop as pastor, but in 1795, for some cause it reverted again to the circuit, and was occasionally a station and in the circuit until 1806, when under Joshua Wells it became a permanent station. The growth of the church at first was slow, as it did not number 100 members until thirty-four years from the origin of the society. In the year 1818 it numbered 200. In 1805 the colored people secured a lot and built a house for separate worship about 35 feet square. In 1844 steps were taken under John Kenneday to establish another charge. A lot was secured on Market Street, above Seventh, and a building erected, which was dedicated Feb. 23, 1845, and is known as St. Paul's church. In 1847, Edward Kennard, a supernumerary minister, began preaching in a former M. P. church; organized a small society, and in 1849 a charge was formed called Union mission; a lot was procured, and in 1850 a church was dedicated, which remained until 1866, when a more eligible site was purchased and the present Union church was erected under J. D. Curtis. In 1852 a few members from Asbury and Union organized a Sabbath-school, and held services in a public school-house until a building was erected, 45 by 40 feet, and dedicated Dec. 28, 1852. This building was enlarged in 1855, and again in 1868. In 1872 it was raised and remodeled, and is now called Scott church. In 1853 a class was organized in Brandywine Village, now within the city, and until 1857 was under the pastoral care of the Union church. In 1858 the building was dedicated, and is 40 by 60 feet. In 1865 some of the members of St. Paul's church, convinced of the necessity of a better church, selected a lot on the northwest corner of Ninth and West Streets, upon which a beautiful chapel was erected, and under W. J. Stevenson the edifice called Grace church was erected, at a cost of over $200,000, and is one of the most beautiful churches in the country. In the fall of 1868 the Sunday-School Union of Grace church erected Epworth chapel, on the corner of Tenth and Church Streets, which was dedicated in February, 1869. In 1872 a few members of the same church erected a chapel for mission work in South Wilmington, on the south side of Third Street, known as Madeley chapel. Their statistics are reported with Grace church. In 1875 the members of St. Paul's church started Kingswood mission, on the east of Eleventh Street bridge, in East Wilmington. There is also a church belonging to the



GRACE METHODIST EPISCOPAL CHURCH, WILMINGTON, DEL.

African M. E. Church. Also a small society belonging to the African Zion Church. The following are the statistics for 1876:

Date.	Churches.	Members.	S. S. Scholars.	Ch. Property.
1789	Asbury *	928	425	$45,000
1845	St. Paul's	463	401	47,000
1850	Union †	701	620	35,000
1852	Scott ‡	350	257	22,000
1866	Grace	706	1178	217,000
1857	Brandywine	130	150	8,000
	Colored Church	656	350	31,000
	Epworth and Madeley (reported with Grace).			
	African M. E. Church	......	......	....
	African Zion Church	......	......	....

Wilmington Female College is located in Wilmington, Del. It was founded as the Wesleyan Female Seminary, by the enterprise of Rev. S. Prettyman, in 1837; and in 1838 it received the indorsement of the Philadelphia Annual Conference. In 1841 it was incorporated as a collegiate institute, and has been approved by the Philadelphia, Wilmington, New Jersey, and Baltimore Conferences. In 1850, Rev. George Loomis was elected president, and an additional building was erected on Sixth Street. It has a college hall 64 feet in length, 45 feet in breadth, and 15 feet in height, with recitation-rooms and dormitories for nearly 100 young ladies. In 1855 a new charter was granted, changing its name to Wesleyan Female College. In 1857, L. C. Loomis was chosen president, and served for two years. In 1858, Rev. John Wilson, A.M., was elected president, and has continued to fill that position. Bishop Scott has been president of the board of trustees since 1855. Among its graduates have been a number of distinguished ladies, several of whom have done successful work in the missionary field. Its number of graduates from 1855 to 1873 was 157.

Wilmington, N. C. (pop. 13,446), the capital of Hanover County, is situated on the Cape Fear River, and on the Wilmington and Weldon and other railroads. It is the largest city in the State. Methodism was introduced into the place at an early period. The name of Wilmington first appears on the minutes in 1784, when Beverly Allen and James Hinton were appointed to the circuit, and a return was made of 80 members. The name does not occur after 1785 till 1800, when 48 white and 231 colored members are returned from Wilmington, N. C. It is registered in the Newbern district in 1801, and in the Virginia Conference in 1802, and in 1804 it appears transferred to the South Carolina Conference. It reported 670 members in 1810, 914 in 1820, 958 in 1830, 794 in 1840. It is in the North Carolina Conference of the M. E. Church South, and is the seat of a mission and a small church of the North Carolina Conference of the M. E. Church. It reports, according to the latest statistics:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Ch. South, Front Street.	390	......	....
" " Fifth Street.	80	......	....
M. E. Church	8	......	....
Wilmington Mission	41	46	$1000

Wilmot, Lemuel Allan, D.C.L., ex-lieutenant-governor of the province of New Brunswick, was born at Sunbury, N. B., in January, 1809, and was called to the bar in 1832. During an eventful life he has discharged a multitude of civil, political, and military functions, among which were those of a commander of troops in 1838–39, 1842, and 1860 (escort to the Prince of Wales); member of the Executive Council, 1843 to 1845; attorney-general and leader of the government, 1848 to 1861; judge of the supreme court. He was appointed lieutenant-governor of New Brunswick in July, 1848. He was a delegate to England on the subject of crown revenues and civil list in 1836 and 1837; was a delegate to Washington on the subject of reciprocal trade in 1850, and to the railway convention at Portland, Me., in the same year, when the European and North American railway was agreed upon. He participated in meetings of the Canada and other colonial governments on colonial questions. He prepared the several acts of the legislature of New Brunswick on collegiate reform, consolidated the criminal laws in 1849, and the laws relating to counties, townships, and parishes in 1850. He was a member of the council of the college of New Brunswick, and of the senate of the university, is *ex officio* a visitor of the institution, and is judge-advocate-general. He was converted at an early age, under the ministry of the Rev. Enoch Wood, and identified himself with the Wesleyan cause in Fredericton, where he has been leader, steward, trustee, and Sunday-school superintendent. He was a lay member of the first General Conference of the Methodist Church of Canada.

Wilson, David, M.D., of the Methodist Protestant Church, was born in Martinsburg, Bedford (now Blair) County, Pa., in March, 1825. He lived with an uncle in Logansport and Salem, Ind., and attended the academies at those places. He was converted in August, 1842, and joined the Maryland Conference in 1845. He served important appointments in Maryland, Virginia, Philadelphia, Washington City, and New Jersey, and was president of the Maryland Annual Conference from 1874 to 1877. He was elected alternate representative to the General Conference of 1870, a representative in 1874, and a representative to the General Convention of 1877. He was graduated in medicine from Washington University, Baltimore, March, 1868. He published "Sacred Fountains," 1853. He served on the editorial committee of the *Methodist Protestant* from September, 1860, to March, 1862.

Wilson, Hiram Abiah, a lay delegate from the Troy Conference to the General Conference of the

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* Enlarged 1811, 1828. † Rebuilt 1866. ‡ Remodeled 1872.

Methodist Episcopal Church in 1872, was born in Winsted, Conn., Dec. 19, 1812, and was graduated from Wesleyan University in 1838. He established the first missionary-school in Buenos Ayres, and labored there till 1841, when he returned to the United States, and became principal of the Jonesville Academy, Saratoga Co., N. Y. After continuing at this place twenty years, he removed to Brattleborough, Vt., where he held for three years the office of superintendent of public instruction. He removed, in 1863, to Saratoga Springs, N. Y., and engaged in mercantile business. He has served as president of the board of education of Saratoga, and has actively interested himself in the formation of the school system of the town. He also helped liberally and with effect in the building of the present Methodist church edifice in this important village.

Wilson, John, A.M., was born in the neighborhood of Carlisle, Pa., in 1823. He graduated at Dickinson College in the class of '48. His whole active life has been devoted to the cause of education. Immediately after graduation he became a tutor in Dickinson College, and remained such for three years, when he was made principal of the Wesleyan Female Institute, at Staunton, Va. In 1858 he was elected to his present position as president of the Wesleyan Female College, Wilmington, Del. Early in life he united with the M. E. Church, and was for several years a member of the Philadelphia Conference, and now sustains a located relation.

Winans, William, D.D., of the Mississippi Conference, M. E. Church South, was born in Pennsylvania, Nov. 3, 1788. He was received into the Western Conference in 1808, and volunteered to go to the southwest section of country and perform pioneer work in the distant and sparsely-settled sections of Mississippi and Louisiana. He was a man of unusual mental power, united with great energy of character; and he became eminent both in the pulpit and in public movements. He was a member of the several General Conferences of the M. E. Church from 1824 to 1844, in the latter of which he took part in the debates which led to the organization of the M. E. Church South. He was also a member of the Louisville Convention, which organized that church, and continued to be a leading minister in its public bodies. He was singularly plain in his attire, a diligent student, and a good writer. He published a volume of sermons, and died in Mississippi, Aug. 31, 1857.

Winchell, Alexander, LL.D., a teacher and author of scientific works, was born at North-East, Dutchess Co., N. Y., Dec. 31, 1824. He was graduated from Wesleyan University in 1847, and became, in the same year, teacher of Natural Sciences in Pennington Seminary, N. J., and in the following year teacher of the same department in Amenia Seminary. He was appointed, in 1851, principal of Mesopotamia Female Seminary, Eutaw, Ala., and in 1853 president of Masonic University, Selma, Ala. In 1853 he was elected Professor of Physics and Civil Engineering in the University of Michigan, and in 1855 was assigned the chair of Geology, Zoology, and Botany in the same institution. In 1866 he was elected Professor of Geology, Zoology, and Botany in Kentucky University, and performed the duties of that position while he still retained the same chair in the University of Michigan. In 1873 he was elected chancellor of the Syracuse University. He resigned this office in 1874, in order to devote himself more exclusively to scientific investigation. He visited Europe on a scientific mission, and on his return entered upon the position of Professor of Geology and Zoology in Syracuse University. He was upon the organization of Vanderbilt University elected non-resident lecturer in the same branches for that institution.

Professor Winchell has performed extensive scientific labors outside of his regular professional duties, and is the author of numerous scientific works, which have gained a high repute. In 1849 he published in the "Report" of the Regents of the University of New York a "Catalogue of the Plants growing in the Vicinity of Amenia Seminary." In 1855 he was engineer of the route of the railroad from Ann Arbor to Jonesville, Mich. In 1859 he was president of the Michigan State Teachers' Association, and editor of the *Michigan Journal of Education.* From 1859 to 1862 he served as State geologist and naturalist for Michigan, while he still retained his professorship in the university, and in this capacity submitted his first "Biennial Report of the Progress of the Survey" in 1860. The survey was interrupted by the Civil War in 1862, but Professor Winchell published the "Geological Map of Michigan" in 1865, and made a survey and report on the Grand Traverse region of Michigan in 1866. He was appointed director of the geological survey of the State in 1869, and given three assistants, in which capacity he published another "Report of the Progress of the Survey" in 1870. He made an official geological survey of certain salt lands in Minnesota in 1872, and was chosen president of the American Association for the Advancement of Science in the same year.

The greater part of Dr. Winchell's later literary works have been relative to his scientific labors, or have grown out of them. He published "Sketches of Creation," a book presenting in a shape to attract popular readers the geological view of the formation of the earth; "Winchell's Geological Chart," and a "Key" to the same, in 1870; the "Geology of the Stars" and "Topographical Data for Michigan," in 1872; the "Doctrine of Evolution," in 1874; "Lay Theology," in 1876; and the "Reconciliation of Science and Religion," in 1877. He also prepared and published the "Genealogy of the Winchell Family," in 1869, and served as poet at the twenty-fifth anniversary of the graduation of his college class, in 1872. He has lectured extensively, and has contributed to numerous periodicals, chiefly on geological subjects. He has established by his investigations the "Marshall Group" in American geology; has described seven new genera, and three hundred and four new species, mostly fossil, and has had his name assigned to eight new species by as many naturalists. He is a corresponding member of the Geological Society of France, of the Geological Society of Glasgow, Scotland, of the American Philosophical Society, Philadelphia, of the Boston Society of Natural History, of the Congrès Internationale d'Anthropologie et d'Archéologie Préhistorique, Paris, of the Philadelphia Academy of Natural Sciences, of the Naturwissenschaftliche Gesellschaft Isis, Dresden, of the Edinburgh Geological Society, of the Essex Institute, Salem, Mass., and of many other learned societies.

Winchester, Va. (pop. 4477), is the capital of Frederick County, on the Baltimore and Ohio Railroad. It was founded in 1752, and is a place of considerable historical interest in connection with the French and Indian wars. It was one of the early points in which Methodism was established in Virginia. In 1778 the lower valley of Virginia first appears upon the minutes under the name of Berkeley, to which Edward Bailey was appointed. The first M. E. church in Winchester was erected about 1794. In 1818 the trustees sold the church and lot and bought the lot on which Fairfax Hall now stands, and erected upon it the second church, which was occupied, though in an unfinished condition, as early as 1820. In 1852 the property was sold, and on Sept. 12, 1853, the corner-stone of the present M. E. church was laid. The Colored M. E. Church has a house of worship erected more than twenty years ago, with money said to have been bequeathed for that purpose by a colored man of Winchester, named George Smith. The M. E. Church South has a commodious brick house, which was erected in 1858. It is in the Baltimore Conference. The statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	183	155	$16,500
Colored M. E. Church	161	130	3,000
M. E. Church South	567	419	10,000

Winona, Minn. (pop. 7192), is the capital of Winona County. Methodist services were introduced into this place in 1855. The first church edifice was built in 1856. The building was sold, and a new church was built in its place in 1872. The German M. E. church was built in 1860. Olive Branch chapel was bought in 1874, and is now used by the second church. Winona is in the Minnesota Conference. The statistics for 1877 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	275	279	$25,000
Olive Branch	64	125	2,000
German Church	107	150	3,000

Wisconsin, State of (pop. 1,054,670).—The Territory of Wisconsin was formed from a part of the Michigan Territory in 1836, and was admitted as a State in 1848, it being the fifth and last State formed out of the Northwest Territory, whose organization was provided for by the famous ordinance of 1787. A public-school system is in general operation, and many institutions for the higher education have been established. The earliest notice of the introduction of Methodism into the Territory is in connection with an emigration of civilized Indians from New York, who located at Green Bay. In 1832 the Rev. John Clark was appointed by the Missionary Board missionary to Green Bay. He reached his destination in the same year, and entered upon his work. In a letter to the board he described the white settlement as situated on the left bank of the Fox River for about five miles from the head of the bay, and the population as consisting of 1000 persons, most of whom were French Canadians, but mixed with Menomenee Indians, over whom they had great influence. The Indian settlement, for which the mission was chiefly established, was about twenty-five miles from this place, and also on the left bank of Fox River. A native preacher, Daniel Adams, was employed to address the tribe in their own language, and was followed by several of the band, who expressed their joy at the arrival of missionaries. A school was resolved upon, and an Indian woman—the tribe (Oneidas) having already enjoyed the advantages of Christian instruction in New York—was engaged to take charge of it. Daniel Adams continued to labor as missionary, while Mr. Clark preached at this place and Green Bay on alternate Sundays. On the 15th of September, 1832, a house for a school and for worship was completed, and a class was formed of 25 Indian members. The house was dedicated on the next day, being Sunday, and the first two baptisms were administered. The church was an humble structure of only 24 by 30 feet, built of logs. On the day after the dedication a school was organized for men, women, and children, and was opened with 30 Indian children. A Sunday-school was also regularly taught. Mr. Clark visited the East to secure additional help, and returned in the spring of 1833 with his family and four converted Indians to assist him in the missionary work. A missionary station was established at Green Bay in 1833, under the supervision of Miss Quinney, who became the wife of Daniel Adams. It was not long until another mission was established at Fort Breed, or Sault Ste. Marie. In 1834, D. M. Chandler and Hamilton Bourne, from the Troy Conference, came as assistant missionaries to this field. In 1835 the Milwaukee and Fox River missions appear among the appointments of the Illinois Conference. In 1836 Milwaukee mission reported 53, Fox River mission 119, and Green Bay mission 34 members. Other points were occupied. At the Illinois Conference of 1839 Milwaukee district was organized, and reported 344 white members, 1 colored, and 50 Indians. In 1840 Milwaukee district was connected with the Rock River Conference. The Wisconsin Conference was organized as a separate Conference by the General Conference of 1848. The State now embraces two Conferences, and has within its territory the Lawrence University.

The following are the ecclesiastical statistics for Wisconsin, according to the census of 1870:

	Organizations.	Edifices.	Sittings.	Property.
All denominations	1864	1466	425,015	$4,890,780
Baptist	145	109	32,480	414,223
Christian	13	5	1,450	9.000
Congregational	157	140	44,960	619,550
Episcopal	82	70	21,200	389,585
Evangelical Association	179	88	24,175	237,450
Friends	2	2	375	1,100
Jewish	4	3	750	8,500
Lutheran	171	156	36,780	302,860
Moravian	13	10	2,500	21,700
New Jerusalem	5	4	800	14,000
Presbyterian	96	84	23,480	300,070
Reformed Church in America	5	5	1,015	7,780
Reformed Church in United States	18	14	3,260	24,595
Roman Catholic	329	304	104,000	1,334,450
Second Advent	10	3	650	9,000
Unitarian	7	5	1,900	41,000
United Brethren	34	21	5,650	37,900
Universalist	12	10	3,150	43,300
Methodist	508	396	103,240	973,018

Wisconsin Conference, M. E. Church, was organized by the General Conference of 1848, and included nearly the entire State of Wisconsin. In 1856 the State was divided into two Conferences, the Wisconsin and the West Wisconsin. The Wisconsin Conference included the eastern part of the State. The boundaries, as defined by the General Conference of 1876, are as follows: "Including all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line, between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range one east; thence north on said line to the north line of town forty; thence west on said line to the State line on the west."

The Conference held its first session July 12, 1848, and reported 6613 white, 11 colored, and 172 Indian members, with 67 traveling and 147 local preachers. The division, in 1856, left within the bounds of the Wisconsin Conference 128 traveling and 155 local preachers, and 7879 members. The report from this Conference in 1876 gives 204 traveling and 120 local preachers, 15,089 members, 15,712 Sunday-school scholars, 204 churches, valued at $886,700, 105 parsonages, valued at $123,870.

Wise, Daniel, D.D., author and editor of Sunday-school publications, was born at Portsmouth, England, Jan. 10, 1813; removed to the United States in 1833; joined the New England Conference of the M. E. Church in 1840, and was transferred to the Providence Conference in 1843. He was appointed secretary of the Sunday-School Union of the Methodist Episcopal Church, and editor of the Sunday-school publications in 1856. This position, with that of corresponding secretary of the Tract Society of the Methodist Episcopal Church, he held till 1872, since which time he has devoted himself to authorship. His connection with the Sunday-School Union made him editor of *The Sunday-School Advocate.* He was at one time editor of *Zion's Herald*, and was for five years editor of *The Sunday-School Messenger*, and subsequently of *The Ladies' Pearl*, and *The Rhode Island Temperance Pledge.* His literary works include a large number of moral stories and didactic books for youth, which have found their place in Sunday-school libraries, and some of which have been widely circulated.

Wiseman, Luke H., M.A., of the British Wesleyan Connection. From the time of his entrance into the ministry in 1840, his course was a brilliant one, all too soon terminated. He was appointed secretary of the foreign missions in 1868, and was an ever-ready and eloquent advocate of its claims. He was elected president of the Conference in 1872, and discharged the duties of his office with singular ability. In committee he was an able counselor, in departmental labor a generous and affectionate colleague. A long life of active usefulness was hoped for, but the great Head of the church saw otherwise; scarcely a moment was given him to lay down his responsibilities and work. He was snatched away in a moment, and "entered into the joy of his Lord" in 1875, aged fifty-three.

Withington, John Swann, a minister of the United Methodist Free Churches, England, entered the itinerancy of that body in 1852, and has traveled in eight circuits. He was elected president of the Conference in 1872, and is now editor of *The Large Magazine.* Mr. Withington is known as an earnest advocate of temperance principles.

Withrow, William Henry, A.M., editor of the *Canadian Methodist Magazine*, Toronto, Ont., was born in Toronto in 1839. He was educated in the Toronto Academy, Victoria College, and Toronto University, and was graduated in arts from both of the last two institutions. He spent three years in an architect's office. He was converted in his seventeenth year. His first ministry was with the Methodist New Connection, which he entered in his twenty-third year. He joined the

Wesleyan Conference in 1866. He served as a professor in the Wesleyan Female College, Hamilton, and was afterwards appointed editor of Sunday-school publications and assistant editor of the *Christian Guardian.* The former of these departments he manages still. Since 1874 he has been the editor of the magazine published by the Methodist Church of Canada. He has been a contributor, for many years, to several periodicals in the United States. His elaborate work on the "Catacombs of Rome," published in 1874, has had a large sale,—two English editions were issued in six months. He published a "School History of Canada" in 1876, and a large general one in 1877.

Witness of the Spirit, The, is an inward impression on the human soul whereby the Spirit of God directly witnesses to the spirit of man that he is a child of God. It is accompanied by a clear perception that Jesus hath loved him and given himself for him, and that his sins are forgiven. This testimony is, in different individuals, more or less distinct. In some cases it is scarcely distinguishable from the personal knowledge of justification arising from the fruits of the Spirit, which are peace and love and joy; in other cases it is as the bright shining of the Spirit itself, attesting divine sonship without a consideration of the fruits which inevitably follow. It is preceded by repentance for sin and the exercise of faith in the Lord Jesus Christ, and is usually received in the moment of justification. In some cases this direct witness of the Spirit is not given for some time after the peace is received which indicates the justification of the soul. The nature of this testimony is not as to the final salvation of the person receiving it, but to his present sonship or adoption into the family of God. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans viii. 15, 16. This assuring testimony is the privilege and right of every regenerated soul, being vouchsafed unto him by virtue of the atonement that was made for him. It is usually antecedent to the testimony of our own spirit which recognizes the fruits of the Spirit; but it is subsequent to the fact of justification, and is a divine testimony of our reconciliation with God and our acceptance by him. This testimony is sometimes called the direct witness of the Spirit, as distinguished from the indirect, which is sometimes called the fruit of the Spirit. These two kinds of testimony are closely associated in scriptural exposition and in Christian experience. The Divine Spirit and the human spirit both testify to the salvation of the individual,—the one is addressed wholly to our consciousness, the other arises from the consideration of the facts in life. "For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14. "For the fruit of the Spirit is in all goodness and righteousness."—Ephesians v. 9. The object of this testimony is to impart to the individual more perfect peace and consciousness of security; to give to him more joyful assurance, which will preserve him from doubt and despair on the one hand, and from deception and presumption on the other; and which will enable him more successfully to discharge Christian duty, and to exercise a commanding influence over others. A doubting Christian is neither happy nor extensively useful. This testimony, in whatever measure given, is no evidence of final salvation. It is merely the assurance of present acceptance or sonship. The individual may, yielding to temptation or failing to exercise faith in Christ, grieve the Holy Spirit and fall into sin. To guard against this the warning is given, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephesians iv. 30. (See ADOPTION and ASSURANCE.)

Wittenmeyer, Mrs. Annie (*née* Turner), was born in Ohio, but her early home was Kentucky. In her youth she attended a seminary, and pursued advanced studies. She settled in Iowa, and was a prominent and active member of the church, engaged in its charitable enterprises. In the beginning of the Civil War she was appointed sanitary agent by the legislature of Iowa. After active service in this department, she resigned her position to enter the service of the Christian Commission, where she had the oversight of 200 ladies, and where she developed her plan of special diet kitchens, opening the first at Nashville, Tenn., where food was prepared for 1800 sick and wounded soldiers. In this work she had the assistance of the surgeon-general, and, as in her other work, the approbation of both General Grant and the Secretary of War. At the close of the war she established a home for soldiers' orphans in Iowa, and obtained for its use, by application to Secretary Stanton, the beautiful barracks at Davenport, with hospital supplies, and the gift was approved by Congress. The institution has accommodated 500 children, and is still in a flourishing condition. Desiring to work more actively in church enterprises, she removed to Philadelphia, where she labored as secretary of an organization for visiting the poor and giving religious instruction. Out of this was developed the Ladies' and Pastors' Union, which was sanctioned by the General Conference of 1872, and Mrs. Wittenmeyer was elected its corresponding secretary. In 1876 the report showed that 50,000 families had been visited under its auspices. Mrs. Wittenmeyer has established in Philadelphia *The Christian Woman,* which has had an extensive circulation, and subsequently *The Chris-*

tian Child. Of both these papers she is proprietor and editor. She has more recently devoted her time chiefly to the temperance cause, and is president of the Women's National Association. In her church work she has visited many of the Annual Conferences and delivered addresses, and in her temperance work has extensively labored in the lecture field. She was one of a committee to bear to Congress a large petition in behalf of prohibition in 1875 and in 1878. She has written "Woman's Work in the Church" and "History of the Woman's Crusade."

Wofford, Benjamin, Rev., was a native of South Carolina, having been born in Spartanburg Co. He was deeply interested in missionary work and labored effectually as a local preacher. He also performed at several periods itinerant work under the direction of the South Carolina Conference. Having accumulated considerable means, and being interested in the cause of Christian education, he left one hundred thousand dollars "for the purpose of establishing and endowing a college for literary, classical and scientific education, to be located in his native district, Spartanburg, and to be under the control and management of the Methodist Episcopal Church of his native State, South Carolina." At the time of this gift it was the largest amount bestowed by any one donor in the Methodist Church. He died Dec. 9, 1850.

Wofford College was chartered by the Legislature of South Carolina, Dec. 16, 1851. Its trustees held their first meeting at Newburg Court-house, Nov. 24, 1853, and the institution was opened for students Aug. 1, 1854. It is located at Spartanburg, and owes its origin to the munificence of Benjamin Wofford, after whom it was named. It has been provided, by the donations of its friends, with well-selected mineralogical and geological cabinets, and also with a very respectable library. Its campus contains about sixty acres of ground. It has been conducted as a college, with the exception of a brief period during the Civil War, when it was conducted as a high school. A goodly proportion of its graduates may be found in the ministry. In addition to the main college building it has five commodious professors' houses. In common with other denominational colleges in the South, it has suffered the loss of its endowment. Its friends are now making earnest efforts to raise an amount sufficient to meet the annual expenses. The course of study includes a classical course and a scientific course. The presidents have been Rev. (now Bishop) W. M. Wightman, D.D., 1854–59; Rev. A. M. Shipp, D.D. (now of Vanderbilt Theological School), 1859–75; Jas. H. Carlisle, LL.D., 1875, who is the present president, and Professor of Mathematics. He is assisted by a faculty of seven professors, filling chairs in the usual branches of collegiate study. But one change occurred in the faculty of this institution during the first twenty-one years of its history.

WOFFORD COLLEGE, SPARTANBURG, S. C.

Woman's Foreign Missionary Society of the Methodist Episcopal Church is entirely under the management of women, and announces its purpose to be, "to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in those fields." The society owes its origin to the exertions of Mrs. Dr. Butler and Mrs. E. N. Parker, who, during their labors in India as wives of resident missionaries, grew familiar with the needs of the women of the East, and realized that no spiritual help could reach them through the instrumentality of male missionaries. The strict habits of seclusion practiced by the wives, mothers, and daughters of Asia precluded the entrance of any influence from the Christian men whom the church had sent to do its work.

Because of the intense earnestness of the above-named ladies in the salvation of Asiatic women, a meeting was held in Boston, Mass., March, 1869, to acquaint the women of the Methodist Episcopal Church with the work that was waiting for their action, afar off in Eastern lands. There were but twenty ladies present upon this occasion, but their power for good seems not to have been limited by their feeble number. An organization was perfected bearing the name of the "Woman's Foreign Missionary Society of the Methodist Episcopal Church." It consisted of a general executive committee, with branch and auxiliary societies. Eight associated branches of this society have been formed, including in their interests the entire area of the United States, with the exception of Arkansas, Mississippi, Louisiana, Texas, and the Pacific coast; for these districts the constitution provides that eventually two additional branches of the society shall be formed, to hold their centres of direction at New Orleans and San Francisco. The Woman's Foreign Missionary Society has made its work supplemental to that of the parent board of the church, under whose supervision and with whose approval, and that of the church authorities, its work has been done. This society was the first to introduce woman's medical practice into Asia, and it has proved an effectual power in breaking up pagan prejudices. The society in the sixth year of its existence reports that "it has sent missionaries to all the foreign countries occupied by the missions of the parent board, except Europe and Africa, and at one station in each of these lands is employing native Bible women. In six years twenty-seven young ladies have been sent as missionaries. Twenty-one of them are still working under the auspices of the society with efficiency. Under the direction of this society one dispensary and three hospitals have been built. The first of these hospitals owes its establishment to Miss Swaine, the first medical lady sent out by the society in the first year of its organization. Miss Swaine immediately upon her arrival in Bareilly, India, opened a dispensary, and in two years' time was able to see arrangements perfected for the building of a hospital. In company with one of the resident missionaries and his wife, Miss Swaine called upon the Mohammedan king and explained to him the need of his suffering subjects for medical treatment; he was glad to aid the enterprise, and presented the ground needed for the institution,—that which *money* had not been able to buy. So admirably planned and directed was Miss Swaine's hospital, that the government authorities, at a later date, used the building as a model for the erection of a government hospital. "Besides these institutions the Woman's Foreign Missionary Society has under its management the orphanage in Bareilly, India, girls' boarding-school in Foo Chow, China, both received from the parent board; two orphanages, one in Paori, one in the city of Mexico; and five buildings for homes and 'boarding-schools' have been erected in the different stations occupied." The sixth annual report of the society states, "We have supported the work among women in foreign lands, carried on by the wives of missionaries, besides employing 126 native Bible women and teachers, and sustaining about 120 day-schools. In these six years $336,862.79 have been collected, through the efforts of the women of the Methodist Episcopal Church, without the aid of church or Sunday-school collections." The society issues a twenty-four-page monthly newspaper, *The Heathen Woman's Friend*, filled with intelligence from all quarters of the globe, which has been successful in creating interest in the society and in its work. It is published in Boston, edited by Mrs. Wm. F. Warren. The eight branches of the Woman's Foreign Missionary Society name as their respective officers:

I. New England States: Mrs. Dr. Patten, Boston, Mass., President; Mrs. C. P. Taplin, Boston, Mass., Corresponding Secretary; Mrs. T. A. Rich, Boston, Mass., Treasurer.

II. New York and New Jersey: Mrs. Dr. Olin, New York, President; Mrs. H. B. Skidmore, New York, Corresponding Secretary; Mrs. J. M. Cornell, New York, Treasurer.

III. Pennsylvania and Delaware: Mrs. James Long, Philadelphia, Pa., President; Mrs. J. L. Keen, Philadelphia, Pa., Corresponding Secretary; Mrs. A. W. Rand, Philadelphia, Pa., Treasurer.

IV. Maryland, District of Columbia, and Eastern Virginia: Mrs. G. R. Crooke, Baltimore, Md., President; Miss Isabel Hart, Baltimore, Md., Corresponding Secretary; Mrs. M. G. Hamilton, Baltimore, Md., Treasurer.

V. Ohio, West Virginia, and Kentucky: Mrs. Bishop Clark, Cincinnati, O., President; Mrs. W. A. Ingham, Cleveland, O., Corresponding Secretary; Mrs. W. B. Davis, Cincinnati, O., Treasurer.

VI. Illinois, Indiana, Michigan, and Wisconsin: Mrs. Gov. Beveredge, Springfield, Ill., President; Mrs. J. F. Willing, Chicago, Ill., Corresponding Secretary; Mrs. E. H. Miller, Evanston, Ill., Treasurer.

VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado: Mrs. Bishop Andrews, President; Mrs. L. E. Prescott, St. Louis, Mo., Corresponding Secretary; Mrs. E. R. Stanley, Des Moines, Iowa, Treasurer.

VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida: Mrs. Rev. E. Q. Fuller, Atlanta, Ga.

Women's Crusade, The.—This remarkable movement is not directly connected with Methodism nor confined to it, yet in it Methodist women have been very conspicuous. It commenced in Hillsborough, O., Christmas morning, 1873. After a lecture by Dr. Dio Lewis on the "Potency of Women's Prayers in the Grog-Shop," the response in favor of such work was very general. A meeting for prayer and organization was held. After prayer had been offered by Mrs. General McDowell, Mrs. Cowden, the wife of the Methodist minister, sang "Give to the Winds thy Fears," and during the singing the women, led by Mrs. Thompson, a distinguished Methodist lady, the sister of Dr. Trimble, marched forth on their first visit to drug-stores, hotels, and saloons. The movement spread into adjacent towns, the women visiting saloons, singing, praying, and pleading with those engaged in the traffic to desist. In many places the ladies suffered severe privations, were oftentimes kept standing in the cold and rain, and were sometimes the subjects of severe remarks and direct persecution. In Hillsborough an injunction was served upon them, and they were sued for $10,000 damages. Buckets of water were thrown on them, and in some places dancing was kept up in the saloons to interrupt their services. In almost every case, however, they were triumphant. In Cleveland the mob attempted to prevent their work, and the men organized into bands and went forth to protect them. The churches were crowded day and night, and touching incidents of recovery from ruin interested immense audiences. In a few cases the women were arrested and imprisoned. In Cincinnati, under the orders of the mayor, forty-three were arrested for obstructing the sidewalks and lodged in jail, where they began at once to tell the prisoners of the love of Christ. In Pittsburgh several were arrested and imprisoned for praying in the streets. Their work, however, was triumphantly successful. In many towns a large proportion of the saloons were closed, and many of those engaged in the sale abandoned the traffic, while thousands of inebriates were rescued from apparent ruin. Ladies of all Christian denominations joined in this work heartily, but owing to their greater experience in class-meetings and love-feasts the ladies of Methodism were especially conspicuous.

Wood, Aaron, D.D., a member of the Northwest Indiana Conference, was born Oct. 15, 1802. At about twelve years of age he embraced religion, and devoted himself to study. At the age of eighteen he was licensed to exhort, and was received on trial by the Ohio Conference in 1822. He has been in the regular ministry fifty-five years, having filled many prominent stations; acted as presiding elder eleven years; was six years agent for Indiana Asbury University, in whose welfare he took a deep interest; was six years agent of the American Bible Society; was three years moral instructor in the Northern Indiana State prison, and was a member of the General Conferences in 1840, 1844, 1864, 1868, and 1876. Two of his sons are missionaries in South America.

REV. AARON WOOD, D.D.

Wood, E. M., A.M., Ph.D., was born at Alliance, O., Oct. 11, 1838. He was graduated from Mount Union College, Ohio, in 1863. In March just preceding his graduation he was received into the Pittsburgh Conference. Among his appointments have been Freeport, Sharpsburg, New Brighton, and Oakland church, Pittsburgh. He has served on responsible committees of the Conference, and for a number of years consecutively was on the committee to examine candidates as to their qualifications to enter the itinerant ministry. He is the author of "Methodism and the Centennial of American Independence."

REV. E. M. WOOD, A.M., PH.D.

Wood, Enoch, D.D., of the Methodist Church of Canada, was born in Gainsborough, Lincolnshire, England, in January, 1804. Having labored for a time as a local preacher, he was accepted as a candidate for missionary work in 1826. He served three years in the West Indies, at Montserrat and St. Kitts, and was then transferred to New Brunswick, where he remained nineteen years, seventeen of them at Frederickton and St. John, and a part of the time as chairman of the New Brunswick district. In 1847 he was appointed by the British

Conference to represent it as superintendent of the missions in Canada, and removed to Toronto, where he has lived ever since. He was appointed president of the Canada Conference in 1851, and for seven consecutive years afterwards. He was again chosen president of the Conference, upon the death of Dr. Stinson, for one year. Upon the consolidation of the Methodist Church of Canada, in 1874, and its division into Annual Conferences, he was made president of the Toronto Annual Conference, and held the position for two years. He has been connected with the mission work during the whole period of his residence in Canada as superintendent and treasurer or senior secretary, and now (1877) occupies the latter position.

Wood, Enoch George, D.D., a member of the Southeast Indiana Conference of the M. E. Church, was born in Ross Co., O., Jan. 26, 1806. He was brought up on a farm until his seventeenth year, and had but few educational advantages. In 1823 he united with the church, and in his twentieth year was appointed a class-leader, and shortly afterwards an exhorter. In 1827 he removed to Indiana, was licensed to preach, and joined the Illinois Conference. In the division of the Illinois Conference he became identified with Indiana, where his entire ministry has been spent. He has been favored through a long life with excellent health. He has filled the most prominent stations in Indiana, and has traveled a number of its districts. He was a delegate to the General Conferences of 1848, 1856, 1860, 1868, and 1872. He has been president of the board of trustees of Moore's Hill College, and has also been a trustee of the Indiana Asbury University. He is at present the senior minister in active labor in the Southeast Indiana Conference.

Wood, Horatio C., M.D., was born in Philadelphia, Pa., Jan. 13, 1841. After pursuing general studies, he graduated in medicine at the University of Pennsylvania in 1862. He shortly after became Professor of Medical Botany and Clinical Professor of Diseases of the Nervous System in that institution. He has written a number of papers on various branches of natural history, which have appeared in the Transactions of the Academy of Natural Sciences of Philadelphia; also the "Fresh-Water Algæ of North America," in the Smithsonian Contributions to Knowledge, 1873. He gained the Boylston Prize by his essay on "Thermic Fever, or Sun-Stroke," Philadelphia, 1872, and has published a treatise on "Physiological Therapeutics," 1874, and "A Study of Fever," 1875. He is at present (1878) Professor of Materia Medica and Pharmacy and Clinical Professor of Nervous Diseases in the University of Pennsylvania. He united with the M. E. Church a number of years since, and has taken a deep interest in its various enterprises.

Wood, Joseph Rand, son of Dr. A. Wood, was born March 2, 1848, in Greencastle, Ind. He received an academic education in Wilbraham Seminary, and was graduated from Wesleyan University in 1871, and from the Boston Theological School in 1875. He had been licensed to preach in 1870, and was appointed to churches in Lafayette, Ind., and Brockton, Mass. Having been destined for the missionary work, he sailed for South America, and arrived at Rosario, Argentine Republic, in April, 1876, where he is now (1877) actively engaged in missionary labor.

Wood, Thomas Bond, missionary in South America, was born March 17, 1844, in Lafayette, Ind. He is the son of Dr. Aaron Wood, of Northwest Indiana Conference. He was graduated from Indiana Asbury University in 1863, pursued his studies in Wesleyan University another year, and received a degree from that institution also. He was licensed to preach in 1864, and was admitted into the New England Conference. He was at the same time employed as teacher in the seminary at Wilbraham; subsequently he was engaged as a teacher at Valparaiso, Ind. Having long contemplated entering the missionary work, he sailed for South America in January, 1870, under appointment from the Missionary Board. Landing at Buenos Ayres, he ascended the river to Rosario, a town about 300 miles in the interior, and there commenced his labors. He has been successful in gathering a small congregation and in starting an orphanage, which is under the care of Mrs. Wood; and has been so identified with the cause of education that his counsel and assistance have been of great service to the country in which he is laboring. In 1873 he was appointed acting United States consul at Rosario de Santa Fé.

Wood, William B., of the Philadelphia Conference, was born in Philadelphia, Oct. 27, 1827; was educated in the public school; read medicine and attended two courses of lectures in the University of Pennsylvania, and subsequently a course of lectures at the Philadelphia College of Medicine. He embraced religion and united with the M. E. Church in 1847; became superintendent of a Sabbath-school in 1850; was admitted into the Philadelphia Conference in 1853, and has filled a number of important appointments in Philadelphia and vicinity. From 1873 he was presiding elder of Lehigh district, and was, in 1877, returned for the third time to Cohocksink church. He was elected to the General Conference of 1876.

Woodhouse Grove Academy is an institution near Leeds, England, opened in 1812, for the education of the sons of ministers. The buildings were enlarged in 1847 by the addition of two wings. It is directly under the control of the English Wesleyan Conference, and is managed by a local committee appointed annually. (See KINGSWOOD SCHOOL.)

WOODHOUSE GROVE ACADEMY, NEAR LEEDS, ENGLAND.

Woodruff, George W., D.D., secretary of the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in New York City in 1824. He was converted in his youth, and was educated at Oberlin College. He joined the New York Conference of the Methodist Episcopal Church in 1845, and has spent the most of his ministerial life in the New York East Conference, which was formed from the division of the New York Conference. He was chosen secretary of the New York East Conference at fourteen sessions. He served from 1868 to 1872 as a member of the book committee of the Methodist Episcopal Church. He was assistant secretary of the General Conference in 1868 and in 1872, and in the latter year, on the election of secretary William L. Harris to be bishop was chosen to succeed him as secretary.

Wooster, O. (pop. 5419), is the capital of Wayne County, on the Pittsburgh, Fort Wayne and Chicago Railway. Methodism was introduced into Wooster in 1820; the first church was built in 1825, and rebuilt in 1840. In 1830 the membership numbered 60, and during this year Bishop Thomson and the Revs. Messrs. Thomas Barkdale and Hiram Shafer were converted under the labors of the Rev. H. O. Sheldon. In 1872 a second society was organized, and in 1875 it built a neat brick church. Wooster is in the North Ohio Conference. The statistics are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	330	250	$9,000
Trinity	87	110	12,000

Worcester, Mass. (pop. 41,105), the capital of Worcester County, is situated on the Boston and Albany Railroad, and is an important railroad centre and manufacturing town. It is the seat of several literary institutions and of the American Antiquarian Society, and has a large library. Bishop Asbury passed through the place in July, 1791, and has left a record of his hospitable reception and courteous treatment at the hands of Mr. Chandler. He found it "a place where the people are united and do not wish to divide the parish." Worcester first appears on the minutes of the Conference in 1834, when G. Pickering was appointed to Worcester mission. In the next year the mission returned 109 members. It is named as an independent charge in 1837, and in the following year reported 278 members. The second charge was added in 1845. In 1850 the two churches had 301 members. In 1861 three churches returned 515 members; in 1870 four churches had 1037 members. Worcester is in the New England Conference, and returns the following statistics for 1876:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Coral Street	125	190	$25,000
Grace Church	487	395	70,000
Laurel	134	151	24,000
Trinity Church	412	327	110,000
Webster Square	120	154	6,000
German M. E. Ch.	......	......	....
African M. E. Ch.	34	50	....

Worth, Daniel, a native of Indiana, was for some years a local preacher of the M. E. Church, and at one time a member of the Indiana legislature. He early became a ministerial member of the Wesleyan Connection, and was president of its second General Conference, held at New York City in 1848. Subsequently he labored as a missionary in North Carolina, but was convicted of circulating an anti-slavery work called Helper's "Crisis" ("The Impending Crisis," by H. R. Helper), and was imprisoned for a year, with fifty or more indictments awaiting prosecution, each claiming a year of imprisonment. A kindly-disposed judge construed some technical defect in the commitment so as to grant him a hearing under writ of habeas corpus, and allowed him to give bail of a few thousand dollars, offered by a benevolent slave-holder, who aided him in leaving the State immediately. In less than the six months specified in the bail-bond, Mr. Worth, by public appeals and private aid, secured the amount, remitted it to his slave-holding friend, who forfeited and paid the bond. Mr. Worth died before slavery, which he ardently opposed during his whole life, was destroyed.

Wright, Benjamin S., a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in St. Lawrence Co., N. Y., about 1813, and joined the Black River Conference in 1844. Upon the division of the Conference, in 1868, he fell into the Central New York Conference. He was a delegate to the General Conference in 1868, and a reserve delegate in 1864.

Wright, Hon. George C., formerly United States Senator from Iowa, was born at Bloomington, Ind., March 24, 1820, and graduated at the Indiana State University in 1839. He pursued the study of law at Rockville, under the direction of his brother, and was one among the early settlers in Iowa, in 1840. Entering political life, he was elected prosecuting attorney in 1847, and was chosen State senator in 1849. In 1854 he was elected chief justice of the supreme court of the State, and was re-elected in 1860 and 1865. He was also one of the professors in the law school connected with the State University from 1865 to 1871, when he was elected United States Senator. In 1877 he declined a re-election. He united in early life with the M. E. Church, and has remained a devoted member, occupying many of its official positions.

Wright, John A., Esq., was born in Philadelphia, Oct. 7, 1820; entered Wilbraham Academy, Mass., in 1833, and Dickinson College in 1834, where he graduated in 1838. He engaged in the profession of a civil engineer, and was connected with railroads in Pennsylvania and Georgia in 1844. He also served as an engineer in Massachusetts in 1846. After that period he engaged in the manufacture of iron on the Juniata until 1848, and still holds a connection with the railroad interests of the State. He was active in the organization of the Pennsylvana Railroad, and was a member of its first board of directors. He united with the M. E. Church in early childhood, and has been deeply interested in all movements and enterprises of the church, having held a number of its official positions, and has been a liberal contributor to the Arch Street M. E. church of Philadelphia.

Wright, John Flavel, D.D., was born in North Carolina, July 30, 1795. He was converted, and united with the church in 1813, and was admitted on trial in the Virginia Conference in 1815, having traveled the previous year on Yadkin circuit, which was 300 miles around. In 1821 he was transferred to Ohio, and was stationed in Lebanon, and the following year in Cincinnati. After filling a number of the most prominent charges, he was appointed presiding elder on the Lebanon district, and in 1832 was elected one of the book agents at Cincinnati. After keeping that office for twelve years, he has filled various appointments, as presiding elder, pastor, and agent of Wilberforce University. In the Civil War he was appointed chaplain of the 1st Kentucky Regiment, and accompanied the army through Western Virginia, ministering to the sick, wounded, and dying, and thence into Kentucky and Tennessee. After that he was appointed chaplain to the military hospitals in Cincinnati. He was a member of the General Conference from 1832 to 1852. In 1844 he received a very large and complimentary vote for bishop. He died in 1879.

Wright, John Reynolds, Esq., son of the above, was born in Cincinnati, O., July 31, 1828. He united with the church when quite young, and was educated partly at Woodward College, Cincinnati, and afterwards at the Wesleyan Ohio University, in Delaware, and graduated in 1848. Commencing business in Cincinnati, he was for some ten years agent for the Wheeler & Wilson sewing-machine. He subsequently became, and is now, a member of the banking-house of Hughes, Wright & Co. He has shown his devotion to the cause of Christian education by contributing $30,000 to endow a chair in the Ohio Wesleyan University, and by also contributing liberally to the Wesleyan Female Seminary in Cincinnati. He has also assisted in the erection of churches on Mount Auburn, Walnut Hills, etc.

Wright, Jonathan J., a leading physician at Emporia, Kansas, was born about 1837. He is a devoted friend of the church, and an active worker. He was lay delegate from the Kansas Conference to the General Conference of 1872.

Wright, Hon. Joseph A., LL.D., ex-governor of Indiana, was born in Pennsylvania, April 17, 1810. Removing West early in life, he graduated at the Indiana University. After studying law he was admitted to the bar in 1829, and practiced for a number of years at Rockville, Ind., where he resided. Entering political life, he was elected a member of the House of Representatives, and subsequently of the Senate of the State of Indiana. He was a member of Congress in 1843–45, and was elected governor of Indiana in 1849, and served for two terms of four years each. He was appointed to represent the United States government as a minister at Berlin, where he served during 1857–61.

On his return he was elected United States Senator from Indiana for 1861–62; and was a second time sent as minister to Prussia in 1865, where he remained until his death at Berlin, May 11, 1867. He united with the M. E. Church in early life, and from time to time held various official positions. He was an early and warm friend of lay delegation, and rendered great service to the missions in Germany by his counsel and aid. His death was not only peaceful, but triumphant.

Wright, Richard, was a Wesleyan minister, who accompanied Bishop Asbury to America. His first winter was spent in Eastern Maryland, where he was exceedingly popular. Afterwards he passed into Western Maryland and Virginia, where, he says, "In the spring of 1774 one Methodist chapel was built, and two or three preachers had commenced their labors." Shortly afterwards Mr. Wright returned to England, and he was recorded in the minutes of 1777 as "desisting from traveling."

Wright, William M., M.D., a lay delegate from the Virginia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Chambersburg Pa., about 1826; was graduated from the Jefferson Medical College, Philadelphia, and settled in Pittsburgh. During the Civil War he served as a surgeon in the Department of the Cumberland, and established several of the large United States hospitals on the line of march from Chattanooga to Atlanta. He was afterwards appointed post surgeon at the Soldiers' Home, Hampton Roads, Va.

Written Examinations in the course of study for graduates to the ministry are used in various departments of Methodism. In the United Methodist Free Churches prizes of £5, £3, and £2, respectively, are given to the three who are most successful. In the four years' examinations in the Methodist Episcopal Church the examination of the fourth year's class has been for a number of years by written exercises.

Wunderlich, Ehrhardt, was born in Saxe-Weimar in 1830; emigrated to the United States in 1849, and was converted the same year at Dayton, O. He returned to Germany in 1850. He testified what God had done for him, and a revival in Saxony was the result. He suffered much persecution, and was thrust into prison for holding prayer-meetings. Three infidels who had circulated revolutionary literature were also confined there, and they said to each other, when Wunderlich came to the prison, "What will become of Saxony yet? We are put to prison because we do not pray, and this fellow is imprisoned because he does pray."

The pressure against him became so strong that he returned to America in 1853. The work in Saxony was carried on by his brother. Mr. Wunderlich is a member of the Central German Conference, and has served as presiding elder on two districts.

Wyandot Mission was the first systematized missionary work undertaken in the Methodist Episcopal Church. Its origin was very singular. A free colored man, named John Steward, who was born in Virginia, was converted and became a member of the M. E. Church. Though having but little education, he felt it his duty to call sinners to repentance, and felt that he should go somewhere towards the Northwest. He resided in Marietta for a time, and then started on his journey. He stopped at Piketown, on the Sandusky River, among a tribe of the Delaware Indians. That evening the Indians engaged in a dance, and Steward thought they were preparing to kill him. When they desisted, however, from their amusement, he took his hymn-book and commenced singing. When he had ceased, one said in English, "Sing more." Finding an interpreter, a Delaware Indian, named Lyons, he delivered to them a discourse. They desired him to remain the next day, but he proceeded still farther northwest, until he reached the house of Mr. Walker, sub-agent of Indian affairs at Upper Sandusky. Walker suspected him to be a runaway slave, but, questioning him very closely, he related his experience and his impressions, and Walker encouraged him in his work. Finding an interpreter, he commenced to address the Indians. He made the appointment for a meeting the following day, when only one old woman attended. The next day he had in addition one old man, and these soon became converts. On Sabbath eight or ten assembled, and soon several were converted. This work commenced in November, 1816. The pagan Indians were induced by traders to treat Steward severely. Many of the Indians had been under the instruction of Roman Catholic missionaries, and were offended by the manner in which Steward denounced the peculiarities of the Romish Church. After laboring among them for some time he went to Marietta, promising to return the next spring. After preaching for more than two years, he obtained a license as a local preacher, and was appointed a missionary to Sandusky in March, 1819. The year before this John P. Finley had been appointed as teacher. In the fall of 1819, Rev. James B. Finley, presiding elder of the district, held a quarterly meeting about 42 miles from Upper Sandusky, at which 60 of the natives, with 4 of their chiefs, attended. A revival broke out, a mission school was established, and the work spread to other tribes. The four Indian chiefs who were remarkable for their conversion and for their usefulness were called Between-the-Logs, Mononcue, Hicks, and Scuteash. Of these, Between-the-Logs and

Mononcue were especially eloquent. The tidings of this work thrilled many hearts, and it became one of the strong reasons for the organization of the Missionary Society, which was formed in New York in 1819. A church was built among the Wyandots, the great majority of them came under its influence, and so remained until the tribe was removed from Ohio to Kansas. Since that period the remnant of the tribe has removed still farther south.

Wyoming Conference, M. E. Church, was organized by the General Conference of 1852, but did not at that time include as much territory in the State of New York as is at present embraced in its boundaries. It held its first session at Carbondale, Pa., July 7, 1852, Bishop Scott presiding. It then reported 12,869 members, and 75 traveling and 116 local preachers. In 1872 the boundaries of the Conference were enlarged by an addition from Central New York, and were defined to "include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Western New York Conferences; and that part of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna, and on the south by the Central Pennsylvania and New York Conferences, including Norrisburg, and on the east by the Newark and New York Conferences." It reported, in 1876, 221 traveling and 204 local preachers, 30,746 members, 32,361 Sunday-school scholars, 293 churches, valued at $1,422,525, and 128 parsonages, valued at $258,425.

Wyoming Seminary, The, was established in 1844, at Kingston, Pa., by the Wyoming Conference. It has a beautiful location in the historic Wyoming Valley, just across the Susquehanna River from the city of Wilkesbarre. The first building was a brick structure 3 stories high, 37 by 70 feet, and cost about $5000. The school opened in the fall of 1844 with 2 teachers and 50 students. From time to time, as demands required, new buildings have been erected, till now the institution has a property valued at $200,000, and accommodations for 175 boarders and 200 day-scholars. The first principal of the seminary was the Rev. Reuben Nelson, D.D., now one of the agents of the M. E. Book Concern in New York, who held the position with distinguished success for twenty-eight years. Twice the buildings were partially destroyed by fire, and had to be restored by the friends of the institution. The valuable library is the gift of the Hon. Ziba Bennett, of Wilkesbarre, through whose liberality it has recently received large additions. Since the resignation of Dr. Nelson, in 1872, the seminary has been under the management of the Rev. David Copeland, Ph.D., D.D. He has associated with him a lady principal and nine teachers of the various branches of the several courses of study. The system of instruction adopted is designed to prepare students for the active duties of life or for a course of professional or collegiate study. Eight courses of study are provided in order to meet the various wants of students, viz., the common English course, course in literature and science, classical course, college preparatory course, scientific preparatory course, musical course, course in art, and commercial course. Both ladies and gentlemen receive diplomas on the completion of any one of the above courses of study, except the common English and the scientific preparatory course. Students completing these two courses receive certificates setting forth their attainments.

Wyoming Territory (pop. 9118) contains an area larger than New York and Pennsylvania, having 97,833 square miles. It is bounded on the north by Montana, on the east by Dakota and Nebraska, west by Montana, Idaho, and Utah, and south by Colorado. It was formerly a part of Colorado Territory, and subsequently of Idaho and Dakota. It was organized as a Territory in 1868. Its capital is Cheyenne. Methodism was introduced from Colorado in 1866–67. In 1868 Cheyenne and Dakota reported 19 members. The Dakota district was organized with two appointments before other points in the Territory were settled; and the report for 1876 shows only two appointments,—Cheyenne and Laramie,—having 135 members, 204 Sunday-school scholars, and church property valued at $7600. According to the government census of 1870 there were but five organized counties in the Territory, and the religious statistics were reported at that time as follows:

	Organizations.	Edifices.	Sittings.	Property.
All denominations...........	12	12	3500	$46,000
Baptist...........................	1	1	300	4,000
Congregational	1	1	300	4.000
Episcopal	3	3	750	10,000
Presbyterian	3	3	750	12,000
Roman Catholic................	2	2	800	8,000
Methodist.........................	2	2	600	8,000

Wythe, Joseph H., M.D., a delegate from the California Conference to the General Conference of the Methodist Episcopal Church in 1872, and an author, was born in 1822, received a good education, and joined the Philadelphia Conference in 1842. He retired from active ministerial work on account of impaired health, and engaged in the practice of medicine, having received the degree of M.D., at Philadelphia, in 1850. He served during the Civil War as surgeon of staff by appointment of President Lincoln. He was ordered to California, where he entered the pastoral work again. He spent four years in Oregon, as president of Willamette University and pastor, and returned to California in 1869. He is the author of "The Spirit

World," a book of poetry, published in 1849, "The Microscopist," a scientific handbook for the microscope (1853), the first work of the kind published in the United States, "Curiosities of the Microscope," "The Physician's Pocket Dose Book" (which has passed through many editions), "The Pastoral Office in the Methodist Episcopal Church," and "The Agreement of Science and Revelation."

SWETLAND HALL. COMMERCIAL HALL. UNION HALL.
WYOMING SEMINARY AND COMMERCIAL COLLEGE, KINGSTON, PA. EAST FRONT.

CENTENARY HALL.
WYOMING SEMINARY AND COMMERCIAL COLLEGE, KINGSTON, PA. WEST FRONT.

X.

Xenia Female College is an institution located at Xenia, O. It has been in operation for some twenty-five years, and has educated a number of active and useful young ladies. It is under the presidency of William Smith, A.M., and the number of pupils has varied from 150 to 200 annually. The building is neat and commodious, and the instruction is thorough. (See Addendum.)

Xenia, O. (pop. 6377), is the capital of Greene County, and is an important railroad centre. It was early included in the circuits then in the Ohio Conference, but is not mentioned in the minutes by name until 1811, when it was connected with Mad River circuit. The previous year it was included in Union circuit, and had the labors of Rev. John Collins, who was instrumental in accomplishing much good. The following year he had as a colleague Moses Crume. In 1853 a second church was organized, and there is also an African M. E. church. A female college has been in existence for a number of years. It is in the Cincinnati Conference, and the statistics for 1876 were reported as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	383	300	$28,000
Trinity	222	84	30,000
African M. E. Church	224	96	10,000

Y.

Yadkin College, located in Davidson Co., N. C., is under the control of the North Carolina Conference of the Methodist Protestant Church. It was incorporated, with full collegiate privileges and powers, in the year 1861, with G. W. Hege president, and Hon. Henry Walser chairman of the board of trustees. In 1862 there were 95 students in attendance. In 1864 it suspended operations on account of the Civil War, a school of lower grade being conducted in the building, with some intermissions, until 1873. Regular collegiate operations were then resumed, under the presidency of Rev. S. Simpson, A.M. In 1875 some important improvements of a chapel and campus were added. The college has also conferred various degrees under its charter. There are about 80 matriculates. The college is self-sustaining, and its prospects favorable. Rev. S. Simpson, A.M., is president, and A. Baker, Professor of Mathematics. Gaither Walsh, Esq., is chairman of the board of trustees.

Yonkers, N. Y. (pop. 12,733), is situated on the Hudson River, 17 miles above New York, and is a beautiful suburban village. This region was early visited by the pioneer preachers, but the population being almost exclusively under the influence of the Dutch Reformed Church, the progress of Methodism was comparatively slow. It has since, however, become more active. It is in the New York Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	495	357	$35,000
Central Church	140	151	40,000

York, Pa. (pop. 11,033), the capital of York County, is situated on the Northern Central Railroad. During the Revolutionary War Congress, when driven from Philadelphia, removed to this place. Methodism was early introduced into this region of country. In July, 1781, Freeborn Garrettson preached in the public-house near York. Several teamsters were present. James Worley was awakened by the sermon, and was thought by his family and friends to be deranged. A physician was sent for, who placed him in bed and blistered him: but all his efforts failed to help the patient. The family then sent for Garrettson, who was sixteen miles distant, and who explained to him more fully the plan of salvation, and in a little while he was converted. This was the introduction of Methodism into the town of York. In 1782, Jacob Settler bought a lot west of the Codorus, erected a small frame church, and presented it to the society. York was made a station in 1818. The Mission chapel, now Duke Street, was built in 1861, and in 1870–72 the present Duke Street church was erected. The First church has just finished a beautiful edifice. It is in the Central Pennsylvania Conference, and the statistics for 1876 are:

Churches.	Members.	S. S. Scholars.	Ch. Property.
First Church	309	300	$41,000
Duke Street	174	175	18,000

Young, Daniel, was born Dec. 25, 1812, in Licking Co., Ohio. At an early age he was thrown upon his own resources. He was converted at the age of nineteen. At Princeton, Ill., he united with the Methodist Protestant Church, in 1837, and in 1839 was licensed to preach. He joined the North Illinois Conference in 1840. When that Conference divided he fell in the North Illinois division. In 1866 he emigrated to Kansas, where he has been instrumental in raising up a Conference of the Methodist Protestant Church. He was a member of the General Conference of 1854, and of the Baltimore Convention in 1877. He is still laboring in Kansas, and is a strong advocate of temperance.

Young, David, one of the most distinguished ministers in the West, was born in Bedford Co., Va., in 1779. His parents were pious Presbyterians, and trained him carefully in the creed and catechism. In early childhood he was serious and studious, and at the age of twenty-one he was at the head of a grammar-school in Tennessee. In 1803 he experienced a change of heart, and with it a conviction that he was called to the ministry. He commenced holding meetings for prayer and exhortation, and his talents and usefulness were at once recognized. In 1805 he entered the Western Conference, and from that time until 1839, with the exception of a rest for six years, he filled important appointments either as pastor or presiding elder. He was a man of fine personal appearance, and of great mental vigor. "He was a constant reader, possessed a tenacious memory, and had fine conversational powers. As an orator, in his palmiest days he had few equals. In style, he was clear, logical, and chaste; when roused, grand and overwhelming. He was fifty-three years a member of an Annual, and six times a member of the General Conference. In youth, he thoroughly studied and heartily embraced the peculiar doctrines and usages of Methodism. His attachment to them grew with his growth and strengthened with his strength, and only reached its maturity in his green old age." He bequeathed to the church the most of his fortune. He died in great peace Nov. 15, 1858.

Young, Harrison Jared, was born in Centre Co., Pa., April 14, 1810, and died at Berwick, Pa., April 29, 1855. When about twenty, he was attracted by the singing, and was led to enter a Methodist prayer-meeting, and before its close was converted. He was received into the Baltimore Conference in 1834, and filled appointments until 1844, when his health became impaired, and he was placed on the superannuated list. He had prepared for publication a compendium of Methodism. He gave liberally to the missionary cause, and at his death bequeathed to it $500. His last sickness was a time of great triumph. For hours he whispered, "Glory hallelujah."

Young, Jacob, D.D., was born in Western Pennsylvania, March 19, 1776. His parents emigrated to the State of Kentucky, where he was exposed to the toils and dangers incident to a pioneer life. Though educated in the doctrines of the Westminster Confession, he united when a young man with the Methodist Church, and in 1801 was licensed as a local preacher. In 1862 he was urged into the itinerant ministry, under the care of William McKendree, afterwards bishop. For more than fifty-five years he was connected with an Annual Conference. He traveled extensively, and few men have been instrumental in the conversion of greater numbers. As a pastor, and as a presiding elder, he was prompt, diligent, laborious, and unswerving in his devotion to the discipline and economy of the church. He was a man of great intellectual power, and was honored by his brethren from time to time with a seat in the General Conference. He died Sept. 15, 1859, audibly pronouncing the words, "Sweet heaven, sweet heaven," just as he was passing away.

Young, Robert, D.D., an eminent Wesleyan minister, went to the West Indies in 1820, where he labored with success. Subsequently he resided for some time in Nova Scotia, and returned to England in 1830. He was a man of much prayer, a devout student of Holy Scripture, and simple and earnest in his pulpit ministrations, and was the happy instrument used in the conversion of multitudes of souls. He assisted by his counsel and presence in the formation of the Australian Conference, visited the Fiji and Friendly Islands; after his return publishing an interesting narrative of his "Mission Round the World." Two years after his return (in 1856) he was made president of the Conference. In 1860 he was seized with paralysis, for several years suffering much and patiently. He died in 1865, aged seventy years. His gifted son, the Rev. R. N. Young, born in Nova Scotia, is one of the most indefatigable workers in the Conference and its committees. He is one of the assistant secretaries of the Conference, secretary to the committee of privileges and exigency, and other posts of arduous, though unseen, labor and effort.

Young, Robert Anderson, D.D., of the Tennessee Conference, M. E. Church South, was born in Knox Co., Tenn., Jan. 23, 1824. He pursued his studies and graduated in Washington College, and united with the Tennessee Conference in 1846. He has filled a number of important stations in Tennessee and in Missouri, and was for three years president of Florence University, Ala. He has been secretary of the Tennessee Conference for many years, and has several times been a delegate to the General Conference. In May, 1873, he was elected secretary of the board of trust of Vanderbilt University, in which he still continues.

Youngstown, O. (pop. 8035), is the capital of Mahoning County, and is an important manufacturing place. Methodism was introduced by Dr. Shadrach Bostwick, in 1803. Visiting the town, he found a small log house built by the citizens, and occupied by the Presbyterians for a church. He asked permission to preach, but was positively refused. Judge Rayen, though not a professor of religion, invited the doctor to preach in his barn, which he did until a better place was provided. Shortly after he formed a class of a few members. It was at first in the Deerfield, then in the Mahoning, and subsequently in the Youngstown circuit. It became a station in 1842, and a new church was built in 1843. The church since that time has continued to prosper. The statistics for 1876 are: 539 members, 498 Sunday-school scholars, a church valued at $20,000, and a parsonage at $5000.

Ypsilanti, Mich. (pop. 5471), is situated on the west side of Huron River, and on the Michigan Central Railroad. Methodism was introduced into this place by Rev. Elias Pratt, in 1824. The first quarterly meeting was held by Rev. J. A. Baughman, in 1825, and a class of 7 members was organized. A brick church was erected in 1832–33. In 1843 a commodious frame church was erected, which was enlarged in 1859. A parsonage was purchased in 1854, and was subsequently sold, and a fine brick parsonage erected in 1871. The African M. E. church was organized in 1857, and a church was erected two years later. It is in the Detroit Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
M. E. Church	474	476	$17,000
African M. E. Church	120	70	2,200

Z.

Zanesville, O. (pop. 10,011), the capital of Muskingum County, is situated on the Muskingum River, and is on a tract of land which was granted by Congress to Ebenezer Zane, in 1796, on condition that he should open a bridle-track from Wheeling to Maysville, Ky. This part of Ohio was early traversed by the pioneer Methodist preachers, and Zanesville was included in their large circuits. The church had acquired considerable strength before the agitation connected with the reform movement of 1828.

In 1829 Nathan Emery was sent to the station at a time when many of the most prominent, wealthy, and influential members had seceded from the church. Under his labors the foundations of a new brick church were laid, a large congregation was gathered, and a great revival swept over the town. The subsequent labors of Dr. Trimble, whose family were so prominent in the State, and the conversion of Bishop Hamline, attracted great public attention. Since that period the church has grown with the increase of population. It is in the Ohio Conference, and the statistics for 1876 are as follows:

Churches.	Members.	S. S. Scholars.	Ch. Property.
Moxahala	200	150	$12,000
Second Church	465	350	28,000
Seventh Street	460	250	18,500
South Street	85	160	15,000
African M. E. Church	146	150	3,000

Zaring, William M., a native of Indiana, was born in 1829, and was converted in 1847. In September, 1854, he joined the Indiana Conference, and was sent to Point Commerce. Previous to 1867 he spent his ministerial life on circuit and station work, and afterwards on district work, traveling Rockport and Vincennes districts until 1875–76, when he was stationed at Bloomington. He was chosen a delegate to the General Conference of 1876.

Zion's Hill Collegiate Institute is situated at West Middletown, Washington Co., Pa. It was formerly known as Pleasant Hill Seminary. The buildings are five in number, including two large halls. The institution is incorporated, and is under the fostering care of the African M. E. Zion connection. It is under the supervision of Prof. W. T. Ackison. The buildings contain rooms sufficient for 150 students.

Zurich, Switzerland (pop. 21,199), is the capital of a canton of the same name, and is beautifully situated on Lake Zurich. In addition to the population of the city, it has suburbs embracing some 30,000 inhabitants. Methodism was introduced in 1856, under the labors of Dr. Jacoby and those associated with him. It encountered in its earliest period severe opposition, but continued to grow. A large congregation was early gathered, and a good edifice was built. It has additional appointments now connected with it. H. Z. Jacobmuhlen was its first pastor, who, in 1857, reported 40 probationers. The statistics for 1876 are: 637 members, 1200 Sunday-school scholars, and 2 churches with a parsonage, valued at $100,200.

ADDENDUM.

A.

Achard, C., was born at Friedrichsdorf, near Frankfort-on-the-Main, of Huguenot ancestry. He entered the Germany and Switzerland Conference in 1859, and is now stationed at Basle.

Allen, John, a Methodist Episcopal minister, well known throughout the church as "Camp-Meeting John Allen," joined the Maine Conference in 1835. He located in 1852, returned to the traveling connection in 1857, located again in 1860, and was re-admitted to the Conference as a supernumerary in 1868. In 1876 he took a superannuated relation. A large part of his services has been given at camp-meetings, at which he has been a regular attendant and in which he has been an efficient laborer for a long series of years, whence the sobriquet by which he is most familiarly designated.

Allen, Young J., missionary of the Methodist Episcopal Church South to China, joined the Georgia Conference in 1858, and was appointed to China in the same year. During the twenty years in which he has been connected with this mission, he has made himself widely useful not only to his own mission, but to the missionary cause generally and to the Chinese government. He is a professor of History in one of the government institutions, and is also employed as a translator. He is one of the most active of the missionary laborers in Chinese literature, to which he has given several instructive works, and has projected and conducted a Chinese magazine.

Amenia Seminary is located at Amenia, N. Y., on the Harlem River, 85 miles north of New York City. It was founded in 1835, under Methodist influence and direction, and all its principals have been ministers and members of the church. Its support, however, has been received from all denominations, especially from the citizens in the vicinity. The office of principal has been filled successively by Rev. Charles K. True, Frederick Merrick, Davis W. Clark, Joseph Cummings, E. O. Haven, Gilbert Haven, John W. Beach, Andrew Hunt, Cyrus Foss. Prominent among its teachers have been Professors Winchell, Marcey, Kidder, Armstrong, Van Benschoten, Coddington, Comfort, A. C. Foss, and H. Powers. For the last nine years it has been under the principalship of Rev. S. T. Frost. In its earlier days a more thorough education was given than is usually found in an academic school, and many students for the ministry found in it a preparation for this work. It has a large library, with a number of rare and valuable works, and a herbarium of 800 specimens, collected, arranged, and presented by Prof. Winchell. The seminary consists of three buildings, whole length 200 feet, and a gymnasium and servants' building. Its site is beautiful and healthful.

B.

Baker, John Wesley, was born in Pennsylvania about 1820; early converted, and received a fair education; entered the Pittsburgh Conference in 1844, and has been effective thirty-four years, eight of which were in the office of presiding elder. He has filled some of the chief appointments in the Conference at Pittsburgh, Alleghany, and Steubenville. He was a delegate to the General Conference of 1872, and was elected by that body one of the publishing committee of the *Pittsburgh Christian Advocate*.

Baldwin, Summerfield, Esq., was born in

Anne Arundel Co., Md., Sept. 16, 1832; was converted at eleven years of age, and removing to Baltimore, engaged in mercantile pursuits. As a merchant, he is a member of the house of Woodward, Baldwin & Norris; as a manufacturer, he is one of the proprietors of the Warren Mills, in Baltimore County. Uniting with the Eutaw Street church, he has been for many years class-leader, steward, and Sunday-school superintendent. At present (1877) he is a steward of Madison Avenue church. He is treasurer and vice-president of Emory Grove Camp-Meeting Association, secretary of the Preachers' Aid Society, and a director and one of the projectors of the Methodist Book Depository. He was elected, in 1872, as a lay delegate to represent the Baltimore Conference to the General Conference.

Balligrane is a rural district, which lies almost directly west of Limerick, and some 10 or 12 miles distant. It is a beautiful section of country, and is the abode of the Palatines who emigrated from Germany on account of religious persecution, and who, under Queen Anne, were permitted to settle in Ireland. It was to this settlement that Mr. Wesley preached between 1740 and 1750. Philip Embury, the first Methodist of whom there is knowledge in the United States, was born in this vicinity, and having become a local preacher in Mr. Wesley's societies, emigrated to New York. From the same locality came Barbara Heck, that earnest and decided Methodist lady, who urged Embury to commence religious services in his own small room, in the city of New York, in 1766, and whose name has been justly preserved as one of marked honor in Methodism. Families of the same name continue to reside in that section of the country, and the stable is still shown, in the upper part of which Mr. Wesley held his first services. That from so humble a commencement such a work should have spread seems passing strange; and when Mr. Wesley left the cities and went out of his way to preach to a few foreign immigrants and their descendants who were destitute of gospel privileges, and cared for by no man, he little thought of what momentous results should follow that visit. That rural district was the connecting link between Germany, Ireland, and the United States; between Luther, Wesley, and the Methodist Episcopal Churches.

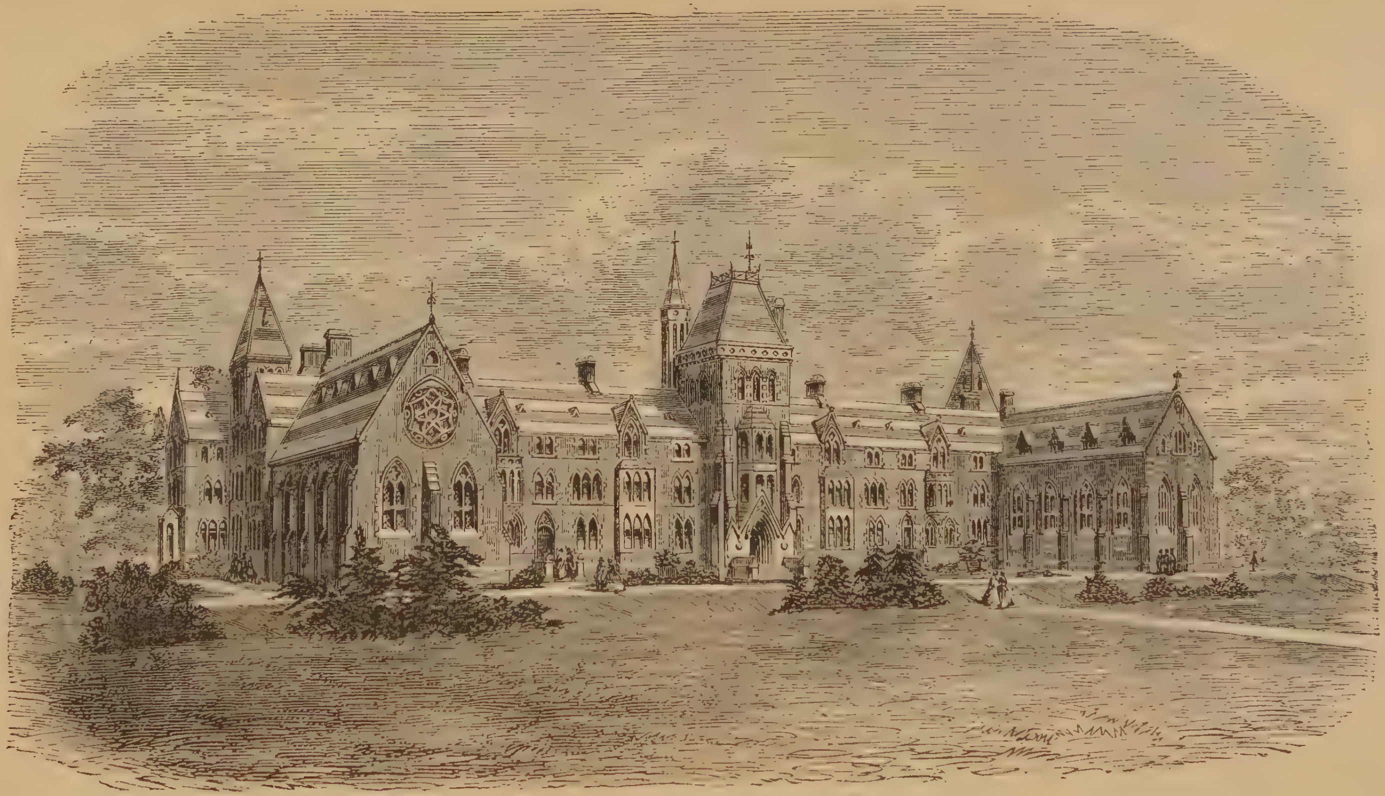
Baltimore Conference, African M. E. Church, "includes all the State of Maryland and the District of Columbia." It reported for 1876, 7304 members, 96 local preachers, 4781 Sunday-school scholars, and 68 churches valued at $252,590.

Belfast Methodist College was founded to meet the educational wants of the Methodist body in Ireland. In 1845 a connectional school was founded in Dublin as an experiment, which proved quite successful, and led to the desire for a Methodist college. Queen's College, Belfast, where Methodism has an influential position in the community, presented special advantages for the founding of an institution in its vicinity. A beautiful site was selected, and the foundation-stone was laid by Alderman William McArthur, M.P., of London, Aug. 24, 1865, and the institution was opened Aug. 19, 1868. With about £2000 from a general fund, raised partly in Ireland and partly in America, the college was commenced. The whole enterprise has cost more than £37,000, and nearly all of this sum has been raised in Ireland. About £20,000 have been raised as an endowment, about one-half having been contributed by Methodists in the United States and Canada, the other half by the Methodists of England. Its first president was Rev. William Arthur, M.A., with Rev. Robert Crook, LL.D., as head-master, and Rev. Robert Scott, D.D., theological tutor. In 1871, Dr. Crook succeeded Mr. Arthur as president, and W. R. Parker, LL.D., T.C.D., was appointed head-master. In 1873, Dr. Crook resigned, and he was succeeded by Dr. Scott, the Rev. W. P. Appleby, LL.D., being appointed theological tutor. The officers are assisted by a competent staff of masters and professors. The number of students in attendance has averaged in the different departments nearly 300. A large majority of the young men now entering the Wesleyan ministry have enjoyed its advantages. In the competitive examinations in the Queen's College, its students have distinguished themselves by the number of valuable scholarships and honors which they have obtained.

Berne, Switzerland (pop. 32,000), has been since 1848 the seat of government of the Confederation. Methodist services were commenced in 1865. Rev. W. Swartz conducted services, which called out quite a discussion in the newspapers between himself and Dr. Güder, Professor of Theology at the High School of Berne. E. Diem was the first missionary appointed, in 1866. Great difficulties have been encountered, as property is high, and the law will not permit the erection of any buildings except of sandstone. The statistics for 1876 are: 101 members and 180 Sunday-school scholars.

Berry, Nathaniel S., was elected governor of New Hampshire in 1861, and was re-elected in 1862. He is a prominent member of the Methodist Episcopal Church, and was a lay delegate from the New Hampshire Conference to the General Conference in 1872.

Bird, John F., M.D., of Philadelphia, was born at West River, Md., March 7, 1816. He united with the M. E. Church in 1828, and has served as class-leader, trustee, and Sunday-school superintendent. He entered Dickinson College as a student in 1836, and graduated in 1840. The same



BELFAST COLLEGE, IRELAND.

year he entered the University of Pennsylvania as a medical student, and graduated in 1843. He commenced the practice of medicine at West River, Md., and in 1868 removed to Philadelphia, where he has since remained in the practice of his profession. He has been representative for ten years in the board of managers of the American Sunday-School Union, and has been for many years a trustee of Dickinson College.

Bissel, J. W., President of the Upper Iowa University, was born near Prescott, Canada, in 1843. When yet a child his family removed to Illinois. At the age of seventeen he entered Rock River Seminary, and in 1864 the Northwestern University, where he graduated in 1867. The same year he was elected to the chair of Latin and Greek in the Northern Indiana College, and the following year to the principalship of Brookston Academy. In 1871 he resigned his position, and entered the Garrett Biblical Institute to prepare for the ministry, and in the ensuing fall was received into the Upper Iowa Conference. In 1872 he was elected to the chair of Natural Science in the Upper Iowa University, and the following year vice-president, and in 1874 he became president of the institution, which position he still (1877) holds.

Bracken, James S., D.D., was born in Indiana Co., Pa.; the son of a worthy local preacher. He early became religious, and joined the Pittsburgh Conference in 1853. He is now, by the change of boundaries, a member of the East Ohio Conference, and presiding elder of the Steubenville district, having spent seven years in the office. He has occupied, for many years, prominent stations in the Conference. He was a delegate to the General Conference of 1872, and was chosen one of the members of the publishing committee of the *Pittsburgh Christian Advocate.*

Bragdon, Charles P., a minister of the Methodist Episcopal Church, was born at Acton, Me., September 9, 1808, was converted in Oswego Co., N. Y., when twenty-two years of age, and entered two years later upon a course of study for the ministry at the Oneida Conference Seminary. He joined the Maine Conference in 1834, took a superannuated relation, after ten years, on account of ill health, and retired to Auburn, N. Y. He returned, after the recovery of his health, to ministerial labors in the New England Conference, but, his former symptoms recurring, he was transferred to the Rock River Conference, where he continued to labor till within a few months of his death, which took place Jan. 8, 1861.

Braun, J., M.D., a German minister of the M. E. Church, and pastor (1877) of the First church, New Orleans, was born in Prussia in 1836, and was educated in the Roman Catholic Church. He emigrated to America in 1854, and was converted in 1858. He entered the Methodist ministry in 1859, and has since preached in Ohio and Louisiana. He is also an educated physician.

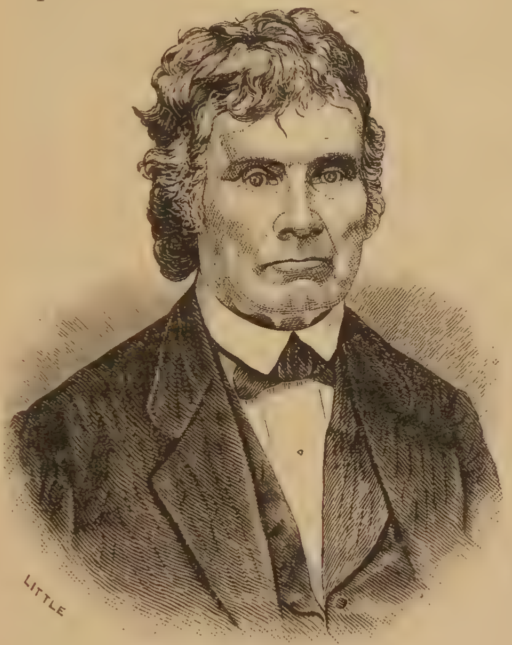
Buoy, Charles Wesley, born in Milton, Northumberland Co., Pa., 1841. Graduated from Dickinson College, 1866. In 1866–'67 was Principal of Fairmount Academy, Fairmount, Md. Admitted into Philadelphia Conference 1868. After serving Grace and Christ Churches in Philadelphia, he was in 1879 transferred to Central Pennsylvania Conference, and was stationed at Grace Church, Harrisburg.

C.

Campbell, David, Esq., of Newark, N. J., was born at Caldwell, Essex Co., N. J., Oct. 27, 1810. He was brought up on a farm, and was apprenticed in a tobacco manufactory at Caldwell, where he worked until 1830. He then removed to Newark, where, in 1831, he joined the Halsey Street church, in which he has remained a member until the present time (1877). Since 1840 he has been extensively engaged in business, and while he has refused many offices to which the public have desired to call him, he has at various times served in important positions connected with the city and its councils. In the church he has served as class-leader and trustee, and has been president of the board of trustees for thirty-five years. When the Newark Wesleyan Institute was commenced he was one of its most devoted friends, and so continued for ten years. He has also been a member of the Camp-Meeting Association for Newark Conference, and in 1877 was elected president of the board. He was one of the founders of the Collegiate Institute at Hackettstown, and was trustee and president of the board, and one of its most liberal contributors. In 1877 he was elected trustee of Drew Seminary, but felt compelled to decline. He was elected as the first lay delegate from the Newark Conference to the General Conference. His success and influence in business circles have led to his connection as director with various banking and insurance institutions, of one of which he was president.

Carroll, David H., a member of the Baltimore Conference, was born in Baltimore, July 11, 1840. He was converted in August, 1856; graduated at Dickinson College, and entered the East Baltimore Conference in 1861. After filling several appointments, he traveled in Europe in 1865. At the division of his Conference he fell into Central Pennsylvania, but was transferred to Baltimore. In 1870, on account of impaired health, he received a superannuated relation, and the following year visited the Pacific coast in company with Bishop Ames. In 1872 he organized the Methodist Book Depository in Baltimore, a previous effort having failed. Largely through his efforts the present spacious building was purchased, and as its agent he has succeeded in establishing the Depository on a permanent basis.

Cartwright, Peter, D.D. For general article, see p. 170.



PETER CARTWRIGHT, D.D.

Chinn, Scott, a minister of the M. E. Church in Louisiana, was born in 1800, in Lexington, Ky., and was a slave until the Civil War. He began preaching while a young man, having received a limited license from Bishop Andrews. He was ordained in 1865, in New Orleans, and has since been an efficient minister among his people. He is a man of remarkable eloquence.

Chubbuck, H. S., M.D., of Elmira, N. Y., was born in Tolland Co., Conn., March 13, 1809, and united with the M. E. Church in 1823. He studied medicine, and was graduated at New Haven in 1830. He practiced for eight years in Bradford Co., Pa., and removed in 1838 to Elmira, where he has since resided. He has held various official positions in the church; has been deeply devoted to its interests, and was a leading contributor in the erection of the first church in that city.

Cocker, B. F., D.D., professor in the University of Michigan, and author, joined the Detroit Conference of the Methodist Episcopal Church in 1857, and labored as an itinerant preacher in that Conference till 1864, when he was appointed to the professorship which he now holds. He is the author of works on "Christianity and Greek Philosophy" and the "Theistic Conception of the World."

Columbia Conference, M. E. Church South, was organized in 1866, and embraces "the State of Oregon, Washington Territory, and so much of the State of California as lies north of Scott's Mountains." It reported, in 1875, 21 traveling and 23 local preachers, 4781 Sunday-school scholars, and 68 churches, valued at $252,590.

Cooper, G. W., of the Baltimore Conference, M. E. Church, was born in Gettysburg, Pa., July 11, 1825, of Presbyterian parents; was converted at the close of 1841, and was admitted into the Baltimore Conference in 1848, having traveled for some time under the presiding elder. He has spent three years on circuits, twenty-three on stations, and four years as presiding elder. He was a member of the General Conference of 1876.

Creamer, David, has been engaged in mercantile business in Baltimore, Md. He became a member of the Methodist Episcopal Church early in life, and soon acquired a desire to accomplish something in its interest. His attention was directed to the history and literature of the church, and he became engaged in the study of the hymn-book and the works of the authors whose productions are contained in its pages. The result of his labors in this field was a thorough investigation of the hymnology of the church and of the history of the hymns, the fruits of which have been given to the public in the work entitled "Methodist Hymnology," which contains notices of the poetical works of John and Charles Wesley, showing the origin of the hymns in the several Methodist hymn-books, with similar notices of hymns in the Methodist Episcopal hymn-book which are not Wesleyan, and some account of their authors. It has been followed by articles contributed from time to time embodying additional information gathered from later studies.

Crews, Hooper, D.D., was a native of Kentucky, and joined the Kentucky Conference in 1829. After graduating as deacon and elder he was transferred to the Illinois Conference in 1835, and was stationed in Springfield. At the division of the Conference he became identified with the Rock River portion and was stationed in Chicago, and was subsequently presiding elder of that district. In 1844 he was appointed presiding elder of the Mount Morris district, and at the close of his term he became agent of the Mount Morris Seminary. He labored for several years in its behalf, and was one of the earliest and most active friends of education in the Northwest. His indefatigable labors, his strict adherence to Methodist doctrines and usages, his sweetness of spirit and amiability of manners, gave him the confidence and affection of his brethren. He was elected as a delegate to the General Conferences of 1836 and of 1840. Subsequently he represented his Conference in the General Conferences of 1856 and of 1860.

Crook, Robert, LL.D., was educated in Trinity College, Dublin, where he graduated with high honors. He entered the Irish Conference in 1852, and after spending a few years in the itinerancy, was appointed principal of the Connectional School, Dublin. When the Methodist College, Belfast, was completed, he was transferred to it, and accomplished much for its success. In 1873 his failing health led him to seek a home in the United States. He joined the New York East Conference; was pastor of Sixty-Second Street church for three years, and is, at present, in charge of Alanson Street charge.

Crook, William, D.D., is a member of the Irish Conference, and editor of the *Irish Evangelist.* He has published several works of interest, notably "Ireland and American Methodism," and "Memorials of Rev. Wm. Crook," his honored father, and who, at his death, was known as the father of the Irish Conference. Dr. Crook entered the ministry in 1848. He is one of the leaders in the councils of Irish Methodism, a racy writer on current topics, and a vigorous preacher of the gospel. At present he is stationed in Kingstown, Dublin.

Crowell, Stephen, one of the board of managers of the Missionary Society of the Methodist Episcopal Church, is president of the Phœnix Insurance Co. of Brooklyn, N. Y., and is a leading member of the Summerfield church in that city, and a liberal contributor to the enterprises of the church.

D.

Daily, W. M., D.D., LL.D., was born in Coshocton, O., in 1812; removing to Indiana, he was educated at Brookville, and began teaching at the age of fifteen. He united with the church very early in life; began public exhortation at the age of sixteen, and was called the "boy preacher." In 1831 he was admitted into the Indiana Conference. He was in youth a diligent student, rising very early, and also studying on horseback as he traveled to his appointments. In 1836, stationed in Bloomington, he pursued his studies and graduated at the Indiana State University. In 1838 he was transferred and stationed in St. Louis, and was soon after elected a professor in St. Charles College. Returning to Indiana in 1840, he resumed his ministry, and in 1844–45 was elected chaplain to Congress. He was subsequently agent for the Indiana Asbury University, and presiding elder of the Bloomington and Madison districts. In 1853 he was elected president of the Indiana State University, where he served six years. In 1862 he was appointed hospital chaplain at St. Louis by President Lincoln, and at the close of the war received an appointment in the mail service, which led him to reside in New Orleans. In 1869 he was admitted into the Louisiana Conference, and served as presiding elder on the Baton Rouge, Upper, and North New Orleans districts. He died in January, 1877. He was a member of the General Conference in 1852, and was elected reserve delegate in 1872. He published a volume of sermons.

Daniel, William, Esq., an attorney of Baltimore, was born in Somerset Co., Md., Jan. 24, 1826; was educated at Dickinson College, and graduated in 1848. He was admitted to practice law in 1851, and removed to Baltimore in 1858, where he has pursued his profession to the present time (1877). He was elected three times to represent his native county in the legislature, twice to the house of delegates, and once to the senate. After removing to Baltimore, he was elected a member of the constitutional convention in 1863; and took a prominent part in the measures which led to the emancipation of the slaves. He professed conversion, and united with the M. E. Church in the last years of his collegiate life, and has been a large portion of the time an official member of the church. He is a trustee of Mount Vernon M. E. church, a trustee and treasurer of the Educational Fund of the Baltimore Conference, secretary and treasurer of the Maryland Free School and Colvin Institute, a trustee of the Centenary Biblical Institute, a manager of the Baltimore Preachers' Aid Society, and has been for four years president of the Maryland State Temperance Society Alliance.

Dempsey, David L., D.D., has been a member of the Pittsburgh Conference for forty-three years. He has occupied charges in the principal cities and towns in its territory, when it included the Ohio part of the East Ohio Conference. He filled the office of presiding elder for sixteen years, and was three times sent to represent the Conference at the General Conference.

Disosway, Gabriel P., author and antiquary, was of Huguenot origin, and was born in New York City, Dec. 9, 1799, and died at "The Clove," Staten Island, July 9, 1868. He was graduated at Columbia College; married in Virginia, and resided for several years at Petersburg, in that State, but subsequently returned to New York and engaged in mercantile business. He was identified with the Methodist Episcopal Church during nearly the whole of his life, and was warmly interested in the advancement of all its enterprises, for which he rendered much voluntary and gratuitous service. His name was also well known in all other evangelical churches, as that of one who held at heart all causes of religion and humanity. He was a man of extensive reading, was fond of research, and contributed copiously to the religious and secular press. He was one of the best known of the earlier writers for *The Ladies' Repository*. He was one of the founders of Randolph Macon College, Va., was an efficient manager of the American Bible Society, and was a member of the New York Historical Society. Personally, he was one of the most genial of men, and possessed an inexhaustible fund of entertainment and instruction for all who enjoyed the privilege of his society.

Dollner, Harold, a merchant of New York City, was born in Denmark, and was educated with reference to his entering the ministry of the Lutheran Church in that country. He emigrated to the United States when a young man, engaged in business in the city of New York, and ultimately joined the Methodist Episcopal Church. He has given liberally of his means for the advancement of the interests of the church, and has taken an especially warm interest in the missions in his native land. He aided, by a large gift, in the erection of the church at Copenhagen. He is one of the board of managers of the Missionary Society of the M. E. Church, and has been long identified with the Summerfield church, Brooklyn.

Downey, Judge A. C., LL.D., an eminent jurist of Rising Sun, Ind., is also an active member of the M. E. Church. He has been a member of the board of trustees of Indiana Asbury University since 1852, and had charge of the law department of that institution from 1854 to 1858. He has been intrusted by his fellow-citizens with important civil and judicial functions, and was elected by the people of the State one of the judges of the Supreme Court in 1870. At the close of his term of office he declined a re-election. He was elected a lay delegate to the General Conference in 1876.

E.

East German Conference embraces "the German work east of the Alleghany Mountains." Its first session was held, in 1868, in Troy, N. Y., Bishop Scott presiding. It then reported 35 traveling and 24 local preachers, 2805 members, 3614 Sunday-school scholars, 30 churches, valued at $285,800, and 17 parsonages, valued at $45,500. In 1876 its statistics were: 40 traveling and 32 local preachers, 3777 members, 5256 Sunday-school scholars, 39 churches, valued at $479,800, and 22 parsonages, valued at $79,900.

Eddy, Augustus, D.D., an eminent preacher of the Methodist Episcopal Church, was born in Massachusetts, Oct. 5, 1798, and died at Anderson, Ind., Feb. 9, 1870. He was converted in Western New York, under the preaching of the Rev. B. G. Paddock, in 1817, and joined the church. In 1818, he walked, with three other persons, to Franklin, Pa., where the young men made a boat with which they went down the river to Cincinnati. Here Mr. Eddy engaged in teaching, was licensed to preach near Xenia, O., in 1821, and joined the Ohio Conference in 1824. He traveled large circuits till 1831, when he was appointed to the Scioto district. He afterwards labored upon the Columbus district as presiding elder, and in Cincinnati, till 1836, when he was transferred to the Indiana Conference. After filling a number of important appointments in Indiana, he was transferred to the Ohio Conference in 1848, where he was appointed at different times to Chillicothe, Hamilton, Xenia, and the West Cincinnati district. He was transferred to the North Indiana Conference in 1855, where he served as presiding elder of the Richmond district, post-chaplain at Indianapolis (four years), and presiding elder of the Richmond and Anderson districts till his death. He was beloved as a man, happy in his family life, genial in society, instructive and entertaining as a preacher, and "kept his heart in sympathy with the live questions of the day." He was a member of the General Conferences in 1836, 1840, and 1844. He was the father of the late Thomas M. Eddy, D.D., missionary secretary.

Edgar, James, of the Primitive Methodist Church in Canada, was born in Flamboro', Western Ontario, in 1824, of Irish parentage. In early life he entered the ministry of the church of his choice. Of studious habits and fond of science, he studied medicine and graduated in that department. He has been president and secretary of his Conference. He is of enlarged views and an ardent friend of the unification of Canada Methodism.

F.

Fletcher, Calvin, a distinguished Methodist layman and banker of Indianapolis, Ind., was born in Vermont, and died in Indianapolis, June 4, 1866. Although he was prevented, by a financial reverse in 1812, from completing a course in college, he continued his studies in private, and acquired a liberal education. He was admitted to practice in the Supreme Court of Virginia in 1819, but, being opposed to slavery, removed from that State in 1821 to Indiana, where he became one of the first lawyers in the State. His life was identified with the building up of the city of Indianapolis, and while his energy and liberality were conspicuous in every part of the life and enterprise of the village and city, they were exhibited in none more clearly than in matters connected with the church. He was one of the strongest pillars of the early Methodism of the city, was identified for a long series of years with the Sunday-school of Roberts chapel, and held the interests of the church in all things dearest. He was also a liberal friend of education, was one of the promoters of the Indiana Asbury University, and was for many years a member and officer of its board of trustees. Twenty-five years before his death he retired from the law and engaged in banking and farming, in both of which branches of business his enterprises were extensive.

Fletcher, Miles J., professor in Indiana Asbury University, a son of the preceding, was born at Indianapolis, Ind., and was educated at and graduated from Brown University. Shortly after his graduation he was chosen, in 1852, Professor of the English Language and Literature in Indiana Asbury University, a position which he occupied for two years, when he retired from it to engage in more active pursuits. He was again elected to the same position in 1857, and remained in it till 1861, when he became superintendent of public instruction for the State of Indiana. On the breaking out of the Civil War he engaged energetically, in co-operation with Governor Morton, as adjutant-general, in the measures instituted by the latter for recruiting troops and furnishing and forwarding supplies to the soldiers in the field. He was killed April 8, 1862, by a collision with a railroad-car, while on his way, in company with the governor, to aid and relieve the wounded of the battle of Shiloh.

French, John, one of the board of managers of the Missionary Society of the Methodist Episcopal Church, is engaged in the business of building, in Brooklyn, N. Y., and is one of the active and leading members of the Hanson Place church, in that city. He was chosen a lay delegate to the General Conference in 1876.

French, Mansfield, was born at Manchester, Vt., Feb. 10, 1809, and died at Pearsall's, L. I., March 15, 1876. He was brought up in the Protestant Episcopal Church, and when twenty years old removed to Ohio, and entered the Divinity School of Kenyon College. In 1845 he withdrew from the Protestant Episcopal Church and joined the North Ohio Conference, M. E. Church. He served, in 1850–52, as agent of the Ohio Wesleyan University; in 1854–55, as president of Xenia Female College, Cincinnati Conference; in 1856–58, as agent of Wilberforce University, and in the latter year became editor of the *Beauty of Holiness*, in New York City.

During the Civil War, he was closely identified with the movements which resulted in the enfranchisement of the slaves of the South. He visited Virginia and South Carolina in 1862, under a commission from President Lincoln, to investigate the condition and wants of the refugee blacks. Returning to New York, he secured the organization of the National Freedmen's Relief Association, and took to South Carolina the first teachers for the freedmen. He was appointed chaplain in the regular army, on the staff of General Saxton, military governor of South Carolina, and was given the oversight of all the freedmen of the department. After attending to the duties of this position for nearly six years, he entered the traveling connection in the New York East Conference in 1872, where he labored as a pastor and preacher till his death.

G.

Geden, John D., a British Wesleyan minister, entered the English Conference in 1846, and was appointed Professor of Hebrew and Classics in Didsbury College, Manchester, in 1856. He is the only Wesleyan on the English committee for the revision of the Old Testament Scriptures, where his ripe scholarship gives him a high place. He was the Fernley lecturer for 1876; and his lecture on "The Doctrine of a Future Life in Old Testament Scriptures" makes a goodly and scholarly volume. He has also published a selection from sermons preached in the College chapel.

Gilbert, Jesse S., A.M., was born in Williamsburg, L. I., Nov. 17, 1846; graduated from Princeton College in 1867, and entered the Newark Conference in the same year. He is the author of a treatise on Romanism, and a work on popular theology, entitled "The Old Paths."

Gilder, William H., a Methodist Episcopal minister and teacher, died at Culpepper, Va., April 17, 1864, aged fifty-two years. He was educated at Wesleyan University; joined the Philadelphia Conference in 1833, and after preaching for several years retired from active work on account of the failure of his health, and became editor of the *Christian Repository*. He was engaged in the work of teaching for seventeen years, as principal of the Female Institute at Bordentown, N. J., and of the Flushing Female College, Long Island. He resumed preaching in 1859, and became a chaplain in the army in 1862. While in this service he fell a victim to smallpox.

Gogerly, Daniel J., Wesleyan missionary to Ceylon, was born in London in August, 1792, and died Sept. 6, 1862. He joined the Wesleyan Methodist society when fourteen years of age; became a local preacher; was sent to Ceylon to take charge of the Wesleyan mission press at Colombo in 1818, and entered the regular missionary service in 1822. He gave especial attention to the study of the languages of the country. His works on the Pali language and his researches in Buddhist literature gave him a world-wide reputation, and secured for him the recognition of leading scholars and Oriental societies, and remain among the most valued contributions in that department. (See CEYLON: LANGUAGES AND MISSIONARY LITERATURE.)

Goode, William H., D.D., a minister and pioneer of the Methodist Episcopal Church, joined the Indiana Conference in 1836. In 1842 he was appointed superintendent of the Fort Coffee Academy, in the Choctaw nation, where he remained till the separation of the church, in 1845. He was elected by the Indian Mission Conference a delegate to the Convention at Louisville, in May, 1844, which resulted in the organization of the M. E. Church South, but having decided not to remain in the South under the circumstances of the controversy then pending, he declined to serve. He returned to the North just before the meeting of the Convention, and was invited by Bishop Soule to remain in charge of the academy, but declined to place himself in a position inharmonious with his views. He entered the North Indiana Conference, where he served for nine years as presiding elder and pastor, till 1854, when he was appointed to visit and explore the Territories of Kansas and Nebraska and report upon the most eligible points to which ministers should be sent, and was afterwards transferred to the Missouri Conference, as superintendent of the work of the church in those Territories. He spent five years in this work, during which period the Kansas and Nebraska Conference was organized, and the missions of the church were extended to Denver and the Rocky Mountains. In 1862 he returned to the North Indiana Conference, where he continued in active service till 1876, when he took a superannuated relation. He was a member of the General Conference in 1860, 1864, 1868, and 1872.

Green, Henry, a member of the Louisiana Conference of the M. E. Church, was born in 1806, in Montgomery Co., Md. He was sold as a slave, in Louisiana, in 1830. In the same year he began preaching the gospel as much as his circumstances would permit, having a limited license from Bishop Andrews. In 1853–55 he bought the freedom of himself and wife. In 1865 he was ordained deacon and elder by Bishop Thomson, and became a regular member of the Conference. He is now (1877) pastor of First Street M. E. church, New Orleans.

Griffith, Alfred, a distinguished member of the Baltimore Conference, was born in Montgomery Co., Md., March 16, 1783, and died in Alexandria, Va., April 15, 1871. He entered the Baltimore Conference of the M. E. Church in 1806, and was effective fifty years, with the exception of four years when he was supernumerary at Carlisle. In 1816 he was elected a delegate to the General Conference, and seven times afterwards held that honorable position. He was also secretary of his Conference for several years. He filled a number of the important appointments in his Conference, and was for four terms presiding elder. He was an able preacher, a strong sermonizer, and, though without the graces of oratory, was frequently eloquent. In his general deportment he was grave and dignified, but among his friends, and among children, he was genial and unreserved. He suffered for several years from general debility, and was affected with deafness. His last message to his Conference was, "Tell them to preach Christ, the Divine Son of God." Few men had more commanding influence, or were more deeply devoted to the interests of the church. He passed through many of its trials, witnessed several divisions, but was always true to the doctrines and economy of the church.

Guard, Thomas, formerly of the Irish Conference, which he entered in 1851, is the son of the late Rev. William Guard, who has given three sons, Thomas, Edward, and Wesley, to the Methodist ministry. In early life Mr. Guard gave promise of superior gifts, and quickly took high rank. In 1861 the failing health of Mrs. Guard led to his leaving Ireland for the more genial climate of South Africa. Here he spent ten years, and then removed to the United States. He was stationed in Mount Vernon Place church, Baltimore, for three years, and has since been in San Francisco. He is widely known as an orator and a lecturer. He has published only a few addresses and lectures.

Gurley, Leonard B., D.D., of the Central Ohio Conference, was born in Norwich, Conn., March 10, 1804. He was converted in 1824, in Huron Co., O., and in the fall of 1828 was received on trial in the Ohio Conference. He continued in the active ministry until 1874. He was twelve years presiding elder, and three times a delegate to the General Conference. He was the author of the "Life of Rev. William Gurley," his father, who was a local preacher from Ireland, licensed by John Wesley in person.

H.

Hagany, John B., a minister of the Methodist Episcopal Church, was the son of a local preacher, and was born at Wilmington, Del., Aug. 26, 1808. He joined the church in 1828, and entered the Philadelphia Conference in 1831. He continued in active ministerial service in the Philadelphia, New York, and New York East Conferences until his death, in 1865, or during a period of thirty-four years. He was a vigorous, attractive, and instructive preacher, and a writer of force, of exquisite polish, humor, and pathos. He was thoroughly read in the English classics, was an accomplished scholar in several branches of learning, and was an enthusiastic admirer and student of Mr. Wesley's works. He preached his last sermon at the Thirtieth Street church, New York, of which he was then the pastor, on the 25th of June, 1865, upon the death of the righteous. He intended to continue the theme in the evening, but was prevented by sickness. He was not confined to the house, but visited Dr. Wakely, at Yonkers, the next Tuesday. On Wednesday, June 28, while reading in Mr. Wesley's "Journal," he called the attention of his wife to a passage and began to read aloud, when he was seized with a spasm and almost instantly expired.

Harlow, Lewis Davis, M.D., was born at Windsor, Vt., June 16, 1818. He was fitted for college at academies in Chester, Ludlow, Vt., and Lancaster, N. H., and entered Dartmouth College, class of 1839, but left near the close of the Sophomore year, in 1841, to engage in teaching a select classical school in Medford, N. J. Here he commenced the study of medicine, and after attending three courses of medical lectures at Dartmouth College, Castleton, Vt., and at the University of Pennsylvania, he graduated at the latter institution in 1845. Shortly afterwards he engaged in the practice of medicine at Taylorsville, Pa. He was elected Professor of Obstetrics and Diseases of Women and Children in the Philadelphia College of Medicine, and removed to Philadelphia in 1855. He was appointed in 1859 to the same chair in Pennsylvania College, and in 1858 was elected Consulting Obstetrician to the Philadelphia Hospital.

During the late war he was surgeon in charge of hospitals at Philadelphia, Nashville, Tenn., and at Lookout Mountain, and for meritorious services was brevetted lieutenant-colonel of volunteers. At the close of the war he returned to Philadelphia, and resumed the practice of medicine. He united with the M. E. Church in 1844; has been connected with Trinity M. E. church, in Philadelphia, as steward or trustee.

Hazleton, Robert, M.A., of the Irish Conference, was born near Dungannon, Tyrone County. At an early age he was converted to God, and entered the Irish Conference in 1850. He has been in the ministry twenty-seven years, and has filled some of the most important places in Irish Methodism. In the interest of two important missions he has visited the United States and Canada, in which he has been eminently successful and has made many friends.

ROBERT HAZLETON, M.A.

Hibbard, Billy, of the New York Conference, was born in Norwich, Conn., Feb. 24, 1771, and died August 17, 1844. He was admitted into the traveling connection in 1798, and remained an effective minister in various charges until 1821. After three years of superannuation, he was effective for four years, when he was again returned to the superannuated relation. He was greatly beloved by both ministers and people, though his zeal sometimes led him into eccentricity. In his declining years he was deeply interested in the success of the church, and his end was peaceful. When interrogated shortly before his death, he replied, "My mind is calm as a summer's eve."

Hibbard, Freeborn Garrettson, D.D., was born at New Rochelle, N.Y., Feb. 22, 1811, and was received into the New York Conference, and subsequently by division of the work became a member of the Genesee and East Genesee Conferences. After filling a number of important appointments he was elected editor of the *Northern Christian Advocate*, where he remained four years. Returning to the pastorate, he again occupied prominent appointments and filled the office of presiding elder. He has written a number of works, among which are "Treatises on Baptism," "Geography and History of Palestine," "A Commentary of the Psalms," "The Religion of Childhood," and "The Works of Bishop Hamline."

Hieskell, Colson, Esq., a merchant of Philadelphia, was born in Fredericksburg, Va., Sept. 22, 1805. Early trained in the mercantile business, he removed to Philadelphia in 1831, where he succeeded in establishing himself in an extensive business. In 1860 he established a cotton commission-house in Philadelphia and in Memphis. He united with Trinity M. E. church in 1843, and has taken a deep interest in the missionary cause and in the circulation of tracts. He has filled the position of class-leader, steward, superintendent of the Sunday-school, and president of the board of trustees; has been president of the Chartered Fund, vice-president of the Church Extension Board, and a manager in the Pennsylvania Bible Society and in various reform associations. He was one of the earliest friends of lay representation in the church.

Higgins, Solomon, a member of the Philadelphia Conference, was born in Talbot Co., Md., Jan. 20, 1792, and died in Philadelphia, Feb. 12, 1867. He began his ministry in 1812, but impaired health led him to engage in business in Philadelphia for several years. Returning to the Conference in 1821, he occupied prominent appointments in Philadelphia, and also served as Sunday-school agent. He was a member of the General Conferences from 1828 to 1840 inclusive. He established the book business now in the hands of Perkinpine & Higgins.

Hight, John J., D.D., was born in Indiana in 1834, and graduated with distinction at the State University, in his twentieth year. He entered the ministry, and, when the Civil War broke out, gave three years of service as chaplain, and was present at the battles of Stone River and Chickamauga, rendering severe services. Returning to the pastorate, he served as presiding elder, and was a delegate from the Indiana Conference to the General Conference of 1872. Dr. Hight has been for several years assistant editor of the *Western Christian Advocate.*

Hill, George W., Esq., of Philadelphia, was born at Hulmeville, Bucks Co., Pa., Dec. 27, 1831. He was early trained in the Sunday-school, and before he was twelve years of age had committed to memory every verse of the four gospels, together with other portions of Scripture. At the age of fourteen he became a member of the M. E. Church; has been a trustee of several church boards, and a liberal contributor to various church interests. He was one of the first members of the Board of Church Extension, and was also for several years appointed by the Conference as one of the visiting committee of Dickinson College. For twelve years he has been one of the managers of the American Sunday-School Union, and for several years its treasurer. He was school-director for five years, and aided in the erection of a number of excellent school edifices. Mr. Hill has traveled extensively in Europe, and also in Egypt and Palestine, and is now a correspondent and Fellow of the Royal Society of London.

Hill, William Wallace, of the M. P. Church, was born in Halifax Co., N. C. He joined the M. E. Conference, and filled prominent appointments. After a number of years' service he located in Hyde County. He espoused the cause of "Reform," and was elected the president of the first North Carolina Conference of the Methodist Protestant Church. He was of splendid physique, and his mind corresponded in gifts. He was a member of the conventions of 1820 and 1830, which formed the church of his later choice. He was a frequent contributor to the *Methodist Protestant*. Deep thought, added to a pathetic and sympathetic style, gave him wonderful power over congregations. About 1835 he removed to Alabama, where he subsequently died.

Holliday, F. C., D.D., of Indiana, was born in Essex Co., N. Y., Nov. 30, 1814. Removing to Indiana, he united with the M. E. Church in 1829, and was admitted into the traveling ministry in 1834. He has filled the most important appointments in the Conference, and has served twenty-one years as presiding elder. He has been a member of the General Conferences of 1856, 1860, 1868, and 1876; served upon the book committee from 1856 to 1860, and the general mission committee from 1860 to 1864. He was a member of the centenary committee which arranged for the centenary celebration. He has served twenty-five years as a trustee of Indiana Asbury University. In 1868 he was elected a member of the board of trustees of the M. E. Church. He is the author of the "Anniversary Book for Sunday-Schools," "Life and Times of Rev. A. Wiley," and "Indiana Methodism."

Hoss, George W., LL.D., professor in the Indiana State University, was born at Noblesville, Ind., received a common-school education, and attended Indiana Asbury University, whence he was graduated in 1850. He was afterwards elected Professor of Mathematics in the Northwestern Christian University, at Indianapolis, Ind. He was called from this position, in 1864, to become superintendent of public instruction for the State of Indiana. After having served two terms in this office, he was elected Professor of English Literature in the Indiana State University, at Bloomington, Ind. In 1870 he accepted the position of principal of the Kansas State Normal School, at Emporia, Kansas, but in a few months returned to Indiana and resumed the professorship in the State University. He was chosen a reserve delegate to the General Conference in 1876. He has written much for the press on educational matters and in behalf of temperance.

Hoyt, Benjamin Ray, of New Hampshire Conference, was born in New Braintree, Mass., Jan. 6, 1789, and died in Windham, N. H., Oct. 3, 1872. He began his ministry in the old New England Conference in 1807, and traveled extensively throughout the New England States, filling a number of the most important appointments. He was presiding elder for about twenty years, and was several times a delegate to the General Conference. He was one of the founders and trustees of the Wesleyan University, and also of the Newbury Seminary. Though not favored with great early opportunities, he was so studious that he not only was an accurate theologian, but he had a respectable knowledge of Hebrew, Greek, and French. He was an acceptable preacher, and was extensively beloved.

Hoyt, Prof. Benjamin Thomas, was born in Boston, Oct. 18, 1820, and died in Greencastle, Ind., May 24, 1867. He was graduated at the Wesleyan University, Middletown, Conn., and pursued the vocation of teaching. He was president of the Indiana Female College, at Indianapolis, from 1856 to 1858, and held the chair of Latin Language and Literature in the Indiana Asbury University from 1858 to 1863, in which he was transferred to the chair of Belles-Lettres and English Literature in the same institution. He was a successful teacher, and inspired his pupils with intense enthusiasm.

I.

Illinois Conference, African M. E. Church, was organized in 1876, and includes "the States of Illinois, Minnesota, Wisconsin, and Iowa." It reports for 1875, 34 traveling and 56 local preachers, 3675 members, 58 churches, and 5 parsonages, valued at $194,000.

Independent Methodists.—At different periods and in different locations a few Methodist congregations have seceded from the parent body and have assumed an independent attitude. The Independent Methodist churches now organized are chiefly in the city of Baltimore and its vicinity. About the time of the breaking out of the Civil War the Baltimore Conference was greatly agitated, and at its sessions in 1861 the majority resolved not to "submit to the jurisdiction of the General Conference," and declared themselves "independent of it." The Baltimore Conference of the M. E. Church met in 1862, but those in Baltimore who sympathized with the position which had been taken by the Southern element of the Conference declined to recognize its authority. Among these, the Chatsworth church, located on the southwest corner of Pine and Franklin, organized itself independently, and in the same year the Central and the Biddle Street churches were associated with them in one Quarterly Conference. In 1864 Chatsworth church assumed an independent position, and Rev. John A. Williams was elected pastor. Its cornerstone was laid in 1863, and the building was finished and dedicated in 1864, when rules for its government were adopted. In 1867 a lot was purchased on Lexington and Calhoun Streets, where a church was erected and dedicated in 1868, called the Bethany church, which adopted the rules of the Chatsworth Independent church. In 1872 it adopted a discipline and ritual, under the title of the "Bethany Independent Methodist church." A few other churches have affiliated with these. There is also in Baltimore St. John's church, which was orignally associated with the Methodist Protestants, but is independent in its organization.

BETHANY METHODIST CHURCH, BALTIMORE, MD.

J.

Jennings Seminary is located in the city of Aurora, Ill., and is under the patronage of the Rock River Conference. The building is situated on a beautiful bluff, fronting on Fox River, and is constructed of stone, with a fire-proof roof, and fire-proof partitions, containing iron doors, separating the building into different compartments. The main building is 125 feet long by 40 feet wide, and five stories high; the rear building is 70 feet long by 45 feet wide, and contains a chapel, seven recitation-rooms, room for painting, and a large commercial hall. There is also a side building, 40 by 30 feet, two stories high, for kitchen and domestic purposes. Its origin was largely due to Rev. John Clark, who died in 1854, before the charter was obtained, and its first title was "Clark Seminary." The charter having been obtained in 1855, the building was commenced in 1856, and completed in 1858. A heavy debt greatly embarrassed the institution, and in 1864 it was purchased by the Rock River Conference for $25,000, but not until 1869 was this full amount paid. About one-half of it was contributed by Mrs. Eliza Jennings, whose name it now bears, and the seminary has since remained free from debt. A school was commenced before the building was fully completed, and shortly afterwards the Rev. G. W. Quereau, D.D., who had been principal of Greenwich Seminary, accepted the position of principal in 1859, and remained at its head until 1873, when, on account of failing health, he resigned. He was succeeded by Rev. C. E. Mandeville, A.M., who resigned in 1876. During these seventeen years there was an average yearly attendance of about 325 students,—both gentlemen and ladies,—who came from different States. In 1876 the institution was closed for the purpose of modernizing the building; but, owing to the financial stringency, the school was re-opened with but partial repairs. Rev. Martin E. Cady, A.M., who was principal of the Troy Conference Academy, was elected principal. He is assisted by a corps of able teachers.

K.

Keen, Mrs. Sarah L., wife of John F. Keen, of Philadelphia, is the daughter of the late James B. Longacre. In her girlhood she became a member of the Union church, but for years past has been connected with Arch Street. Her mother dying in 1850, left to her the charge of a meeting for the promotion of holiness, begun in her house years before. This meeting, held on Tuesday afternoons, has continued ever since with undiminished interest. Mrs. Keen is also a class-leader and teacher of an adult Bible-class. Of late years she has been deeply interested in the Woman's Foreign Missionary Society, having been identified with it from the commencement. She is corresponding secretary of the Philadelphia branch, and as such one of the permanent executive committee of the society.

Keller, John J., of the German Conference, was born Oct. 30, 1833, in Malterdingen, Baden. He emigrated to America in 1853. In 1854, in Toledo, O., he was converted, and in 1858 was admitted into the Rock River German Conference. After having filled a number of appointments, he was appointed presiding elder on the Milwaukee district, and in 1872 on the Chicago district, and is now (1877) stationed in Milwaukee. In 1872 he was elected as delegate to the General Conference.

Kingsbury, C. A., D.D.S., was born in East Windsor, Conn. He commenced teaching, in his sixteenth year, in the public schools of New England, and pursued his studies occasionally at Wilbraham and Newbury Seminaries. Visiting Trenton, he formed the acquaintance of Dr. Bunn, and was led to dental studies. In the first years of his dental practice he conceived the idea of applying electricity as a therapeutic agent, and constructed an apparatus which more than realized his expectations in mitigation of pain. In 1839 he went to Philadelphia and studied mechanical dentistry, and returned to New Jersey, where he continued his practice, pursuing, also, the study of languages and natural science. In 1841 he practiced dentistry in Bordentown, and in 1842 removed for a short time to Philadelphia. In his youth he joined the M. E. Church, and pursued his earlier studies at Newbury Seminary, in reference to the Christian ministry. He was licensed as a local preacher, and entered the New Jersey Conference, but suffered from malarial fever, and was compelled to relinquish his pastoral labors. He subsequently graduated with distinction at the Philadelphia College of Medicine, and settled in Philadelphia in 1857. He aided in the organization of the American Dental Association, the Odontographic Society of Pennsylvania, and the Dental Society of Pennsylvania. He is a member of the Pennsylvania Association of Dental Surgeons, and of the Academy of Natural Sciences, and is professor in the Philadelphia Dental College.

Klippel, Adam, was born in Wackernheim, near Bingen-on-the-Rhine, Germany, Nov. 1, 1828. Having emigrated to America in 1838, he settled in Cincinnati. He was converted in his thirteenth year, and was educated in part at Woodward College, Cincinnati, and spent several years at the Western Book Concern as a compositor. He joined the Illinois Conference in 1851, and traveled for ten years. In 1861 he became agent of the Post-Office Department, and held the position for eight years. He was editor of the Holt Co., Mo., *Sentinel* until 1876. He resides in Holt Co., Mo., and is regent of the Normal College of that State. He was a lay delegate to the General Conference of 1876.

Koch, Hermann A., was born Sept. 4, 1828, at Sommerfeld, Prussia, and emigrated to America in the spring of 1849. He was converted in June, 1850, and entered on the ministry at Highland, Ill., in 1851. In 1856 he was elected professor of the German department in Quincy College, Illinois, and since 1860 he has been professor and president of Central Wesleyan College, Warrenton, Mo. He was a member of the General Conference in 1876.

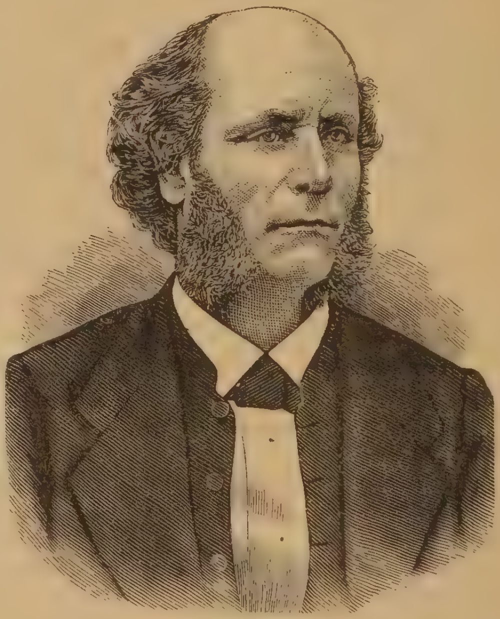
L.

Liberia, a republic on the western coast of Africa, was founded, in 1820, by the American Colonization Society. It became an independent state in 1847. It extends along the Atlantic coast about 600 miles, and into the interior from 10 to 40 miles. Its area has been steadily increased by purchases from the native tribes. The population numbered, according to the latest estimates, about 720,000, of whom nearly 20,000 were Americo-Liberians. A number of native tribes exist within the territory, of whom the chief are the Veys, Pessehs, Bassas, Kroos, and Mandingos. Among some of these tribes mission-schools have been established by Methodist Episcopalians, Baptists, and Presbyterians. As a number of the early settlers who were sent by the Colonization Society had been members of the Methodist Episcopal Church in America, a desire was expressed to have missionaries sent out to them, and Oct. 6, 1832, Rev. Melville B. Cox sailed as the first missionary, from Norfolk, Va., arriving in Liberia on March 8, 1833. He was cordially received by the then acting governor, Mr. Williams, who was a member of the Methodist Church, and a local preacher. Mr. Cox had scarcely commenced his work with great earnestness before he was seized with the fever incident to that climate, and died July 21, 1833. Before leaving for that country he had been asked what he would have written on his tombstone should he die, and he replied, "Let a thousand fall before Africa be given up." Before his death he had purchased missionary premises at Monrovia, and had organized a Methodist Episcopal church. He was followed by the Rev. Rufus Spaulding and Samuel O. Wright, with their wives, and Miss Sophronia Farrington, a teacher, who set sail in September, 1833, and landed in Monrovia Jan. 1, 1834. Mr. Spaulding was, in about five weeks, seized with the fever, and when able to write reported that Mrs. Wright was dead. She was soon followed by her husband. Mr. Spaulding, his wife, and Miss Farrington returned to the United States. In 1835, Rev. John Seys, of the Oneida Conference, was appointed by Bishop Hedding superintendent of the mission. Under his wise management societies were formed in several of the settlements in Liberia, and the next year he was joined by Rev. J. G. Barton, from Georgia. In 1836 they reported 375 members in the church, and 128 children in the schools. A number of local preachers had from time to time emigrated among the colonists. Among these, Mr. Williams, who had been lieutenant-governor of the colony, penetrated into the Congo country, for the purpose of establishing a mission and a school, but the occurrence of a war prevented the success of the enterprise. Some time afterwards Mr. Seys received a message from Boatswain requesting a teacher, and a young man by the name of Jacobs was sent to that station. The society increasing in strength, a manual-labor school was commenced at Millsburg. In 1836, Mr. Seys returned to the United States, held missionary meetings, and delivered a number of addresses in behalf of Africa. He returned in 1837, taking with him the Rev. Squire Chase, of the Oneida Conference, and Rev. George Brown, a colored local preacher. In 1836 the General Conference had constituted the Liberia mission into a Mission Annual Conference, and on Mr. Seys' return he called the preachers together and organized them, thus adding to the efficiency of the work. In 1837, Dr. S. M. E. Goheen, a talented young physician, embarked with teachers for Liberia. The health of Mr. Chase having been prostrated, he was compelled to return to the United States. At the earnest request of Mr. Seys, the Missionary Board resolved to establish a classical school, and Rev. Jabez Burton, a graduate of Alleghany College, and a local preacher, was elected. A printer was also appointed, and a press and materials were sent out to issue a semi-monthly paper, to be called *Africa's Luminary*. In 1839 the academy went into operation, and the first number of the paper was issued March 15, 1839. An additional missionary, Rev. W. Stocker, was also sent out. Subsequently John J. Matthias went out as governor of Bassa Cove, and in his company Mrs. Wilkins went as a teacher, but was subsequently compelled to return. With varying success the mission was continued, and in 1852 was visited by Bishop Scott. In 1856 the General Conference authorized the election of a missionary bishop, and Francis Burns was chosen. After his death J. W. Roberts was elected in his place. He having died in 1875, the mission was visited by Bishop Gilbert Haven in 1876–77, who carefully examined all the interests of the work. An effort has been made to explore the interior, and for that purpose a missionary has recently been sent out. (For statistics, see LIBERIA CONFERENCE.)

Liberia Conference was organized in 1836 as a Mission Conference, "possessing all the rights, powers, and privileges of other Conferences, except that of sending delegates to the General Conference and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund." Bishop Scott visited Africa and held its session March 7, 1853, in Monroeville. It then reported 28 traveling and 19 local preachers, and 1309 members. It was constituted a Conference, with full powers, in 1868, and was visited by Bishop Haven in 1877. It then reported 20 traveling and 44 local preachers, 2244 members, 1831 Sunday-school scholars, 33 churches, valued at $17,350, and 6 parsonages, valued at $17,000.

Liebhart, Henry, D.D., editor of the *Haus und Herd*, was born in 1832, at Carlsruhe, in Baden, and emigrated to America in 1854. He was converted in 1855, and became a missionary among the Germans in the cities of Boston, Brooklyn, and Baltimore. In 1865 he was employed by Dr. Nast as assistant to the *Christliche Apologete*. At the General Conference of 1872 a specific German Sunday-school department was created, and Dr. Liebhart was elected editor. He founded and edits the illustrated monthly called *Haus und Herd*, besides attending to the different German Sunday-school publications, periodicals, tracts, and books.

Lippincott, B. C., A.M., of the New Jersey Conference, was born in Haddonfield, N. J., July 22, 1828, and was converted in his fourteenth year. He received an academic education at Pennington Seminary, acting as teacher in the English department at the same time, and graduated from Dickinson College in 1858. After serving as principal of the Cumberland Valley Institute for one year, he was received into the East Baltimore Conference, and transferred to the Oregon Conference, where he was principal of the Puget Sound Institute. In 1862 he was elected by the legislature of Washington Territory as the first superintendent of public instruction. While on the Pacific coast he served as pastor of the charges at Olympia, Dallas City, and Portland. In 1866 he was transferred to the New Jersey Conference, and in 1876 was elected president of the New Jersey State Sunday-School Association. In 1877 he was also elected president of the Prohibition State Convention.


REV. B. C. LIPPINCOTT, A.M.

Logan Female College is located in Russellville, Ky., and is the property of the Louisville

Annual Conference, M. E. Church South. It was chartered in 1867, taking the place of the Russellville Female Academy, of which Rev. R. H. Bibers was then president. The corner-stone of the new college edifice was laid in 1869; Rev. N. H. Lee was elected president. In 1873 the old building was sold and the college was suspended prior to the opening of the new building. In 1874 the institution was opened under the presidency of A. B. Stark, LL.D., and is steadily growing in prosperity and reputation. In its standard of scholarship it seeks to place itself among the foremost institutions of the country.

Logan, Thomas H., M.D., was born in Washington Co., Pa., Feb. 14, 1828. He was graduated at Washington College in 1846, and studied medicine and graduated at the University of Pennsylvania in 1851. He located that year in Wheeling, W. Va., and practiced medicine, and subsequently entered the wholesale drug business, in which he is now engaged. He joined the M. E. Church in 1845, and has been a trustee and Sunday-school superintendent for twenty years, and was a lay delegate to the General Conference of 1872. In 1861 he was prominent in supporting the United States government against secession, and was a member of the convention of loyal citizens in organizing the "restored government of West Virginia." He was also a member of the first legislature of the "restored government," and served until the State of West Virginia was formally organized in 1863. He was for several years a member and president of the board of regents of the West Virginia University, and is at present a member of the board of regents of the State Normal School and branches, and of the board of visitors to Alleghany College.

London, England, is the largest city in the world. Its area is variously estimated according to the suburban districts embraced by law for various purposes. The lowest estimate is 122 square miles, for the metropolis local government; the largest is 687 square miles, for the police district. This area embraced, in 1871, a population of 3,883,092, which at the present writing (1878) has increased to over 4,000,000. In history it appears as a Roman station under Claudius, and was fortified under Constantine the Great.

Methodism assumed its first organic form in this great city, for the early society at Oxford, in 1729, was but a band of students, who were thoroughly devoted to the Church of England. It was in Fetter Lane, in London, at a society meeting among the Moravians, that Mr. Wesley experienced that "burning love for Christ," and that joyous sense of pardon and acceptance which gave a wonderful impetus to his whole Christian life. He and his friends met with societies organized by the Moravians, until, in 1739, several persons came to his rooms for spiritual instruction, and he formed of those the first society under his care. This was the germ of future Methodism. Field preaching, though commenced near Bristol, by Mr. Whitefield, was soon transferred to London; and Mr. Wesley addressed immense audiences in Smithfield, Moorfields, Kensington Commons, and other parts of the city. The first edifice opened for preaching by Methodists was the Old Foundry, which was leased from the government and fitted for preaching and other uses. Here Mr. Wesley had his rooms,—a school-house, a book depository, and a medical dispensary for the poor,—and where he first brought electricity as a remedial agent within the reach of the masses. It was recognized as the centre of Methodist work until, in 1778, the City Road chapel supplied its place. This has ever since been regarded as the head, not only of London Methodism, but of British Methodism. Close by its walls repose the remains of Mr. Wesley, Adam Clarke, and a host of Methodist worthies. The president of the Conference is always stationed at this centre.

The publication of religious books was commenced by Mr. Wesley early in his career. At his death the Conference became his successor, and has conducted the publication of standard Wesleyan books to the present time. The publishing-house is situated at No. 2 Castle Street, City Road, and is under the control of F. J. Jobson, D.D., who has displayed unusual business and executive ability. The *Methodist Magazine* is the chief official organ of the British Methodists. It was commenced by Mr. Wesley as the *Arminian Magazine*, in 1778, and is still continued. The weekly papers, as *The Watchman*, *The Recorder*, *The Methodist*, and recently a *Quarterly Review*, are conducted by individuals or associations in the interest of Methodism, but not under the direct control of the Conference. London is also the great missionary centre of the world-wide movements of the Wesleyans. In 1839 the missionary house, or Centenary Hall, was purchased, which is on Bishopgate Street, and is the centre not only of missionary movements, but where nearly all the benevolent Wesleyan operations of the kingdom are planned and arranged. A branch theological institution, chiefly devoted to the education of missionaries, is located at Richmond, in the suburbs of the city, and is under the supervision of Dr. George Osborn as theological tutor. The Normal Institution, under the care of Dr. James H. Rigg, located at Westminister, is doing a great work for the cause of Christian education in the training of young men and young women as teachers both for the denominational and public schools. The munificent offer of Sir Francis Lycett of £50,000 conditioned on a like amount being raised to aid in the erection of Methodist churches in the city of London having been responded to, a large number of churches have been within a few years erected in different parts of the city, and a new impulse has been given to aggressive efforts. There are now in London 30 circuits, with 128 ministers stationed by the Conference, including several officers of the Conference, and supernumeraries. There are under their care 104 connectional chapels, and 60 other preaching-places. The different branches of Methodists which have seceded from the parent body have also established churches in the city. The United Free Methodists issue their connectional publications from this centre, where their missionary operations are also conducted. The statistics of the different branches of Methodism, as given in the minutes of 1875, in the city are as follows:

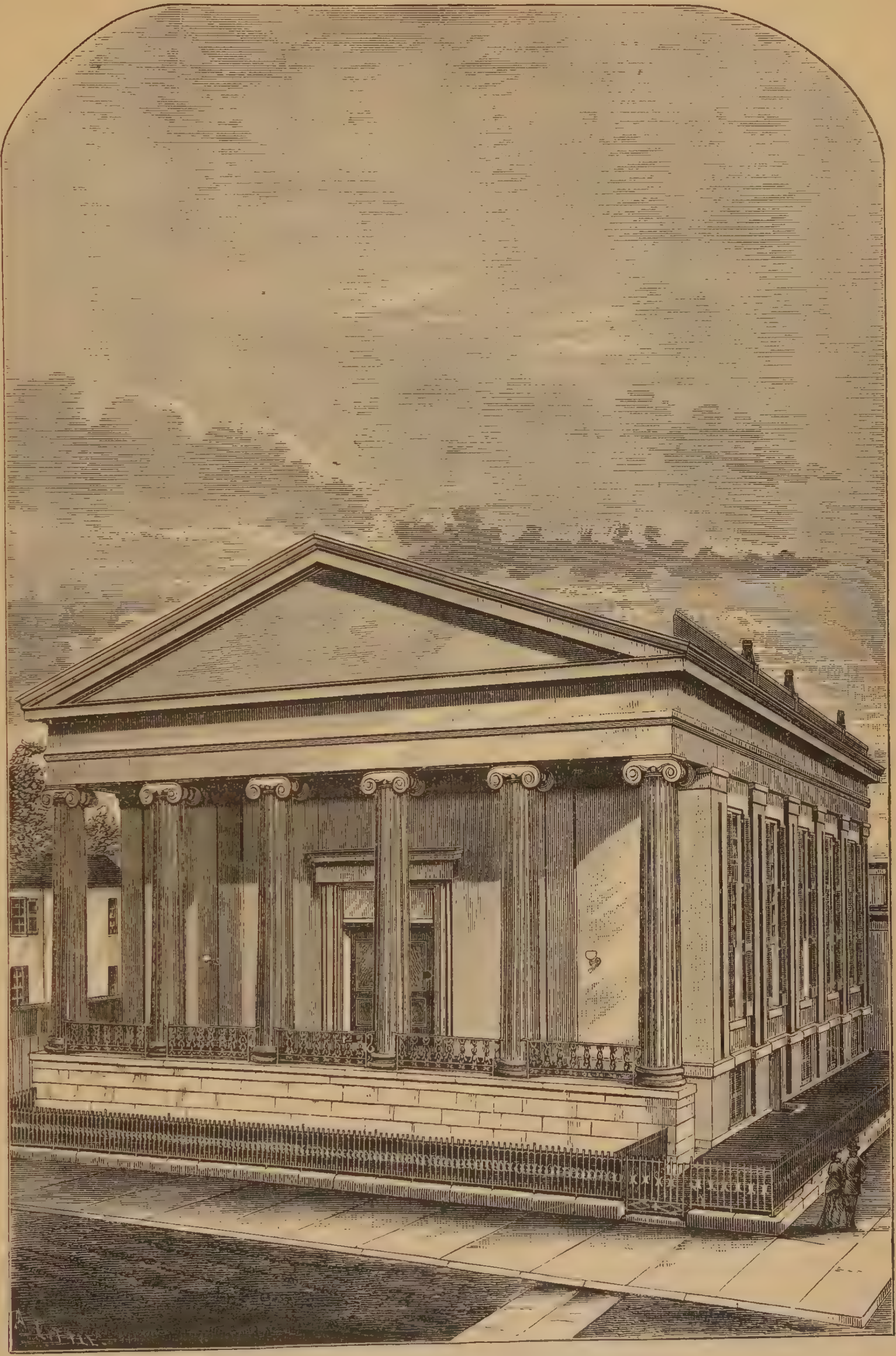
	Traveling Preachers.	Local Preachers.	Members.	S. S. Scholars.
Wesleyan Methodists.	104	336	19,041	36,117
Primitive "	......	......	4,651	....
United Free "	17	101	3,654	10,316
New Connect. "	5	48	608	2,133

Long, Albert L., D.D., professor in Robert College, Constantinople, joined the Pittsburgh Conference in 1857, and was appointed in the same year to open the new Methodist Episcopal mission in Bulgaria. He continued in close connection with the mission till 1863, when he removed to Constantinople, but still continued to act as superintendent of the mission, while he gave his immediate attention to the duties of a professor in Robert College, and to the translation of books, in which he found a more extended field of usefulness than in local missionary work. He resigned the superintendency of the mission in 1873, and devoted himself exclusively to his duties at Constantinople. Although the institution with which he is connected is under the immediate care of the American board, his relations to the Methodist Church and its missions are not actually disturbed. The work he does at Constantinople is for the benefit of all the Protestant missions in Turkey. The students of the Methodist, as well of other missions, are admitted to it to complete their course of studies; and the books of which he is the author and translator are as yet almost the only evangelical publications which are accessible to the Bulgarian people. Dr. Long is connected with the Pittsburgh Conference.

Longacre, Andrew, of the Philadelphia Conference, was born in Philadelphia, June 12, 1831. He was converted in his twelfth year, and became a member of the Union church. He was educated in his native city, but prevented by successive failures in health from completing his studies. In 1852 he was received in the Philadelphia Conference, having traveled the previous year under the presiding elder. After filling various appointments, he was compelled to desist on account of impaired health, and in 1860 he went as the assistant of Dr. McClintock to the American chapel in Paris. Returning to Philadelphia in 1862, he resumed the active ministry, and has filled prominent appointments in Philadelphia, Baltimore, New York, and Newburg. During his impaired health he gave considerable attention to the arts of engraving and painting, and also visited various countries in Europe.

Longacre, James Barton, historical and portrait engraver, and for twenty-five years engraver to the United States Mint, was born in 1794, in Delaware Co., Pa., near where his Swedish ancestors settled in 1634. He attained considerable distinction in his profession, his works having been numerous and widely circulated from 1820 to 1835. In conjunction with Mr. Herring, of New York, he planned and published the "National Portrait Gallery of Distinguished Americans." Brought to God when young, he became a member of St. George's church, Philadelphia, filling the offices of class-leader, steward, and trustee for many years. Leaving St. George's with others to form the Central church, he served it also in the same positions till his death, in 1869. He was one of the first board of Methodist trustees of Dickinson College, one of the first board of managers of the Philadelphia Conference Tract Society and Publishing House, and for thirty years was a vice-president of the American Sunday-School Union, serving in all with a rare wisdom in counsel and punctuality until his death.

Louisville Trinity Church, an engraving of which may be seen on the following page, is the principal edifice owned by the M. E. Church in that city. (For its statistics, see LOUISVILLE.)



TRINITY METHODIST EPISCOPAL CHURCH, LOUISVILLE, KY.

M.

Martha's Vineyard Camp-Meeting is the oldest of the permanent camp-meetings, which have now become numerous in the United States, its original foundation having preceded that of all other similar meetings by nearly twenty-five years. It is held at Wesleyan Grove, in the island of Martha's Vineyard, Mass., and within the bounds of the Providence Conference of the Methodist Episcopal Church. Previous to the selection of this grove, meetings were held for the section of country in which it is situated at Falmouth and Sandwich, Mass., and at another point in the Vineyard, but none of the places seemed suitable for a permanent situation. When the Wesleyan Grove itself was first chosen, no design of a definite continuance was entertained, and it has been only by repeated reappointment from year to year, then by obtaining a lease of the grounds, and finally by purchase, that the situation has become permanent. The site of the Wesleyan Grove was first selected and marked by the late Jeremiah Pease, Esq., of Edgartown, Mass. The first camp-meeting was held in August, 1835, under the superintendency of the Rev. Thomas C. Pierce, the encampment consisting of nine tents. Meetings have been held at the same place every year since except in 1845, when it was decided to discontinue them, and the services were transferred to Westport Point, Mass. The new policy proved unacceptable, and was not continued. A lease of the grounds for ten years, at $30 a year, was obtained in 1850, when the number of tents had increased to eighty-seven. The lease was renewed several years before its expiration for ten years longer, with the privilege of another renewal or of a purchase of the lands at their market value. It was arranged, in 1854, that the presiding elders of the Providence and Sandwich districts should preside alternately over the meetings. The New Bedford district, being formed afterwards, also received a representation in the management. The purchase of the grove, with the rights of way, etc., was effected in 1865, for $1300, which sum was raised from among the attendants upon the meeting, with more than $200 in excess, to be applied to making improvements on the ground. Articles of incorporation were obtained in 1868 for the "Martha's Vineyard Camp-Meeting Association,"—the same body which had previously managed the affairs of the meeting as a voluntary organization,—"for the purpose of maintaining annual religious meetings on the island of Martha's Vineyard." The association was empowered to hold real and personal estate to an amount not exceeding $25,000; and it was provided, that 20 acres of the land, with the buildings and personal property of the association used exclusively for religious purposes, or for the protection of the property of the association, should be exempted from taxation. The growth of the grove as a place of summer residence, and the attendance upon the meetings, have been progressive, and have increased very rapidly within the last ten years. When it became probable that the location would be a permanent one, wooden cottages began to be erected in place of the tents of canvas. The first was put up by the Rev. Frederick Upham about 1856, and was only about 10 by 12 feet in superficial dimensions. The number of cottages increased slowly at first, but an improvement in the style and size of the buildings was shown in each year. Such houses have now become the rule, and Wesleyan Grove presents the appearance of a regularly laid out and permanently built summer city of elegant cottages, some of which are quite expensive. A gradual change has also come over the character of the place as a resort. At the beginning, the only recognized object of the grove was the holding of special annual camp-meeting services, of the usual duration, and the people did not come to the grounds till at or near the beginning of the meeting. After a few years, family tents having been introduced, a few persons would come a few days before the meeting to enjoy a short season of quiet in the grove, with a clam-bake; a few years afterwards they began to arrive several weeks beforehand; and now the grove has become a regular place of residence for families during the whole summer. It has also become a favorite place of resort for excursions, and is visited every year by numerous strangers who have no particular sympathy with the religious objects of the gathering. Yet these objects have never been lost sight of, nor has their prominence been effaced. One of the enactments of the association declares that the design of holding an annual camp-meeting here is strictly religious, and should be paramount to all others; and that the security, simplicity, and moral integrity of the social and domestic life that have attended it have arisen from the distinctive religious influence that has characterized it. Stated religious meetings are held regularly during the whole season of the occupancy of the grove. The meeting has illustrated, most pointedly, by the success which has attended it in all of its aspects, during thirty-two years, how religious growth may be blended with the cultivation of physical vigor, wholesome recreation, and rational, innocent amusement, in such a way as to make each object contribute to the attainment of the other, and secure the higher enjoyment of the double blessing of a sound mind in a sound body. A number of persons were induced by the success of the camp-ground as a summer home to purchase, in 1867, a tract of ground adjoining the grove on the southeast, and lay it out in lots for cottages and tents. This has become the summer village of Oak Bluffs, which is managed with more prominent reference to summer residence and recreation, yet so as not to be inharmonious with the religious purposes of the camp-ground. Another tract, on the northwest, was bought and laid out in 1867, as the Vineyard Highlands, which is also managed so as not to interfere with the religious purposes of Wesleyan Grove. The three settlements comprehend a territory of about 300 acres.

Merritt, Timothy, of the New England Conference, M. E. Church, was born at Barkhamstead, Conn., in October, 1775, and died at Lynn, Mass., in 1845. He was converted in 1792, entered the traveling connection in 1796, and was stationed on the New London circuit, which at that time was about 300 miles in extent. His next circuit was in the new Penobscot country, Maine, which was hardly yet opened out of the forest. He located in 1803, in order to relieve the churches from the burden of supporting himself and his growing family, and continued located for fourteen years, but labored actively as a preacher, while earning his own living during the whole time. He returned to the traveling work in 1817, and filled important appointments till 1832, when he became for four years assistant editor of *The Christian Advocate and Journal*, at New York. In 1831, while stationed at Malden, Mass., he devoted a part of his time to the editorship of *Zion's Herald*. He was appointed to the South Street church, Lynn, Mass., in 1836, where he served for two years, after which, in 1838, he took a superannuated relation. He was a strong polemic writer in defense of the doctrines and polity of the church, and was a faithful preacher.

McCullough, J. B., of the Philadelphia Conference, was born near Oxford, Chester Co., Pa., Feb. 13, 1823. He was converted in 1838, and in 1839 united with the M. E. Church. In 1846 he was received into the Philadelphia Conference, having previously been a local preacher. He has filled a number of important appointments in Delaware and Pennsylvania, embracing several charges in the city of Philadelphia. He was active in securing Chester Heights camp-ground, to which he has devoted much attention and care. In 1872 he was elected secretary of the Philadelphia Conference Tract Society, and was placed in charge of its building on Arch Street. During his official terms these buildings have been greatly enlarged and remodeled. He was active in the organization of the Preachers' Aid Society, which grew out of some fifteen years' experience in the board of Conference stewards. He has also been on the board of Church Extension, and was a member of the General Conference in 1872.

McGee, James, was for many years an active Methodist in New York and Brooklyn, and is now a resident of Plainfield, N. J. He is a local preacher, and is especially devoted to Sunday-school work. He has written much on the latter subject, particularly of the higher departments of normal class teaching. He is devoted to the church, and has been liberal in promoting its interests.

McKown, J. La Grange, D.D., was born Aug. 13, 1826. His immediate ancestors were members of the Dutch Reformed Church. He was converted and united with the M. E. Church in Albany, N. Y., at the age of fourteen, and graduated at Wesleyan University in 1849. He was at one time principal of Cooperstown Seminary, and of the Pittsburgh High School, and filled appointments in Cincinnati, New York, Chicago, and Jersey City. He died in 1879.

McLane, Charles, M.D., was born Sept. 14, 1790, in Tyrone Co., Ireland. He became a member of the church in 1803. Dr. McLane was intimately acquainted with Bishops Asbury, McKendree, and George. He was licensed to preach in 1811. He commenced the study of medicine at Lancaster, Pa., and graduated from the University of Pennsylvania in 1841. He practiced medicine in Pennsylvania and Virginia, and resided at Morgantown, W. Va., in retired life He held the position of recorder of the town of Morgantown for several years, but never was a politician. He was a trustee of Madison College. He died in 1878.

Miley, John, D.D., professor in Drew Theological Seminary, joined the Ohio Conference in 1838. He fell into the Cincinnati Conference upon the division of that body, and was transferred to the New York East Conference in 1852. He was transferred to the New York Conference in 1866. He filled the most important appointments in the Conferences with which he was connected for upwards of thirty years, and was elected, in 1872, Professor of Systematic Theology in Drew Theological Seminary.

Mississippi Conference, African M. E. Church, "includes all the State of Mississippi."

Missouri Conference, African M. E. Church, includes "all the States of Missouri, Kansas, Nebraska, Colorado, and all the States West not included in the California Conference." It reported for 1876, 45 traveling and 63 local preachers, 4603 members, 2515 Sunday-school scholars, and 45 churches and 6 parsonages, valued at $161,000.

Mitchell, Thomas W., a preacher in the Methodist Episcopal Church South, was born in Indiana, April 15, 1816, and died in Ocmulgee, in the Indian Territory, March 17, 1872. His parents removed in his early youth to Tennessee, where he was educated and converted. He was admitted into the Missouri Conference in 1837, and after filling two appointments he located. In 1845 he removed to the Cherokee Indian Territory, where he taught school, and in 1846 he was admitted into the Indian Mission Conference. In 1851 he presided over the Creek district, and in 1855 he was superintendent of the Seminaries of Fort Coffee and New Hope. During the war he resided in Texas, and subsequently became presiding elder of the Creek Indian district, where, in the midst of his work, he died.

Monroe, Andrew, a leading minister of the Methodist Episcopal Church South, was born in Hampshire Co., Va., Oct. 29, 1792, and died in Mexico, Mo., Nov. 18, 1871. Converted in early youth, he commenced preaching in 1815, and was admitted during the following year into the Ohio Conference. In 1820 he removed to Kentucky, where, after filling prominent appointments, he became, in 1823, presiding elder of Augusta district. Subsequently he removed to Missouri, where he occupied St. Louis station, was presiding elder of St. Louis, Columbia, and St. Charles districts, and was for two years agent of St. Charles College. In 1854 he was appointed superintendent of Kansas Mission district. Returning to Missouri, he was presiding elder of Fayette, St. Charles, and Brunswick districts, and in 1871 was Conference missionary. He was abundant in labors, and he has sometimes been called the patriarch of Missouri Methodism. He was eminently useful, and was greatly beloved.

Monroe, Jonathan, a member of the Baltimore Conference of the Methodist Episcopal Church, was born in Annapolis, Md., June 11, 1810, and died in Westminster, Dec. 4, 1869. He was received into the Conference in 1825, and continued in active service in the ministry until 1864, when he became supernumerary. He filled a wide range of appointments in Pennsylvania and Maryland. He was a devoted, faithful, and earnest minister; was extensively useful, and was endeared to many by his uniform piety and his Christian virtues.

Montevideo, capital of the Republic of Uruguay, situated at the mouth of the Rio de la Plata, has a population of probably 110,000. It is a place of considerable commerce, and has had a rapid growth. It was originally settled from the Canary Islands, and the population use the Spanish language. The Methodist Episcopal Church founded a mission in the city some years since, and now has two congregations, one in the English and the other in the Spanish language. The congregations have for several years been large and attentive, and the membership of the church amounts to 180. There are two Sunday-schools, embracing about 430 pupils.

Moody, Granville, D.D., of Cincinnati Conference, was born in Portland, Me., Jan. 2, 1812. He is the descendant of an old Puritan family of New England which dates back in the colony to 1632. He was baptized in infancy by the Rev. Dr. Payson, and was educated by his father, a graduate of Dartmouth College, and who was for many years in charge of an educational institution in Baltimore, Md. In his nineteenth year he removed to Muskingum Co., O., and engaged in mercantile business. Here he engaged in teaching in a Methodist Sabbath-school, and shortly after was awakened and converted, his experience being of an unusually joyful character. He immediately commenced the study of "Fletcher's Checks," "Wesley's Sermons," and "Watson's Theological Institutes," which led him to abandon the doctrines of Calvinism and to become an Evangelical Armenian. Soon after his conversion he felt called to the ministry, and preached his first sermon in March, 1832, and was admitted into the old Ohio Conference, in August, 1833. At that period there were many distinguished men in the Conference, David Young, Jacob Young, Jas. R. Finley, Jos. M. Trimble, William B. Christie, Russel Bigelow, and others, in the midst of whose counsel and association his talents as a preacher were developed. In 1852 he became a member of the Cincinnati Conference at its organization, and has filled a number of its most important appointments from year to year, having been stationed in Springfield, Dayton, Xenia, Urbana, Piqua, Oxford, Cincinnati, Lebanon, Newport, Ky., Middletown, and Hamilton. He has also served as presiding elder of the West Cincinnati and Ripley districts. Four years he has been a delegate to General Conference, attending the sessions in Boston, Buffalo, Philadelphia, and Baltimore.

In his various charges, in association with his colleagues, he has received into church membership over seven thousand persons. At the commencement of the Civil War, at the solicitation of Gov. Dennison, he took the command of a regiment, as he had, in his sermons, strongly urged the duty of maintaining the national authority over the entire territory of the United States. Having been appointed colonel of the 74th Regiment, Ohio Infantry, he was placed by Secretary Stanton as commandant at Camp Chase, where 4000 or 5000 prisoners were in custody. At the close of his services at that post he not only received complimentary testimonials from the government, but the prisoners requested that he should not be removed, and passed the following resolution: "Should Col.

Moody at any time become a prisoner of our (Confederate) government, we hereby earnestly request for him the highest consideration and treatment, as a proper acknowledgment of his kindness and care of us as prisoners of war, having given us every comfort, liberty, and indulgence at all consistent with our position and with his obligations as commandant of this military post." He was actively engaged in the war, in the three months' siege of Nashville, in pursuit of John Morgan, in his attack on the Southern forces near Nashville, and in the conflicts at Stone River and Murfreesboro', together with the almost constant battles from Dec. 26, 1862, till Jan. 3, 1863. In the following summer he was honorably discharged for physical disability incurred in the army, and received the most honorable testimonials from Gens. Rosecrans, Thomas, and others. In addition to his military duties, he preached regularly every Sabbath, when not prevented by unavoidable circumstances. He also visited the hospitals, and identified himself fully in services with the chaplains of the various regiments. Since his retirement from the army he has been constantly and actively engaged in the ministry, and at present (1879) is pastor of the Methodist Episcopal church in Hamilton, O.

In a university address, Bishop Thompson once said: "Among my fellow-candidates was one Granville Moody, who made me think of the grace and power of a young war-horse, ranging amid the tall grass and lustrous flowers of the boundless pampas. He has since then led soldiers to battle as well as sinners to Christ. All these made a deep impression on my mind and heart, and he has ever since, with many more, been on my list of friends."

Moore, Franklin, D.D., a minister in the Methodist Episcopal Church, was born in Beaver, Pa., Feb. 14, 1822. Converted in early youth, he felt called to the ministry, though his friends earnestly desired him to study law. He graduated from Washington College, Pa., and pursued theological studies in the Theological Seminary of the Presbyterian Church in Alleghany City. He was received into the traveling ministry by the Pittsburgh Conference in 1845, and was subsequently stationed in Steubenville, Uniontown, New Lisbon, and Washington. In 1853 he was appointed presiding elder, which position he held for two years. In 1855 he was transferred to the West Virginia Conference, and stationed in Wheeling. In 1857 he was transferred to the Philadelphia Conference, and was stationed at Trinity church, Philadelphia. Subsequently he filled the pulpit in Wharton Street, Union, 38th Street, Harrisburg, and Pottsville. From his youth his health had been delicate, and he occasionally suffered from diseases of the throat. In 1865 he was supernumerary, and in 1869 superannuated. Under medical advice he visited Florida and California, but his health declined, and he died in Sacramento, Jan. 22, 1870. He was remarkable for purity and frankness of character; he was clear, able, and eloquent in the pulpit, his style being noted for sprightliness and beauty. He published a number of sermons, and wrote during his travels a number of letters, remarkable for their ease and graphic power. Specially did he delight in communion with Nature and in depicting the glories of the landscape. He was widely known and deeply beloved.

Moriarty, Peter, one among the early Methodist ministers in America, was born in Baltimore, Md., April 27, 1758. Though brought up in the Roman Catholic Church, he visited Methodist services, and was converted about 1776. He was admitted on trial in the Virginia Conference in 1781, and after laboring in that section for some six years he removed North, where he spent the larger part of his ministry. He filled a number of excellent appointments, and also served as presiding elder. Though not remarkable for either culture or eloquence, he was exceedingly useful. Under his ministrations many were added to the church, and he was extensively known and honored. He died in Hillsdale, N. Y., June 23, 1814.

Myers, Edward H., D.D., was born in Orange Co., N. Y., June 9, 1816. His parents removed to Florida before it was a Territory in the Union. He graduated at Randolph Macon College in 1838, and afterwards served as tutor in the Georgia Conference Manual Labor School, and in Emory College, Georgia. In 1841 he was received into the Georgia Annual Conference, and in 1851 became Professor of Natural Science in the Wesleyan Female College, Macon. Three years afterwards he became editor of the *Southern Christian Advocate*, but, after eight years, returned to the college, and was a member of the General Conferences of 1858, 1866, and 1870. He published a work on "The Disruption of the Methodist Episcopal Church," and was one of the commissioners to adjust the difficulties between the M. E. Church and M. E. Church South. He died in 1876. He was esteemed as a minister of great ability, and as an educator of superior rank.

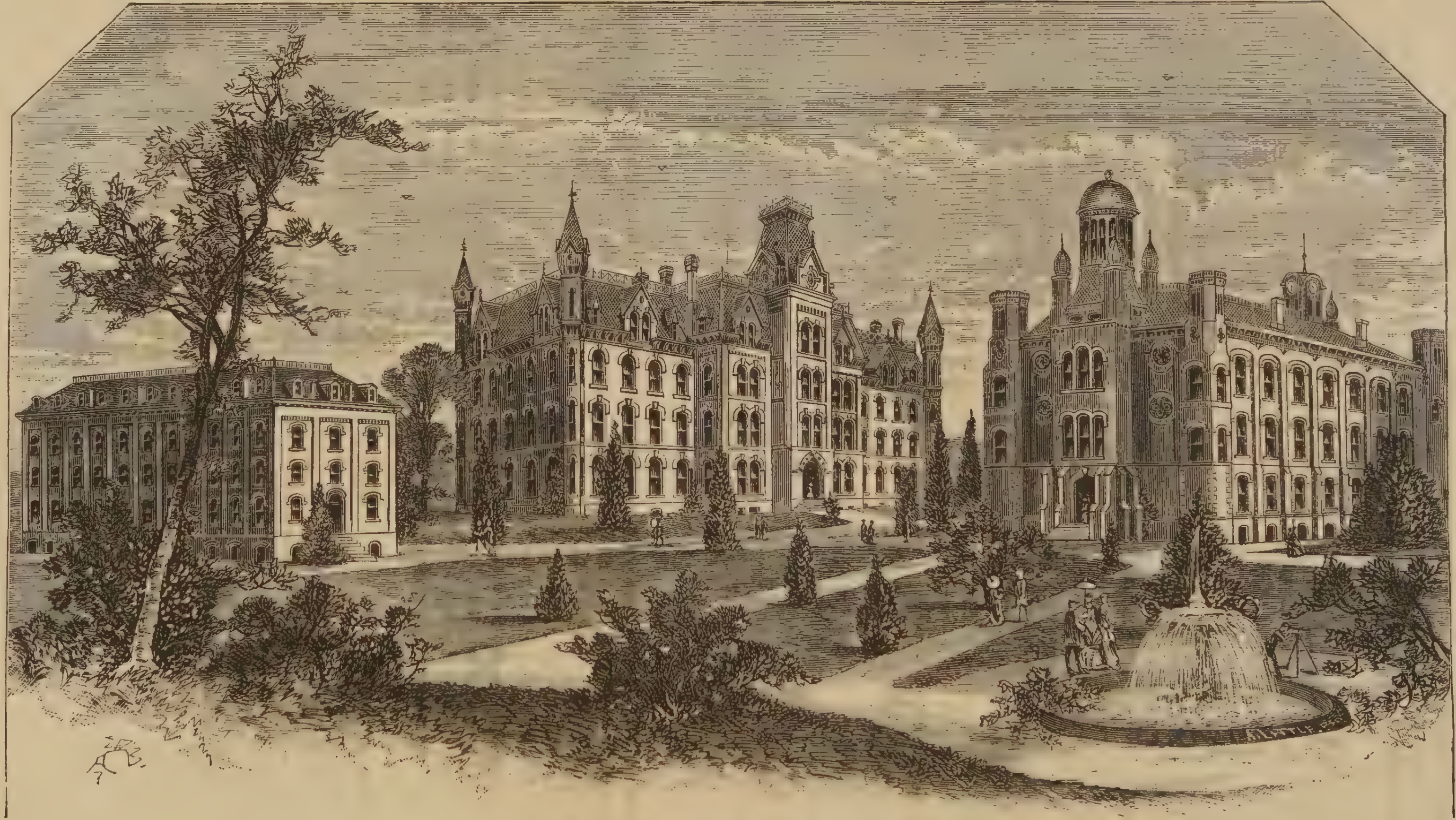
N.

Nadal, Bernard Harrison, D.D., an eminent preacher, writer, and teacher of the Methodist Episcopal Church, was born in Talbot Co., Md., March 2, 1813, and died at Madison, N. J., June 20, 1870. He was sent when a well-grown youth to learn a trade at Hanover, Pa., where he was converted. He joined the Baltimore Conference in 1835, and, without neglecting any of his ministerial duties, prepared himself to enter an advanced class. He entered Dickinson College while stationed at Carlisle, Pa., and was graduated from that institution in 1848. In 1855 he was elected Professor of Ethics and English Literature in Indiana Asbury University, and was transferred to the North Indiana Conference. He returned to the Baltimore Conference in 1857, and was made presiding elder of the Roanoke district. He afterwards filled appointments at the Foundry church, Washington, Sands Street, Brooklyn, N. Y., the First church, New Haven, Conn., Wesley chapel, Washington, and Trinity church, Philadelphia, till 1867, when he was elected Professor of Historical Theology in Drew Theological Seminary, a position which he held at the time of his death. As a preacher, he was "clear, convincing, and scriptural." He wrote on a wide range of subjects, successfully in each department. His style was pure, vigorous, and polished, and many of his essays were masterpieces.

Nast, William, D.D., was born at Stuttgart, in Würtemberg, in 1807, and entered when fourteen years of age the Theological Seminary at Blaubeuren, and later was a fellow-student with David Strauss. He changed the study of theology for that of philosophy, and emigrated in 1828 to the United States. Here he became a private teacher on Duncan's Island. In 1831–32 he taught German at the Military Academy of West Point. Through Law's "Call to the Unconverted" and Taylor's "Holy Living," Nast became interested in Methodism. He heard Romer preach; became a teacher of modern languages at the Gettysburg (Lutheran) Seminary, and then Professor of Greek and Hebrew at Kenyon College, O. In 1835 he became a local preacher, and joined the Ohio Conference of the M. E. Church. Since January, 1839, he has been the editor of the *Christliche Apologete*, of which, as well as of the *Sunday-School Bell*, he was the founder. Dr. Nast was not only the first German M. E. missionary, but also the founder of German Methodist literature and compilations. Besides many translations of books, he has given the church a commentary on Matthew, Mark, and Luke, and his Introduction to the New Testament has been adopted into the course of study for the ministry of the M. E. Church. In 1857 he was a delegate to the Evangelical Alliance held at Berlin, and in 1873 in New York; and read in 1857 a paper on Methodism, and in 1873, on the doctrine of Christian perfection. He was a member of every General Conference from 1848 to 1876, to the latter of which he was elected a reserve delegate.

WILLIAM NAST, D.D.

Nichols, Hon. John, was a native of Caroline Co., Md., but removed to Pittsburgh in 1848, and remained until 1855, when he became a resident of St. Paul, Minn. During his residence in Pittsburgh he was a merchant, and at St. Paul he had the largest wholesale hardware business in the State. He devoted much time and means to building up the educational interests of Minnesota, and was regent of the State University, and a trustee of Hamline University. Though not a politician, he was a member of the legislature both in Maryland and Minnesota. He was twice elected a member of the Senate of the latter. He was a lay delegate for the Minnesota Conference to the General Conference of 1872.



MOUNT UNION COLLEGE, MOUNT UNION, OHIO.

O.

Odell, Moses F., a member of the House of Representatives of the Thirty-seventh and Thirty-eighth Congresses, was born at Tarrytown, N. Y., in 1818, and died in Brooklyn, N. Y., June 13, 1866. He received a common-school education, entered the custom-house in New York City as a clerk, became an assistant collector in the same office, and was made public appraiser by President Buchanan. He was elected to Congress in 1860, and was re-elected in 1862. He served on the committee of military affairs, gave a warm support to the government when the war broke out, and voted for the constitutional amendment abolishing slavery. He was also a member of the committee on the conduct of the war. Elected in the first place as the candidate of the Democratic party, he secured the confidence of the Republicans, while he continued to receive the support of his own party. He was also a warm friend of President Lincoln. He was appointed naval officer of the port of New York in 1865, and continued to hold that position till his death. He was for a long period a highly-esteemed member of the Methodist Episcopal Church, and an efficient supporter of its missionary cause. He was for many years the superintendent of the Sunday-school of the Sands Street church in Brooklyn, which became, under his administration, one of the largest and one of the model schools in the church.

O'Kane, Tullius Clinton, A.M., was born in Fairfield Co., O., March 10, 1830. He graduated at the Ohio Wesleyan University in 1852, and was connected with the university for five years thereafter as tutor in mathematics. He is best known to the church as the author of the following popular Sunday-school singing-books: "Fresh Leaves," "Dew-Drops of Sacred Song," "Songs for Worship," "Every Sabbath," and "Jasper and Gold."

◆

P.

Phelps, Colonel William, was born in Sherwood, Cayuga Co., N. Y., Nov. 19, 1816. In 1833 he became deputy-postmaster, and clerk in a mercantile house at Sherwood, and in 1835 removed to Detroit, where he was engaged in business, and is now senior member of one of the largest firms in the State. He has been alderman of the city, and in 1860 was elected to the legislature, and has served three sessions; was appointed layman commissioner for Michigan troops by President Lincoln, and in 1873 was appointed paymaster; in 1865 was breveted lieutenant-colonel for meritorious services during the war. He joined the M. E. Church in 1836, and has since been Sunday-school teacher, and for twenty-five years Sunday-school superintendent, and class-leader, steward, district steward, trustee of a number of churches, and a contributor to many. Since 1843 he has been a local preacher, and is first vice-president of the National Association of Local Preachers, and has taken a deep interest in the various enterprises of the church.

Philadelphia Conference, African M. E. Church, "includes Philadelphia City, and all that part of Pennsylvania lying east of Lewistown and Harrisburg north of the Susquehanna River, Chambersburg and Carlisle circuit, and all the State of Delaware." It reported for 1877, 36 traveling and 120 local preachers, 6792 members, 4683 Sunday-school scholars, 85 churches, and 5 parsonages, valued at $2850.

Phoebus, George Alfred, D.D., of the Wilmington Conference, M. E. Church, was born in Somerset Co., Md., Jan. 4, 1830. He became a member of the church in 1841. He was kept at school in his native county, and at Dickinson College, until his twentieth year. The next two years he taught in his father's house, and in 1853 was admitted on trial in the Philadelphia Conference. The whole of his ministerial life, with the exception of two years, has been spent in Delaware and East Maryland. He has been much engaged in educational and literary work.

Pittsburgh Conference, African M. E. Church, includes "all of West Pennsylvania, as far as Lewistown circuit, including Wilkesbarre, Williamsport, Bloomsburg, and Scranton."

Primitive Methodist Connection, The, in

Great Britain, is the most numerous Methodist body in the kingdom after the Wesleyan Connection. Its history has been one of very rapid growth and prosperity, and of constant activity and extension. Although it originated in a secession from the Wesleyan Connection, it owes its impulse and progress in only a comparatively small degree to the withdrawals which it induced from that body; but its organizers went immediately into neglected districts and among churchless people, and there built up their societies. The eccentric Lorenzo Dow, in the course of his itinerant career, visited England and introduced the American camp-meetings about the year 1807. The meetings found favor with some of the Wesleyan ministers, who allowed them to be held upon their circuits. The subject was brought before the Conference of 1807, which in answer to the question, what is its judgment "concerning what are called camp-meetings?" replied, "It is our judgment that, even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief. And we disclaim all connection with them." This prevented the co-operation of the regular preachers with the camp-meetings; but William Clows, a local preacher, continued to labor in them, and Hugh Bourne, an influential layman, and a church trustee, defended them through the press as an important means of reaching the masses, who could not otherwise be brought under religious influence. Replies were made to Mr. Bourne's pamphlets, and a controversy ensued which was terminated by his expulsion from the society in 1808. William Clows was expelled two years afterwards, and in all about 200 members of the societies shared the fate of these leaders. The out-door meetings were continued, the converts were formed into classes, and the Primitive Methodist Connection was organized in 1810. The point concerning camp-meetings, although it was the most prominent, was not the only subject of controversy, and was only an incident in the divergence between the supposed tendencies of the Wesleyan Connection and the objects which the founders of the Primitive Methodist Church sought to attain, or confirm. The latter believed that the Wesleyan body was becoming more formal and stiff, and less adapted to reach and hold the masses like those to whom Whitefield and the Wesleys had preached at Moorfields and Kingswood, and they sought to restore the primitive simplicity in dress, manners, and living, and directness in the manner of appealing to the populace. While the subsequent expansion of Wesleyan Methodism in all parts of the world has shown that it was actually in no danger of losing its hold upon the people in its capacity for usefulness, the development of Primitive Methodism has equally shown that it had a mission to fulfill, the magnitude of which its founders probably little comprehended at the time. The Primitive Methodists have preserved all the doctrines of Wesleyan Methodism, and most of its characteristic features in discipline, and differ from it chiefly in the greater scope which they give to the zeal and earnestness of their ministers, and in the recognition of the full parity of the laymen. They prosecute out-door preaching with great success, and even as late as 1875 two of their missionaries were arraigned before the magistrates at Chichester for preaching in the open air, but were discharged, because it was proved that they had done no wrong. Women are freely licensed to preach, and have given to the body some of its most effective preachers. Their British Conference includes a larger proportion of laymen than almost any other ecclesiastical body, being composed of two-thirds laymen and one-third ministers.

The church was introduced into Canada by emigrants from England, and afterwards into the United States. Hugh Bourne, its founder, visited America about 1844, and spent several years organizing and superintending the churches in Canada and the United States. He formed a church in the city of New York, of which he was for some time the pastor. Large congregations were attracted to his preaching.

In 1853 the parent church in Great Britain returned 1789 chapels, 3565 rooms rented as preaching-places, 568 traveling and 9564 local preachers, and 6767 class-leaders; in 1859 the number of traveling preachers had increased to 610, and 122,863 members were reported. The number of members in 1870 was 162,000. The Primitive Methodist Missionary Society was organized in 1843, when measures were taken for the care of the churches in the colonies and the United States, and returned for that year an income of about $4425. The receipts of the society have steadily increased, as follows: in 1849, $19,010; in 1856, $52,070; in 1863, $81,275; in 1869, $101,990; and in 1875, £45,234, or $226,170. The missionary committee claimed in the report for 1875, that the society had reached a position which entitled it to be regarded as one of the great missionary societies of the day, there being "but five missionary societies in Great Britain that raise as much as we for mission work, and only four societies in the world that employ as many agents." The missions are, however, rather domestic and colonial than actual foreign missions, being confined for the most part to the United Kingdom and the colonies, or to places which are in the neighborhood of British stations. In 1875 the society had 67 home missions in England, Wales, Scotland, and Ireland, on which 137 missionaries were employed; 42 stations, 21 of which were missions, with 22 missionaries, in South

Australia, Victoria, and Tasmania; 20 stations, with 22 missionaries, in New South Wales and Queensland; 9 stations, 10 missionaries, and 642 members in New Zealand; 64 stations, with 79 preachers, in Canada; 4 stations, with 7 missionaries, in Africa; in all, 176 stations and 277 missionaries. The principal African stations are at Alinal, North, South Africa, and in the island of Fernando Po, West Africa. A mission was opened among the aborigines of Queensland in 1871, and the Canadian missions were pushed to Manitoba in 1875.

The statistics of the British Church for 1877 are as follows: number of ministers, 1120; of lay members, 180,634; of local preachers, 15,402; of class-leaders, 10,309; of connectional chapels, 4153; of Sunday-schools, 3855; with 55,646 teachers and 347,961 scholars. The colonial returns are included in these reports. The church has a college at Elmfield and a theological institution; and measures were begun in 1875 to establish a school for young women.

The Canadian Conference was formed in 1843. It is dependent upon the British Conference, and generally has for its president a member of the latter body designated by it. The question of organic union with the other Methodist bodies of the Dominion was discussed in the Conference from 1872 to 1875. In the former year a committee was appointed to draw up for the consideration of a succeeding Conference such a basis of union as it was judged would be acceptable to the church, but it was expressly stipulated that no negotiations should be entered into with other bodies without the consent of the church in England. In 1875 the Conference decided that a basis of union to be acceptable to it should admit an equal number of laymen with ministers in all church courts, and give them equal rights with ministers to take part in the business of such courts; and should also provide that all business meetings should be allowed to elect their own chairmen, and circuit quarterly meetings to nominate their own officers. Up to this time the discussion of the subject of union had caused some agitation in the church, which was given especial notice in the proceedings of the parent body. The negotiations were shortly afterwards dropped, and are no longer mentioned. The following are the statistics of the Conference for 1877: number of itinerant ministers, 91; of local preachers, 284; of members, 8008; of churches, 216, valued at $349,225; of parsonages, 36; of Sunday-schools, 140, with 1211 teachers and 8725 scholars.

The Primitive Methodist Church has not found as favorable a field for growth in the United States as in Great Britain and the colonies. Its progress has been slow, and its churches are spread over a limited territory. The first Conference was formed in 1844, and reported, in 1865, 20 traveling preachers, more than 2000 members, 42 Sunday-schools, with 3018 teachers and scholars, 14 parsonages, and 36 churches, valued at $42,200. The Conference of 1866 voted favorably to the union of non-Episcopal Methodists, which was proposed at the time. It being found advisable to discontinue the magazine which had been published till that time, the *American Wesleyan* was recommended as a suitable paper to be taken in its stead. The Eastern Conference was formed in 1872, when the old Conference took the name of the Western Primitive Methodist Conference. The text of church-membership adopted by the Conference requires the profession of religion, attendance at class-meetings, or regular attendance upon the means of grace, and the support of the cause of God. The equality of ministers and laymen is fully recognized, both in the constitution of the Conference and in eligibility to offices. The two Conferences have no direct connection with each other, or with any other body, although the churches are accustomed to receive visitations from the delegates appointed to the British Conference.

The churches of the Western Conference are situated mainly in Southwestern Wisconsin and Northwestern Illinois, Mineral Point, Wis., being the principal point. The churches of the Eastern Conference are chiefly in Pennsylvania. The largest churches in this Conference, in order, are at Brooklyn, N. Y., St. Clair and Plymouth, Pa., Steubenville, O., Mahanoy City and Girardville, Pa. The Eastern Conference reported, in 1877, 18 itinerant preachers, 82 local preachers, 77 class-leaders, 1754 members, 33 churches, 38 Sunday-schools, with 581 officers and teachers, and 3361 scholars, showing an increase within the year of 249 members. The Western Conference reported 15 itinerant ministers and 1578 members. The whole connection includes 33 itinerant ministers, 3332 members, and between 6000 and 7000 Sunday-school scholars.

The church in Great Britain is represented by two monthly magazines published in London and one in Dublin, the weekly *Primitive Methodist* newspaper and the *Teachers' Assistant*, and in Canada by the *Christian Journal*, a weekly paper published at Toronto. A newspaper, the *Christian Patriot*, was, until recently, published at Mineral Point, Wis.

R.

Rice, Phineas, D.D., was born in 1786 in Vermont, and died Dec. 4, 1861. He entered the New York Conference in 1807, and filled many of the prominent appointments in the bounds of the present New York and New York East Conferences. "He was on circuits sixteen years, on stations eleven, and in the presiding elder's office twenty-eight, excepting the last year, which was not completed at the time of his death." He possessed a keen intellect, vivid imagination, and a vein of humor which seemed, unconsciously to himself, to pervade his discourses. He was a man of deep piety, and ardently devoted to the doctrines and economy of the church. He was a delegate to every General Conference from 1820 to 1856, inclusive.

Richardson, Albert G., of New York, was born in Western Pennsylvania in 1803. He was educated at Jefferson College, and united with the M. E. Church in 1820. He entered the itinerant connection in the Pittsburgh Conference in 1822; but because of impaired health withdrew from the itinerant work, continuing, however, his relation with the ministry. He has resided in New York for a number of years, and has been connected with St. Paul's church since its beginning. He has been active in various forms of church charities, having established at his own expense the "Home for the Aged and Infirm Members of the M. E. Church of New York" at Sea Cliff.

Richardson, Marvin, D.D., was born in Stephentown, Rensselaer Co., N. Y., June 10, 1789, and died at Poughkeepsie, May 10, 1876, being then the oldest member of the New York Conference. In early life he united with Sands St. church, in Brooklyn, and in 1809 was admitted into the New York Conference, having served under the presiding elder part of the previous year. He labored in the active ministry forty-two consecutive years, "of which fourteen were spent on circuits, thirteen on stations, and fifteen as presiding elder on districts. He was a member of eight successive General Conferences, from 1820 to 1852." The records of his Conference show that he was present without interruption for more than sixty years. He was an able preacher, instructing the intellect, awakening the conscience, and stimulating to active work. Laborious in his ministry, he accomplished great results. In his latter years he suffered much, but near death, in response to an inquiry, he said, "Yes, all is bright. Glory to God, I have no fear."

Richmond, Hon. Hiram L., was born in Westfield, N. Y., May 17, 1810. After receiving an academic education he engaged in the study of medicine. Subsequently he spent two years in Alleghany College. Deciding to study law, he entered the office of Hon. David Derrickson, of Meadville, and was admitted to the bar in 1838. He commenced practice in Meadville, where he has since resided. In 1872 he was elected as representative in the Forty-third Congress, and served on the committees on public expenditure and Indian affairs. He united with the Methodist Episcopal Church in his youth; has been for twenty-five years a member of the centenary board of the Erie Conference, and for more than thirty years a trustee of Alleghany College.

Risley, S. D., M.D., lecturer in the medical department of Pennsylvania University, was born in Cincinnati, O., of Methodist parentage, Jan. 16, 1844, and was converted at eight years of age. His parents subsequently removed to Iowa, where he was brought up on a farm until, in 1862, he enlisted in the army. After serving three years, he entered the University of Iowa. In 1867 he commenced the study of medicine, and in 1868 attended lectures in the University of Pennsylvania; graduating in 1870, he immediately commenced practice, and has since devoted himself to the special study of eye diseases, relinquishing the general practice in 1875. He was at one time chief of the dispensary for eye diseases at the University Hospital, and in February, 1877, was elected to a lectureship in Ophthalmoscopy. He has also been active in church work, especially in teaching Bible classes, and is now (1878) superintendent of the Sunday-school at Arch Street M. E. church.

Round Lake Camp-Ground is located on the Rensselaer and Saratoga Railroad, 12 miles north of Saratoga Springs, and 18 miles north of Troy, N. Y. It has about 200 acres, and is tastefully laid out in lots, streets, avenues, parks, and lawns. It has a splendid well of mineral water, distinguished for its remedial qualities; has a commodious hotel, barns, freight and passenger depots, and is supplied with spring-water in all parts by hydrants. It is named from a beautiful lake near the ground, about one mile in diameter, bountifully stocked with a good variety of fish, and which furnishes boating and bathing. It was originated in 1868, by Joseph Hillman, Esq., of Troy, N. Y., associated with several laymen and clergymen of the Troy Conference, and was duly incorporated by the legislature of New York. It is said by tourists and others to be one of the best-arranged and shaded grounds in the world. It has forty-six varieties of trees,—pine, maple, hemlock, beech, etc. The first meeting began Sept. 1, 1868, and the ground was dedicated at the time by Dr. (now Bishop) Peck. Two hundred conversions were reported. Two national camp-meetings for the promotion of holiness have been held; two State meetings; three fraternal, one union evangelistic, and ten Conference camp-meetings. An important movement for the unity of American Methodism was inaugurated by Mr. Hillman, its president, and the first fraternal meeting was held in 1875; the second in 1876. These were attended by large representations from the various branches of Methodism in the United States and Canada, and several were present from England, Ireland, Australia, and India.

Runyon, Hon. Theodore, LL.D., of Newark, N. J., chancellor of the State of New Jersey, was born Oct. 25, 1822, in Somerville, N. J. He was graduated at Yale College in 1842; admitted to the bar of his State in 1846; and practiced law in Newark (holding the offices of city attorney and city counsel of Newark for many years) up to the time when he was appointed chancellor. He was elected mayor of Newark in 1863, and served a term of two years; Presidential elector in 1860; brigadier-general of militia from 1857 to 1869; major-general of the National Guard of the State from 1869 until he was appointed chancellor. He was appointed brigadier-general to command the First New Jersey brigade of troops furnished for defense of the Union in 1861, and served with his command till they were mustered out on the expiration of their term of service. In 1873 he was appointed chancellor for a term of seven years. He was president of the Manufacturers' National Bank of Newark from 1871 till 1873, when he resigned on account of his judicial position. He is by his office president judge of the court of errors and appeals, judge of the prerogative court, and member of the court of pardons. He has been since 1866 a member of St. Paul's Methodist Episcopal church in Newark, and is a trustee and class-leader. He has been principally engaged in the Sunday-school work, and is now superintendent of the Sunday-school of the church.

Rutledge, David, was born in Belmont Co., O., May 15, 1827. He was converted in the eighteenth year of his age; studied law, and was admitted to practice in 1848, and in 1850 was licensed to preach, and received on trial in the North Ohio Conference. In 1856 he was sent as a missionary to Oregon. In 1866 he was transferred to the Tennessee Conference, and was connected with the work South and the education of the freedmen until 1876. He was twice elected delegate to the General Conference.

S.

Saco, Me. (pop. 5575), is a manufacturing town on the Saco River. It does not appear by name until 1828, after which it was merged in Scarboro'. In 1833 it re-appears, and it included Biddeford until 1842. Its growth since that period has been slow. In 1876 it reported 267 members, 167 Sunday-school scholars, and church property valued at $2000. Orchard Beach camp-ground is in its vicinity.

Sansom, James Green, was born in Bedford, Pa., May 13, 1794. When about seventeen, he entered a school of high grade and applied himself diligently to study. Though educated a Presbyterian, he was awakened and converted during Methodist services, and united with the M. E. Church. In 1819 he was received into the Baltimore Conference, and at the formation of the Pittsburgh Conference in 1824 was within its bounds. For a period of forty-two years he was an earnest and successful minister. He filled many of the leading stations, and was presiding elder at different periods for eighteen years. He was so laborious that he preached on an average 200 sermons and traveled 2000 miles annually. Always interesting, he was sometimes exceedingly eloquent and powerful. He had a voice of great sweetness and compass, and was instrumental in the conversion of many. He died in Brownsville, Pa., May 4, 1861.

Sargent, Thomas Fraser, M.D., an eminent minister, was born in Frederick Co., Md., April 10, 1776. In 1793 he was converted, and united with the M. E. Church. He commenced his itinerant ministry in 1794, traveling first in the Baltimore Conference, and then in the Philadelphia. Subsequently he was stationed in New York, Boston, and other cities of the East. He located in 1813, but in 1824 was re-admitted into the Philadelphia Conference, in which he remained as a supernumerary until 1832, when he was transferred to the Ohio Conference. In 1803 he studied medicine under Dr. Budd, of Philadelphia, enjoying also the friendship and instruction of Dr. Rush. When he located in 1813, he entered on the practice of medicine, and for nineteen years, in Philadelphia, followed his profession. He also took an active part in ministerial labor. He was a manager of the Philadelphia Bible Society, president of the Chartered Fund, president of the Missionary Society of the Philadelphia Conference, and exercised extensive influence; transferred to the Ohio Conference in 1832, he died of apoplexy, in the pulpit, Dec. 29, 1833.

Sasnett, William Jeremiah, D.D., of the Methodist Episcopal Church South, was born in Hancock Co., Ga., April 29, 1820, and graduated at Oglethorpe University in 1839. He studied law, but abandoned it for the work of the ministry, and entered the itinerant work. Severely affected with rheumatism, he found it impracticable to travel as a preacher, and in 1849 he accepted the chair of English Literature in Emory College. In 1858 he was called to the presidency of La Grange Female College, but the following year accepted the presidency of East Alabama College. The occurrence of the war injuring the institution, he retired to his farm in Georgia, where he spent his time in superintending his temporal interests and preaching the gospel to the needy in his neighborhood, until his death, Nov. 3, 1865. His scholarship was varied and extensive. In 1853 he published a work on "Progress," in 1860 a work on "Discussions in Literature," and has been a prolific writer for the press. "He was a powerful preacher, a great debater, and a devout Christian."

Saulsbury, Hon. Eli, United States Senator from Delaware, was elected to the United States Senate in 1871. He has been for many years a firm and useful member of the M. E. Church.

Saulsbury, Hon. Gove, was governor of the State of Delaware from 1865 to 1871, and has for many years been prominent in political circles in the State. He has been from his youth a member of the M. E. Church, occupying various official positions, and is earnestly devoted to its various interests.

Science Hill Female Academy is located at Shelbyville, Ky., and has been for many years under the care of Mrs. Julia A. Tevis. Many of the leading ladies of the West have been educated in its halls. It is a private institution so far as pertains to the ownership of the property, but it is under the patronage of the Kentucky Conference of the M. E. Church.

Scott, Hon. Thomas, formerly judge of the supreme court of Ohio, was born at Skypton, Alleghany Co., Md., Oct. 31, 1772. He united with the M. E. Church when about fourteen years of age, and was admitted on trial in the traveling connection in 1789, when only in his seventeenth year. In 1793 he was appointed to the Ohio circuit, which then embraced the frontier settlements. In 1794 he was sent to Kentucky, where he labored amidst great hardships. In 1795 he located, and in 1798 commenced the study of law in Lexington, Ky., and settled in Flemingsburg, where he was appointed prosecuting attorney. In 1801 he removed to Chillicothe; was elected secretary to the convention which met to form a constitution, and was subsequently appointed clerk of the courts. At the first session of the general assembly of Ohio he was elected secretary of the Senate, which office he held until 1809, when he was elected one of the judges of the supreme court, and the following year was re-elected and commissioned chief judge, which office he held until 1815, when he resumed the practice of law. The same year he was elected a representative to the legislature, and in 1822 was one of the board to review the laws of the State. In 1829 he was appointed register of the land office at Chillicothe, which office he held until 1845. He was a man of superior qualifications, and was a firm adherent and friend of the M. E. Church.

Seney, George I., Esq., is the son of the late Rev. Robert Seney, and is cashier of the Metropolitan Bank in the city of New York. He is one of the members of the board of managers of the Missionary Society of the Methodist Episcopal Church, and is a liberal contributor to all the enterprises of the church.

Seys, John, missionary to Liberia, was born in the island of Santa Cruz, W. I., March 30, 1799. He joined the Wesleyan church in St. Eustatius in 1821, and was, with the exception of the Wesleyan missionary, the only white man belonging to that church in the island. He became superintendent of the Sunday-school, class-leader, licensed exhorter, and local preacher in 1825, and was ordained in 1829, being the first white West Indian who became a Methodist preacher. He then removed to the United States, and shortly afterwards joined the Oneida Conference of the M. E. Church. He was appointed missionary to the Oneida Indians in 1833, and missionary to Liberia in 1834. Having fully established the mission in Liberia, he returned to the United States in 1841. He went back to Liberia in 1843, but came to the United States again in 1845, and joined the New York Conference. In 1856 he removed to Springfield, O., as agent of the American Colonization Society for Ohio, Indiana, and Illinois. In the same year he was commissioned by the Missionary Society to go to Africa to select a site for a new settlement away from the sea-coast. He served as United States agent for Africans taken from slave-ships, returned to the United States in 1866, and took charge of Clark chapel and school at Nashville, Tenn., but before the end of a year went back to Africa as United States consul and minister resident to the republic of Liberia. He returned for the last time to the United States in 1870, took work in the Tennessee Conference, and was transferred to the Cincinnati Conference in 1871. He died Feb. 9, 1872.

Sia Sek Ong is an efficient native Chinese preacher. He was among the early converts under the labors of Methodist missionaries in China, and became an earnest worker. He was admitted as a member of the North Ohio Conference of 1867, and so remained until the formation of the Foo Chow Conference by Bishop Wiley, in 1877. He has been for a number of years one of the presiding elders in the China mission, and has depended wholly on his charges for support, not receiving any missionary funds. He is the author of a tract, "Who is Jesus?" which received a prize, and which has been widely circulated among his countrymen.

Sigfried, General J. R., was born at Orwigsburg, Pa., July 4, 1832. He united with the M. E. Church, at Port Carbon, in 1852. In the Civil War he raised a company in April, 1861, and in the following October was appointed major, and was commissioned as brigadier-general in 1864. He is one of the active and useful official members of the church in Pottsville, Pa., where he resides.

Smith, George, D.D., an English Wesleyan author, was born about 1800, the son of a carpenter, and was educated in a Lancastrian school. He contributed a number of valuable works to general literature, as well as to that of the Wesleyan Connection, among which were those on the "Chronology of the Book of Genesis," the "Origin and Antiquity of Alphabetical Characters," the "Religion of Ancient Britain," and the "Lectures to Local Preachers," and "History of Wesleyan Methodism." He lived an ornament to Cornish Methodism, and died at Camborne, Aug. 30, 1868.

Smith, John Blakely, of the Georgia Conference, M. E. Church, was born in North Carolina, June 11, 1820; united with the Georgia Conference in 1847, and at its division became a member of the South Georgia Conference. He was secretary of the Conference, and was a diligent and useful minister. He died in Georgia, Sept. 30, 1872.

Smith, William Andrew, D.D., of the Virginia Conference, M. E. Church South, was born at Fredericksburg, Va., Nov. 29, 1802, and entered the Virginia Conference in 1825. He took an active part in the discussions on slavery, defending the institution; was a member of the General Conference in 1844, and was an active debater on the part of the South. He was also a member of the Convention in Louisville in 1845. In 1846 he was elected president of the Randolph Macon College, which position he held for twenty years, and, after a pastorate of two years, became president of Central College. He was a member of every General Conference from 1832 to 1844 in the M. E. Church, and of every General Conference of the M. E. Church South to 1866. He was appointed as one of the commissioners on the part of the Southern church to settle the property question. He died at Richmond, Va., March 1, 1870. He was an intellectual, earnest, and laborious preacher.

SIA SEK ONG.

Spaulding, Justin, first Methodist missionary to Rio Janeiro, was born in Moretown, Vt., in 1802, and died in his native town in 1865. He was converted in early life, and entered the New England Conference in 1823. After filling a number of appointments, he was selected, in 1836, as missionary to Brazil, where he labored as superintendent of the mission until 1841, when, on his return, he was transferred to the New Hampshire Conference. He served in important charges; was presiding elder for a number of years, and was agent for the Biblical School at Concord. He was a good scholar, an able minister, and a devoted Christian.

T.

Taylor, Edward T., generally known as "Father Taylor," or "the Sailor Preacher," of Boston, was born in Virginia about 1793, and died in Boston, Mass., April 5, 1871. He was a sailor, and being in Boston in 1811, was attracted, while passing along the street, to an evening service held in the Bromfield Street church, under the Rev. Elijah Hedding, afterwards bishop. He crawled in through the window to the meeting, was brought under conviction and converted. He having afterwards sailed on a privateer, the vessel was captured, and he was taken a prisoner to Halifax, Nova Scotia, where he received the care of a lady visiting the prison, a member of the Bromfield Street church, Boston. After his liberation he went to Saugus, Mass., and began to preach. He was licensed to preach in 1815, and joined the New England Conference of the M. E. Church in 1819. He filled various appointments in this Conference till 1849, when he was stationed as a mariner's preacher at Boston. He was reappointed to this station for forty-three years in succession till his death. His fame as an eloquent preacher and an earnest laborer among the masses became as wide as the English-speaking world. The "Bethel" was visited by travelers from all lands sojourning in Boston, and one of the most interesting chapters in Dickens's "American Notes" is devoted to the description of his eloquence and work. His usefulness was recognized by the general public, when, in 1833, the merchants of Boston built for him the Bethel in Brattle Square, which was the scene of the most of his career.

Taylor, William, of the South India Conference, was born May 2, 1821, in Rockbridge, Va.; was converted and united with the M. E. Church in 1841, and was received into the Baltimore Conference in 1843, having traveled a circuit the previous year under the presiding elder. In 1849 he went as a missionary to California, and organized the first Methodist church in San Francisco. In 1856 he engaged in evangelistic work, and spent five years in the Eastern States and Canada. In 1862 he left America for Australia, spending several months in England and Ireland, and visiting Palestine. He commenced his work in Australia in June, 1863, and labored there for two years and eight months, performing a remarkable work in Australia, Tasmania, and Ceylon, and the official reports show a very large increase in membership. During a second visit large numbers were added to the church; thence he went to Africa, and preached in Cape Colony, Kaffraria, and Natal, where large additions were reported both among the colonists and natives; thence he visited England, spending eleven months in sixteen different chapels in London. In 1870 he visited India, and labored a year and a half in Ceylon and India with the missionaries of different denominations, and in 1871 commenced a separate work, which has been remarkable in its character as being self-supporting, and has laid the foundation for the South India Conference, the members of which rely wholly on the contributions which are made in their respective fields. Returning to the United States, he preached extensively in behalf of the work in India, securing means to send out additional missionaries, and is now (1878) visiting Chili and Peru.

Thompson, John Rhey, D.D., was born in Carrollton, O., March 4, 1852. He was converted and united with the M. E. Church at sixteen years of age, and graduated at Mount Union College in 1871. At the age of nineteen he was received on trial in the Pittsburgh Conference, and two years after was transferred to West Virginia and stationed in Wheeling. In January, 1877, he was elected president of the West Virginia University, and while occupying that position was elected a delegate to the General Conference of 1880.

Tiffany, Otis Henry, D.D., was born in Baltimore, Md., July 3, 1825. He graduated at Dickinson College in 1844, and in 1845 was received into the Baltimore Conference. He was appointed tutor in Greek in 1848 in Dickinson College, and in 1850 was promoted to the chair of Mathematics. Leaving the college, he was appointed secretary of the Maryland Bible Society in 1857. He has filled prominent stations in Baltimore, Chicago, Washington City, and New York. In 1869, during his pastorate at New Brunswick, he baptized the first Methodist Japanese convert. Ardently attached to the doctrines and economy of Methodism, he has declined desirable calls from other churches. In addition to his pastoral duties he has delivered a number of public orations, lectures, and addresses. He is (1879) pastor of St. Paul's church, New York.

Tingley, Jeremiah, Ph.D., of Alleghany College, was born in Cadiz, O., in 1826. He was educated in Indiana Asbury University, and graduated in 1850. After teaching some time in a female seminary, he was elected Professor of Chemistry and Natural Science in Alleghany College, Pa., where he still remains. He arranged chiefly the large collection in natural history belonging to the college. He visited Europe in 1877.

Tingley, Joseph, Ph.D., Professor of Natural Science in the Indiana Asbury University, was born in Cadiz, O., in 1822. At an early age he united with the M. E. Church, and pursued his studies in Allegheny College, and in the Indiana Asbury University, where he graduated in 1846. After serving as tutor, he was elected, in 1849, Professor of Natural Science, which position he retained until 1879, occasionally acting as president of the institution. He has delivered a number of scientific and experimental lectures.

Torrence, Irvin H., D.D., secretary of the Pennsylvania Bible Society, was born Feb. 24, 1821, in Lancaster City, Pa., of Scotch-Irish parents. He united with the Methodist Episcopal Church in 1838, and was received into the Baltimore Conference of the Methodist Episcopal Church in 1843. At the division of the Conference he became a member of the East Baltimore Conference, and on its re-arrangement, a member of the Central Pennsylvania Conference. After filling a number of important charges, he was appointed secretary of the Pennsylvania Bible Society in 1851, in which position he still (1878) remains. He has served as a representative to both the Canada and British Bible Societies.

Townsend, Luther Tracy, D.D., was born at Orino, Penobscot Co., Me., Sept. 27, 1838. Having graduated at Dartmouth College in 1859, he studied theology at Andover, graduating in 1862. In the same year he was admitted into the New England Conference, and the following year was transferred to New Hampshire. He served as adjutant in the army in 1863–64, and was elected, in 1869, Professor of Practical Theology in the Boston University, the position which he still holds. He has published a number of works, among which are "Credo," "Sword and Garment," "Lost Forever," and "Outlines of Theology."

Turner, Curtis F., of the Philadelphia Conference, was born in Sussex Co., Del., in October, 1838, and joined the M. E. Church in his fifteenth year. He was licensed to preach in 1856, and read medicine, intending to pursue that profession, but, feeling called to the ministry, entered the Philadelphia Conference in 1858. He has filled a number of the leading appointments, and was presiding elder on the Susquehanna district from 1873 to 1877. He served as delegate to the General Conference of 1876.

* * *

V.

Van Cortland, Pierre, formerly lieutenant-governor of New York, was born in New York City, Jan. 10, 1721, and was the possessor of a large manor, which originally consisted of 83,000 acres. He was an ardent friend of the republic during the Revolutionary War, and such men as George Washington, Benjamin Franklin, and George Clinton were frequent visitors at his house. His daughter, Catharine, afterwards Mrs. Van Wyck, was converted under a sermon by Woolman Hickson, and, uniting with the church, introduced Methodism into the family. Governor Van Cortland early identified himself with its interests. His house was a preaching-place until he gave the land and erected a house of worship upon it. It is one of the most splendid sites for a church in America. From the piazza of his house Whitefield preached to listening hundreds, and Bishop Asbury, Freeborn Garrettson, and other early preachers found a hearty welcome in his hospitable abode. In 1804 the first camp-meeting east of the Hudson River was held in Carmel, Putnam Co., N. Y. Governor Van Cortland and his family attended it, and the presiding elder having applied for a grove on his land, he readily offered it, saying, "I have seen all this grove grow up, and have been solicited to cut down the trees because of the goodness of the soil, yet I have never consented to it, nor could I tell why till your application for it solved the mystery. It seems as if it is from the Lord." In this grove camp-meetings were held annually until 1831. While the governor lived, he and his family were constant attendants, and remarkable spiritual influences accompanied many of the meetings. He died calmly and triumphantly May 1, 1814.

W.

Waverly, N. Y. (pop. 4400), is in Tioga County, on the Erie and Lehigh Valley Railroads. The society was first organized in Factoryville (now a part of Waverly) in 1828. The first house of worship was dedicated in 1840, and a fine new structure was erected in 1864, which was burned the following year. This present edifice is a fine brick building with all the modern improvements. The Church property is valued at $28,000. The society now consists of over four hundred members.

Wentworth, Anna (*née* Lewis), was born in West Chester, Pa., June, 1829, and united with the church in her fourteenth year. She was educated in the Wilmington Female Seminary, and delivered the valedictory address in 1846. She was married in 1854 to Dr. Wentworth, and sailed with him as a missionary to China, Jan. 8, 1855, but had scarcely commenced her labors in that distant land when she died in October of that year. She was a woman of superior mental power, fine culture, and deep devotion, and gave her life to the cause of missions.

Western Virginia Conference, M. E. Church South, was organized in 1850, and includes "all that part of Western Virginia not embraced in the Baltimore and Holston Conferences, and that part of Kentucky included in Guyandotte district, and in the Prestonburg, Piketon, and Big Sandy circuits." Its statistics, as reported in 1875, were: 60 traveling and 133 local preachers, 13,208 members, and 7925 Sunday-school scholars.

Wilberforce University. For general article, see page 945.

Wilbur, James H., missionary to Indians in Oregon and Washington Territory, widely known as "Father Wilbur," joined the Black River Conference in 1842. He was appointed missionary to Oregon in 1847, and on his way to his new field of labor traveled in company with the Rev. William Roberts, superintendent of the Oregon district, visiting several times in California, and assisted Mr. Roberts in organizing the first Sunday-school and class in San Francisco. He was appointed to the Portland and Columbia River district, then, in 1852, to Yam Hill. In 1853 he was designated as superintendent of the work in Southern Oregon, after which he served as a presiding elder till 1861, when he was appointed to the Indian Reserve in the Yakima district, where his subsequent labors have been performed. He has identified himself with the true interests of the Indians, and has so sought to promote their welfare and advancement as to have gained their confidence and acquired great influence among them. The reports speak frequently of the prosperity of this mission, which, in 1873, had an organized church of 450 members, with native preachers, and was a "wonderful success."

Wiley, Philander, professor in Indiana Asbury University, is a son of the late Allen Wiley, D.D. He was graduated from Indiana Asbury University in 1843, joined the Northwest Indiana Conference in 1852, and was elected Professor of Greek in Indiana Asbury University, a position he still holds.

Williams, John, D.D., born in England, Aug. 10, 1820, was converted near Newcastle-upon-Tyne in 1843, and soon after became a local preacher. He emigrated to America in 1853, and joined the Pittsburgh Conference in 1854. He has filled appointments in Uniontown, Johnstown, Steubenville, Alleghany, and Pittsburgh, and has been twelve years presiding elder. He is a trustee in Scio College, and was a delegate to the General Conference of 1872. He served for one term on the general book committee; and was one of the editors of *The Methodist Preacher*, a monthly magazine.

Williams, Samuel, Esq., was born in Carlisle, Pa., Oct. 16, 1786, and died in Cincinnati, Feb. 3, 1859. Most of his life was passed in Ohio. During the War of 1812 he served in two campaigns. He then became connected with the General Land-Office in Washington City, and largely assisted in saving the archives of the office when the public buildings were burned by the British in 1814. After that date, until 1844, he was chief clerk in the office of the surveyor-general of the Northwest, first in Chillicothe, and afterwards in Cincinnati, where he lived more than thirty years. It was under his oversight for this long period that the government surveys were planned and conducted in Ohio, Indiana, Michigan, Wisconsin, and Iowa.

Mr. Williams was a man of much reading and general information. His library was large, and his acquaintance with Methodist history and theology was extensive and accurate, and he wielded a vigorous pen. He wrote much, on scientific subjects, for *Niles' Register* and *Silliman's Journal*, and on religious and literary subjects for *The Methodist Magazine*, *Ladies' Repository*, and the church papers. A Methodist for sixty years, he was ever loyal to the church and earnest in the promotion of its interests. From him came the original suggestion for the publication of the *Methodist Almanac* (1832), and of the *Ladies' Reposi-*

WILBERFORCE UNIVERSITY.

tory (1840). He was one of the founders and a life-long trustee of the Wesleyan Female College in Cincinnati, and of the Ohio Wesleyan University, at Delaware, O.

Williams, William G., LL.D., was born in Chillicothe, O., Feb. 22, 1822. He graduated at Woodward College, Cincinnati, in 1844; and, the same year, upon the organization of the Ohio Wesleyan University, Delaware, O., he was appointed to a position in the faculty. With this institution he has remained connected for thirty-four years; and is now the only one left of the original faculty. In 1847 he became Adjunct Professor of Ancient Languages, and in 1850 Professor of Greek and Latin Languages and Literature. In 1864 the chair was divided. He now holds the position of Wright-Professor of Greek Language and Literature, and Chrisman-Professor of Hebrew Language and Literature. In 1856, Professor Williams became a member of the Central Ohio Conference, of which body he has been secretary for eighteen years. He served as chaplain of the 145th Regiment of Ohio Volunteer Infantry during its period of service in the summer of 1864.

Worman, James H., A.M., born in Germany in 1845, came to America in 1860. Subsequently he returned and entered the University of Berlin. Before returning to America, in 1864, he wrote a book for schools, which had extensive use in Prussia. His experience as Professor of Modern Languages in Knox College and in Lawrence University led him to prepare a series of elementary works in German and French. Through Dr. McClintock he was appointed librarian in Drew Theological Seminary, and in addition to aiding in other valuable works he contributed largely to McClintock's and Strong's Cyclopædia. Since the death of Dr. McClintock he has had the preparation of the articles in the doctor's department. He also contributed to the revised "American Cyclopædia," writing the articles on Methodism. In 1877 he became Professor of Modern Languages in Adelphi Academy, Brooklyn. He has also contributed to the *Quarterly Review*, *Christian Advocate*, and *National Repository*.

X.

Xenia Female College. For general article, see page 970.

XENIA FEMALE COLLEGE, XENIA, OHIO.

APPENDIX.

FOREIGN MISSIONARIES.

In the following tables the names of those who have labored in the foreign missionary fields are given so far as they could be collected from accessible documents. Though the list is not complete, it will be found convenient for reference, as it gives the dates of the appointment of each missionary, and in most cases the date of the return or death.

Wesleyan Missionaries' sent out by the British Conference.

Sent out.			Returned.
1847	Adams, Thomas	Friendly Islands	1860
1873	Adcock, George	Gambia, W. Africa	
1836	Addy, John S.	Canada	
1853	Albrighton, Thomas M.	Bermuda and N. B.	1861
1835	Aldis, James	West Indies	1850
1840	Aldred, John	New Zealand	
1814	Allen, John D.	Nevis	*died* 1817
1824	Allen, Mortimer	Demerara	
1810	Allen, Samuel	Ceylon	1832
1842	Allen, William (B.)	West Africa	1848
1862	Allsopp, John	South Africa	
1848	Alton, George	Gibraltar and Spain	1871
1813	Ames, William	Demerara	*d.* 1821
1842	Amos, Richard	Sierra Leone & Australia	*d.* 1870
1870	Angwin, Charles	West Indies	
1832	Angwin, Thomas	Nova Scotia	
1842	Annear, Samuel	Western Africa	*d.* 1852
1840	Appleyard, John W.	Graham's Town	*d.* 1874
1820	Archbell, James	South Africa	1849
1858	Armistead, Wm. M.		1863
1839	Arthur, Wm., M.A.		1841
1817	Avard, Adam C.	Prince Edward's Island	*d.* 1821
1834	Atkins, John	Jamaica	1870
1813	Ault, William	Ceylon	*d.* 1815
1827	Ayliff, John	South Africa	*d.* 1862
1857	Badcock, John	West Indies	
1838	Badger, Henry	Sierra Leone	1852
1846	Bailie, John A.	South Africa	
1876	Bailie, Thomas H.	West Indies	
1860	Baine, Thomas	Demerara	1870
1837	Bamford, Stephen	Nova Scotia	*d.* 1848
1840	Banfield, James	W. Indies and Demerara	*d.* 1875
1856	Banks, John S.	Bangalore, East Indies	1865
1826	Banks, Matthew	West Indies	1837
1833	Bannister, William	Barbadoes	*d.* 1854
1825	Barber, Wm.	Gibraltar	*d.* 1828
1865	Barker, Manasseh	West Indies	
1867	Barley, Alexander F.	Manaargoody	
1871	Barley, Alfred L.	West Indies	
1844	Barley, David	Demerara	1863
1840	Barnley, George	Hudson's Bay	
1830	Barr, Daniel	Jamaica	*d.* 1835
1839	Barratt, George M.	Eastern British America	
1857	Barratt, John C.	West Indies and Germany	
1865	Barrett, Edward J.	South Africa	
1824	Barry, John	Montreal	*d.* 1838
1865	Barton, H. S.	South Africa	
1857	Batchelor, Peter	India	1857
1857	Bate, Thomas	Bahamas	1870
1861	Baugh, George	Ceylon	
1785	Baxter, John	West Indies	*d.* 1806
1815	Beacock, William	Prince Rupert's Bay	*d.* 1817
1826	Beard, George	West Indies	1839
1839	Bell, John	Nevis, West Indies	*d.* 1839
1821	Bell, William	Gambia	*d.* 1822
1817	Bellamy, George	Demerara	*d.* 1821
1841	Bennett, William	Nova Scotia	*d.* 1858
1828	Bent, Joseph F.	New Brunswick	
1845	Bertram, John P.	South Africa	
1837	Bewley, Thomas H.	Jamaica	*d.* 1838
1830	Biggs, Joseph	West Indies	*d.* 1859
1845	Binks, W. L.	Demerara.	
1839	Bickford, James	West Indies and Australia	
1834	Bird, Mark B.	Hayti	
1792	Bishop, Abraham	Grenada	*d.* 1794
1851	Bishop, Charles H.	Hayti	1864
1870	Bishop, Josephus	West Indies	1874
1834	Bissell, John	St. Vincent	1843
1786	Black, William	Nova Scotia	*d.* 1834
1837	Blackwell, John	West Indies	1846
1844	Blake, Edwin	Jamaica	1857
1844	Blanchflower, George	St. Christopher	1854
1854	Bleby, Henry	Jamaica	
1862	Bleby, John L.	West Indies	1873
1831	Bleby, Richard H.	Demerara	
1858	Blencowe, George	South Africa	
1813	Boothby, Jeremiah	West Indies	*d.* 1816
1871	Boulter, Robert S.	India	
1826	Bourne, Alfred	India	*d.* 1836
1828	Box, William.	West India	1830
1829	Boyce, William B.	South Africa and Australia.	1856
1874	Bramfitt, Thomas	China	
1836	Branstone, Edward	West Indies	1846
1868	Brewer, James C.	West Indies	
1871	Brewer, John W.	China	
1845	Brewster, John	Eastern British America	1865
1854	Bridgart, John	Western Africa	*d.* 1859
1869	Bridgewater, J. H.	West Indies	
1824	Bridgnell, William	Ceylon	1849
1857	Brigg, Arthur	South Africa	
1861	Brighouse, Charles	Madras	1866
1826	Britten, Henry	West Indies.	1836
1860	Broadbent, J. H., B.A.	Calcutta	1870
1815	Broadbent, Samuel	Ceylon	

Sent out.			Returned.
1865	Broadbent, Thomas	Demerara	1871
1857	Broadley, Benjamin	Ceylon	1865
1865	Brown, John (D.)	Ceylon	
1867	Brown, Richard (B.)	Madras	
1846	Brown, Samuel (B.)	West Indies	
1870	Brown, Samuel T.	Jamaica	
	Brownell, John	West Indies	*d.*
1826	Brownell, John B.	Canada	*d.* 1863
1855	Brownell, Stephen	Canada	1866
1836	Buckley, James	Nova Scotia	
1839	Buddle, Thomas	New Zealand	
1837	Buller, James	New Zealand	
1839	Bumby, John	New Zealand	*d.* 1840
1863	Bunting, Henry	Jamaica	1873
1826	Burdon, Robert	Jamaica	1872
1853	Burgess, Arminius	Madras	1870
1866	Burgess, William	Madras	
1800	Burkenhead, John	Antigua	*d.* 1803
1845	Burrell, Samuel	W. Indies and S. America	*d.* 1867
1831	Burrows, Thomas	Jamaica	1847
1816	Burt, William	Canada	1828
1825	Burton, John	West Indies	1832
1856	Butcher, George	Nova Scotia	1867
1848	Butcher, Thomas B.	West Indies	1858
1835	Butters, William	Australia	1863
1840	Buttle, George	New Zealand	
1866	Buzza, Charles	Barbadoes	
1826	Cadman, Jonathan	West Indies	1840
1815	Callaway, John	Ceylon	
1868	Callier, Philip	Demerara	1874
1838	Calvert, James	Fiji and Africa	
1870	Cameron, H. M.	Africa	
1828	Cameron, James	Africa	
1865	Cameron, John R.	Africa	
1868	Campbell, John A.	Demerara	
1851	Cannell, Thomas	West Indies	1866
1832	Cargill, David, M.A.	South Sea Islands	*d.* 1843
1815	Carver, Robert	Ceylon	
1819	Carvosso, Benjamin	Tasmania	
1816	Catterick, Thomas	Eastern British America	1839
1871	Cawood, Samuel B	South Africa	
1857	Chambers, T. M., M.A.	West Indies	
1857	Champness, Thomas	West Africa	1861
1871	Chaplin, Arthur P.	South Africa.	
1848	Chapman, Benjamin	New South Wales	
1865	Chapman, Francis	West Indies	
1837	Chapman, George	West Africa and W. Indies	
1858	Chase, James E.	West Indies	
1834	Cheesborough, Hilton	West Indies and Canada	
1854	Cheesewright, James	West Indies	1830
1866	Choate, Thomas J.	West Indies	1873
1868	Chubb, Theophilus	South Africa	
1837	Churchill, Charles, M.A.	Eastern British America	1862
1856	Clarke, William	New South Wales	
1843	Cleaver, William	West Indies	
1863	Clement, Y. F.	West Africa	*d.* 1874
1876	Cliff, William	South Africa	
1813	Clough, Benjamin	Ceylon	
1857	Cockill, W. R. C.	East Indies	1867
1786	COKE, T., LL.D.	America and India	*d.* 1814
1868	Cole, Ebenezer	West Indies	
1818	Cook, Charles, D.D.	France	*d.* 1858
1850	Cook, Emile F.	France	*d.* 1874
1853	Cook, Jean Paul	France	
1833	Cooney, Robt.	Canada	*d.* 1860
1836	Cooper, Abraham	West Indies	*d.* 1838
1855	Cope, John	Tasmania, etc.	
1834	Corbett, James	Jamaica	*d.* 1835
1830	Corlett, John	West Indies	*d.* 1874
1826	Courties, John	West Africa	*d.* 1829
1836	Cox, James	West Indies	*d.* 1859
1853	Cox, Josiah	China	1857
1818	Crane, Robert H.	West Indies	*d.* 1839
1829	Cranswick, Matthew	Nova Scotia	*d.* 1870
1869	Crawshaw, John (B.)	West Indies	
1839	Creed, Charles	New Zealand, etc.	
1859	Cresswell, Timothy	South Africa	
1831	Croft, George	West Indies	1844
1826	Crookes, William	West Indies	1838
1835	Crosby, Benjamin	West Africa	*d.* 1837
1821	Croscombe, William	Gibraltar and Nova Scotia	*d.* 1860
1838	Crowther, Jonathan	India	1842
1829	Cryer, Thomas	India	*d.* 1852
1826	Cullingford, John	West Indies	*d.* 1846
1857	Cummings, James H.	East Indies	1868
1868	Curtis, John	Bahamas	*d.* 1874
1830	Curtis, Timothy	Jamaica	*d.* 1854
1871	Cusworth, R. W.	Calcutta	
1806	Dace, John	West Indies	*d.* 1821
1861	Dalzell, Samuel	Toomkoor	1873
1847	Daniel, George	Friendly Islands, Australia	
1855	Daniel, John T.	South Africa	
1869	Dannatt, Edward D.	West Indies and France	
1858	Darrell, James H.	West Indies	
1814	Davies, William	Sierra Leone	
1845	Davis, George H.	Canada	
1814	Davis, John	West Indies	*d.* 1815
1849	Davis, Walter J.	Friendly Islands	
1856	Davis, William J.	South Africa	1876
1871	Davis, William Shaw	South Africa	
1810	Dawson, William	Nova Scotia	*d.* 1846
1856	Dean, William H.	Batticaloa	1863
1801	Debell, Philip	West Indies	*d.* 1803
1837	Desbrisay, Albert	New Brunswick	*d.* 1856
1862	Dieterle, Christian	Germany	
1854	Dillon, Robert	Sierra Leone	1859
1863	Dixon, John (B.)	India	
1857	Dixon, Seth (B.)	West Indies	1869
1861	Dodgson, J. D	Australia	
1847	Dorey, Gifford	Canada	1863
1832	Dove, Thomas	Western Africa	*d.* 1859
1836	Draper, D. J.	Australia	*d.* 1866
1812	Driver, William	St. Eustatius	*d.* 1813
1865	Duff, John	Jamaica	
1834	Dugmore, Henry H.	South Africa	
1794	Dumbleton, Thomas	West Indies	*d.* 1807
1835	Dunwell, Joseph R.	West Africa	*d.* 1835
1858	Dupuy, Alfred J.	France.	
1841	Durrie, Samuel	West Indies	*d.* 1846
1800	Dutton, John	West Indies	*d.* 1800
1875	Dyer, George	West Africa	
1837	Eacott, James	Bahamas	1848
1851	Edman, Aaron	West Indies	1863
1822	Edmondson, Jonathan	West Indies	*d.* 1866
1828	Edney, James	West Indies	*d.* 1865
1826	Edwards, John	South Africa	
1837	Edwards, Thomas	West Indies	*d.* 1838
1865	Edwards, William F.	South Africa	
1839	Eggleston, John	Australia	
1808	Ellis, William	Newfoundland	*d.* 1837
1871	Elton, Frederick	South Africa	
1824	England, John F.	India	1833
1813	Erskine, George	Ceylon	
1834	Evans, Ephraim	Canada	
1803	Evans, Henry	West Indies	*d.* 1808
1853	Evers, Peter J.	East Indies	
1834	Fell, Henry	Jamaica	*d.* 1835
1864	Fentiman, Albert	India	
1860	Fish, James	South Africa	1873
1851	Fletcher, James	West Africa	1870
1872	Fletcher, John C.	Ceylon	
1818	Fletcher, Joseph	East and West Indies	1833
1849	Fletcher, Joseph H.	Australasia	
1855	Fletcher, Richard	Honduras Bay	
1857	Fletcher, William	South Sea Islands	
1851	Flockhart, Robert C.	Australia	
1847	Ford, James	Fiji	1850
1853	Fordham, John S.	Fiji	1862
1836	Foster, Henry B.	Jamaica	
1868	Fowler, James C.	India	1872

Sent out.			Returned.
1817	Fox, William B.	Ceylon	
1857	France, Frederick	West Africa	
1873	Freeman, Thomas B.	West Africa	
1876	Friend, Hilderic	Canton	
1860	Fryar, George	India	
1835	Gallienne, Matthew	France	1871
1787	Gamble, Robert	West Indies	*d.* 1791
1860	Gane, Thomas	West Indies	1869
1851	Gardiner, Ebenezer	West Africa	1856
1863	Gardner, Agur B.	West Africa	1865
1849	Garry, Walter P.	West Africa	
1826	Gartside, Benjamin	West Indies	1837
1851	Gaskin, Joseph	South Africa	1863
1840	Gaud, Henry H.	Australasia	
1855	Geddes, Thomas M.	Jamaica	
1857	Gedye, Edwin	South Africa	
1872	Genge, John Wesley	West Indies	
1870	Gibbens, Edward R.	West Indies	
1860	Gibson, George	Fiji	1862
1864	Gibson, Joseph	China	
1835	Giddy, Richard	South Africa	
1804	Gilgrass, William	West Indies	*d.* 1826
1845	Gillings, James	India	
1818	Gillison, John	Sierra Leone	*d.* 1819
1862	Gleave, John R.	West Indies	
1843	Godman, Matthew	West and South Africa	
1824	Gogerley, Daniel John	Ceylon	
1834	Gordon, Edmund	West Indies	*d.* 1835
1844	Gostick, John	India	1848
1869	Gostick, John C.	India	
1792	Graham, Daniel	Barbadoes	*d.* 1794
1855	Greathead, John	Demerara	
1837	Green, George H.	South Africa	
1872	Green, James	South Africa	
1861	Greenwood, John	India	1873
1836	Gregory, John	West Indies	1840
1851	Gregory, Theophilus	West Indies	1865
1828	Grieves, Edward	Demerara	*d.* 1833
1826	Grimsdall, Joseph	West Indies	*d.* 1827
1824	Haddy, Richard	South Africa	1852
1848	Haine, Herbert W.	West Indies	1864
1862	Hall, Joseph	West Africa	1866
1869	Halligey, John T. F.	Sierra Leone	1873
1863	Hammond, Joseph	West Indies	1870
1825	Hardey, Robert S.	India	
1836	Hardey, Samuel	India, Australia, S. Africa	
1836	Harding, Richard	Jamaica	
1857	Hargreaves, Peter	South Africa	
1862	Harmon, Charles	South Africa	
1847	Harrop, John	West Africa	1849
1853	Hart, Richard	Australia	
	Hartley, Joseph	West Indies	*d.*
1840	Hartwell, James T.	West Indies	1874
1813	Harvard, W. M., D.D.	India, British America	1846
1828	Hawkins, Robert	West Indies	*d.* 1875
1800	Hawkshaw, John	West Indies	*d.* 1806
1864	Hayes, Richard	South Africa	
1844	Hazlewood, David	Fiji	*d.* 1855
1815	Head, Michael	West Indies	*d* 1817
1849	Hepburn, Ebenezer D.	South Africa	
1859	Hepton, Thomas	Ceylon	1861
1841	Hesk, Thompson	West Africa	1842
1860	Highfield, H. G., B.A.	India	1872
1863	Hill, David	China	
1847	Hillard, Charles	West Africa	1850
1815	Hillier, Daniel	West Indies	*d.* 1826
1818	Hirst, John	West Indies	*d.* 1825
1824	Hobbs, John	New Zealand	
1857	Hobday, George	India	
1852	Hobday, James	India	
1871	Hocken, Charles H.	India	
1821	Hodgson, Thomas L.	South Africa	*d.* 1850
1836	Hodgson, William	Jamaica	
1829	Hodson, Thomas	India	
1840	Holden, William C.	South Africa	

Sent out.			Returned.
1850	Holdsworth, William	Jamaica	1871
1836	Hole, George	Ceylon	*d.* 1845
1855	Holford, William	South Africa	
1820	Hoole, Elijah	India	
1827	Hornabrook, Richard	West Indies	1850
1836	Hornby, John	West Indies	1841
1815	Horner, John	Bombay	
1871	Hosking, Thomas	West Indies	
1866	Hothersall, James	West Indies	
1820	Huddlestone, John	Western Africa	*d.* 1823
1842	Hudson, John	West Indies	
1862	Hudson, Josiah, B.A.	India	
1819	Hume, Alexander	Ceylon	1830
1838	Hunt, John	Fiji	*d.* 1848
1826	Hunt, William	West Indies	*d.* 1828
1862	Hunter, William	South Africa	
1838	Hurd, Henry	West Indies	
1838	Hurst, George	Australia	
1856	Hutcheon, John, A.M.	India	
1855	Hutton, Samuel	China	1866
1819	Hyde, Thomas K.	West Indies	*d.* 1830
1867	Impey, Benjamin S. H.	South Africa	
1839	Impey, William	South Africa	
1841	Ingham, Jabez	Newfoundland	1848
1839	Ironside, Samuel	Australia	
1853	Irvine, Gilbert	West Indies	
1815	Jackson, Elijah	Ceylon	
1836	Jackson, Joseph	South Africa	
1870	Jackson, William	Bahamas	
1846	James, Thomas	West Indies	1858
1835	Jefferies, Thomas	Belize	1838
1829	Jeffery, Thomas	West Indies	1841
1846	Jenkins, Ebenezer E.	India	1864
1810	Jewett, William	West Indies	1814
1869	Johns, Clement	South Africa	
1868	Johnson, John C.	West Indies	
1835	Johnstone, John	Canada	
1829	Joll, Samuel	Eastern British America	1865
1857	Jones, John	India	1868
1871	Jones, William	West Africa	
1844	Jordan, Joshua	West Indies	
1835	Juff, William	West Africa	*d.* 1839
1820	Kay, Stephen		
1829	Keightley, John	West Africa and West Indies	1843
1869	Kelshall, Jos. S.	West Indies	
1854	Kelynack, William	Australia	
1862	Kent, Alfred	West Indies	1872
1834	Kerr, David	Jamaica	*d.* 1854
1850	Kerr, James	Jamaica	*d.* 1855
1841	Kessen, Andrew, LL.D.	Ceylon	1860
1840	Kevern, George	Friendly Islands	1848
1831	Kilner, John	Ceylon	1875
1830	Kilner, Thomas	Ceylon	1840
1856	King, Edward	Australia	
1869	King, Samuel T.	West Africa	
1847	Kirk, William	New Zealand	
1863	Kirkby, Thomas	South Africa	
1844	Knight, Charles	West Africa	
1851	Laing, Timothy	West Africa	
1855	Lamplough, Robert	South Africa	
1820	Lane, George	West Africa	*d.* 1823
1872	Langdon, Samuel	Ceylon	
1860	Langley, James	South Africa	
1866	Lawson, Thomas	West Indies	
1817	Lowry, Walter	South Sea Islands	*d.* 1859
1814	Leigh, Samuel	New South Wales	
1858	Levell, Alfred	India	1867
	Lewis, John	West Indies	*d.*
1847	Lewis, John	West Africa	1850
1866	Lewis, William J.	Jamaica	
1844	Lightbody, William	Australia	
1841	Limmex, William	West Indies	1856
1868	Lindoe, Samuel Lee	West Indies	
1862	Little, Henry	India	
1844	Little, Joseph	India	1858

Sent out.			Returned.
1861	Locket, George	West Indies	
1839	Lockyer, Edmund	West Indies	1849
1827	Lofthouse, Thomas	West Indies	*d.* 1871
1870	Lones, Ezekiel	South Africa	
1829	Longbottom, William	India and Australia	*d.* 1849
1857	Longden, John	South Africa	
1857	Longden, William R.	South Africa	*d.* 1864
1846	Lowe, William	Australia	
1817	Lusher, Robert L	Montreal	*d.* 1849
1867	Lyle, Arthur J. O	Continental India	
1813	Lynch, James	Ceylon	
1859	Lyth, John, D.D	Germany	1865
1836	Lyth, Richard B	Fiji	1859
1854	Mack, Hans	New South Wales	
1856	Mack, John	West Indies	1857
1813	McKenney, John	S. Africa and Australia	*d.* 1847
1867	Maidment, Enoch N	West Indies	
1874	Male, Arthur H	Calcutta	
1838	Male, Matthew T	Continental India	1866
1847	Malvern, John	Fiji	1859
1834	Mann, John	West Indies	1839
1860	Marrat, Jacob	India	*d.* 1868
1856	Marrat, Jabez	Demerara, etc	1862
1800	Marden, Joshua		*d.* 1837
1828	Marshall, Thomas J	West Africa	
1839	Marshall, William	Newfoundland	*d.* 1846
1873	Martin, Edward	Batticaloa	
1844	Martin, John	West Africa	1851
1856	Mason, Frederick	South Africa	
1873	Masters, F	China	
1867	Maude, William H	West Africa	1870
1826	May, John	West Africa	*d.* 1829
1848	May, Joseph	West Africa	
1848	Meadows, George	West Africa	1856
1840	Mearns, John	West Indies	1851
1875	Mellville, William	Jamaica	
1866	Millett, Samuel	West Indies	1871
1873	Mills, Peter E	West Indies	
1870	Milum, John	West Africa	
1858	Milward, William H	South Africa	
1830	Moister, William	West Africa, W. I., S. A	
1876	Moodie, Samuel	Jamaica	
1854	Moon, Francis	Bahamas	
1815	Moore, Roger	Bahamas	1825
1871	Moreton, Robert H	Spain	
1820	Morgan, John	West Africa	1825
1847	Morris, Joseph	Continental India	*d.* 1872
1804	Morrison, Joseph	West Indies	*d.* 1807
1859	Morrow, John G	South Africa	1872
1830	Mortier, John	West Indies	*d.* 1850
1839	Moss, William I. F	West Africa	1850
1820	Mowatt, James	Continental India	1829
1834	Murray, William	Nova Scotia	*d.* 1840
1858	Murray, William C	Jamaica	
1865	Napier, Frederick P., B.A	China	1871
1861	Nettleton, Joseph	Fiji Islands	1873
1876	Newall, John R	Demerara	
1817	Newstead, Robert	Ceylon	
1855	Nibbs, Thomas B	West Indies	
1858	Nicholson, James (A.)	West Indies	1866
1861	Nicholson, James (B.)	Ceylon	
1871	Nicholson, T. F	Continental India	
1862	Nightingale, Adam	Newfoundland	1865
1874	Nightingale, A. W	China	
1873	Nuttall, Ezra	South Africa	
1821	Oke, William	West Indies	*d.* 1826
1817	Osborne, Thomas	Ceylon	
1834	Osborne, Thomas H	West Indies	*d.* 1836
1840	Padgham, Henry	Demerara	1864
1873	Parker, A. William	West Africa	
1831	Parker, William	West Indies	
1862	Parkes, Henry	China	
1836	Parkes, John	West Indies	1863
1858	Parkes, John S	China	1865
1826	Parkin, Joseph	West Indies	*d.* 1827
1829	Palmer, Samuel	South Africa	1846
1855	Parnther, Robert M	West Indies	*d.*
1843	Parsonson, George	West and South Africa	1862
1874	Patterson, George	Madras	
1816	Payne, Thomas	Nova Scotia and Bahamas	1870
1861	Pearce, Abraham	West Indies	1873
1790	Pearce, Benjamin	West Indies	*d.* 1795
1840	Pearse, Horatio	South Africa	*d.* 1862
1856	Pearson, Daniel	India	1867
1871	Pearson, John G	Ceylon	
1837	Pearson, Thomas	Bahamas	1853
1837	Pearson, Thomas	West Indies	1851
1828	Peck, W. Roland	Sierra Leone	*d.* 1829
1862	Peers, Thomas	Continental India	1870
1828	Penman, James	Jamaica	*d.* 1830
1830	Penny, Charles	West Indies	*d.* 1834
1874	Penrose, William	West Africa	
1863	Peters, Joel	West Indies	
1876	Pettman, Charles	South Africa	
1848	Phelps, Thomas	Jamaica	*d.* 1852
1831	Philp, John	West Indies	1842
1826	Pichott, William	Dominica	*d.* 1831
1868	Picot, Thomas R	Cape Coast	
1876	Picot, William J	Hayti	
1851	Piercy, George	China	
1861	Piggott, Henry J	Rome	
1824	Piggott, William	West Africa	1827
1833	Pilcher, Jesse	W. Indies and South Africa	1865
1855	Pimm, Henry	Barbadoes	*d.* 1862
1844	Pinkney, John	India	1863
1857	Pinnock, Daniel	Jamaica	*d.* 1873
1876	Pocock, Thomas	South Africa	
1873	Podd, James A	Barbadoes	
1866	Podd, James N	West Indies	
1816	Pope, Richard	Quebec	*d.* 1832
1856	Pordige, Robert W	Bangalore	1866
1853	Preston, John	China	
1873	Price, Walter H	South Africa	
1856	Priestley, John	South Africa	
1868	Prior, Joseph S	West Indies	
1852	Pritchard, Samuel	West Indies	*d.* 1853
1827	Pugh, Theophilus	Bahamas	1843
1867	Punshon, W. M., M.A., LL.D.	Canada	1873
1848	Purslow, Thomas	Western Africa	*d.* 1848
1869	Quilter, Henry J	Western Africa	1873
1872	Race, Joseph	China	
1870	Rae, Thomas	India	1872
1835	Randerson, John	West Indies	1843
1856	Raspass, Thomas	Jamaica	1875
1863	Raw, Robert	Jamaica	
1813	Rayner, Jonathan	Tobago	*d.* 1819
1826	Rayner, Moses	West Indies	1833
1863	Rayner, William B	South Africa	
1853	Reay, Lionel D	West Africa	1859
1839	Redfern, William	Jamaica	*d.* 1841
1875	Rees, David A	Bangalore	
1859	Reeve, William	Jamaica	
1860	Relham, Thomas H	West Indies	*d.* 1876
1871	Reynolds, David J	West Indies	
1874	Rhodes, A. T	South Africa	
1865	Rhodes, John O	Ceylon	
1868	Rhodes, Joseph	West Africa	
1839	Richards, John	South Africa	
1789	Richardson, James	Jamaica	*d.* 1799
1834	Richardson, Jonathan C	West Indies	
1864	Richmond, H. H	West Africa	
1871	Riddett, Alfred P	Mysore	
1844	Ridgill, Richard	South Africa	
1844	Ridsdale, Benjamin	South Africa	1856
1851	Ridyard, Richard	West Indies	*d.* 1853
1865	Rigg, Edmund	Ceylon	
1851	Rippon, Joseph	Ceylon	1861
1853	Rising, Tilney	West Indies	1862
1848	Ritchie, William	West Africa, West Indies	*d.* 1857
1860	Roberts, Charles	South Africa	

Sent out.			Returned.
1874	Roberts, Ellis	Goobbee	
1819	Roberts, Joseph	Madras	d. 1849
1864	Roberts, Thomas	Ceylon	1868
1847	Robinson, Edward J.	Ceylon	1853
1864	Robinson, George	West Africa	1867
1805	Robinson, John	West Indies	d. 1807
1860	Robinson, Zadok	South Africa	
1876	Rock, Henry	South Africa	
1868	Rodwell, John	Barbadoes	1874
1864	Rogers, John H	China	1869
1873	Roper, Thomas	Cape Town	
1871	Rose, Charles	West Africa	1874
1870	Rose, George Arthur	South Africa	
1827	Rule, William H., D.D	West Indies and Gibraltar	1842
1860	Russell, Thomas P	Jamaica	
1860	Samuel, Abijah	Continental India	
1857	Samuel, Joel	Continental India	
1831	Samuel, Peter	Jamaica	1844
1836	Sanders, William	West Africa	1838
1842	Sanderson, Daniel	Continental India	1863
1870	Sansom, Jeremiah	West Indies	
1848	Sargeant, George	West Indies	
1844	Sargeant, William	South Africa	
1831	Satchell, William	South Africa	1857
1842	Savery, George	West Indies	1850
1872	Savory, William H	Demerara	
1875	Sawday, George W	India	
1861	Sawtell, James R	South Africa	
1863	Scarborough, Wm	China	
1870	Scates, Gardener	Cape Town	
1874	Scott, Edward H	Demerara	
1830	Scott, George, D.D	Stockholm	1842
1863	Scott, George	South Africa	d. 1875
1859	Scott, James	South Africa	
1856	Scott, John	Ceylon	
1866	Scott, John H	South Africa	
1862	Scott, Luke	Ceylon	1869
1835	Seccombe, William	Jamaica	1845
1867	Selby, Thomas G	China	
1876	Seller, Edwin	South Africa	
1836	Sergeant, Richard	Jamaica	1843
1869	Sharp, James	Hayti	
1815	Shaw, Barnabas	South Africa	d. 1857
1820	Shaw, William	South Africa	1860
1827	Shepstone, William	South Africa	d. 1873
1840	Shipman, Samuel A	West Africa	d. 1840
1868	Shipstone, John	Ceylon	
1858	Shrewsbury, Jeremiah	West Indies	1873
1815	Shrewsbury, Wm. J	West Indies and S. America.	1836
1869	Silcox, Alfred J	Demerara	1874
1874	Simpson, Robert	West Indies	
1876	Simpson, Robert	Barcelona	
1830	Simpson, William	New South Wales	1845
1855	Simpson, William O	Continental India	1865
1842	Sinclair, William	Jamaica	1855
1872	Sinzininex, Edward	China	
1863	Skerratt, John	Madras	1866
1840	Skevington, John	New Zealand	d. 1849
1874	Slack, E. R	Jamaica	
1871	Slade, George M	Diamond Fields	
1843	Smailes, Purdon	South Africa	
1840	Smeeth, James	Cape Town	1844
1865	Smith, Alexander McN	Jamaica	
1846	Smith, George	South Africa	1862
1848	Smith, George	Jamaica	1866
1840	Smith, John	South Africa	d. 1876
1876	Smith, Richard	Antigua	
1855	Smith, Samuel J	Canton	1865
1841	Smith, Thornley	South Africa	1847
1875	Smith, Westmoré S	West Indies	
1842	Smyth, Samuel	West Indies	
1857	Soper, Henry	West Indies	1865
1862	Southerns, Arthur A	West Africa	1865
1868	Southerns, Joseph F	West Indies	d. 1874
1871	Sowerbutts, John Crompton	Toomkoor	
1869	Spencer, Thomas P	West Africa	1871
1835	Spinney, John	Fiji Islands	d. 1840
1857	Spratt, Edward	Demerara	
1813	Squance, Thomas		
1839	Squarebridge, Edward G	India	d. 1840
1821	Squire, William	Canada	d. 1852
1862	Start, Joseph	South Africa	
1856	Stephenson, Robt., B.A	Madras	
1841	Stinson, Joseph	Canada	d. 1862
1829	Stott, Ralph	Ceylon and South Africa	
1862	Stott, Simon H	Ceylon and South Africa	
1876	Strutt, Edward	Jaffna	
1868	Sumner, Elijah H	Bahamas	
1861	Sunderland, Slater	Demerara	1874
1838	Sutch, James	Tasmania	1840
1865	Sutton, Stephen	Jamaica	
1838	Swallow, William	West Africa	1843
1864	Swinnerton, George F	Demerara	1871
1863	Sykes, Christopher B	West Africa	1867
1857	Sykes, George	Honduras Bay	
1857	Sykes, Henry J	India	1869
1842	Symons, Samuel	West Africa	d. 1844
1857	Symons, Silas E	Central India	
1858	Talbot, William	Ceylon	1865
1861	Taylor, Alfred	West Africa	1869
1870	Taylor, Archibald	Jamaica	
1840	Taylor, Francis	South Africa	d. 1844
1854	Teal, Francis	West Africa	1858
1873	Tearle, Philip	South Africa	
1868	Tebb, Robert	Kandy	
1870	Terry, George	Bahamas	1873
1876	Thackray, John, B.A	Jamaica (Theological Tutor)	
1841	Thackray, William	West Africa	d. 1844
1874	Thackray, William W	St. Kitt's	
1840	Thomas, James S	Kaffraria	d. 1856
1855	Thomas, John	Friendly Islands	1860
1847	Thomas, John	West and South Africa	1868
1841	Thompson, Edward J	Jamaica	d. 1851
1876	Thompson, John M	Trivalore	
1852	Tindall, Henry	South Africa	
1835	Tindall, John	Hayti	1840
1843	Tindall, Joseph	South Africa	d. 1861
1838	Towler, William	Hayti	d. 1853
1831	Toyne, Elijah	Ceylon	1811
1836	Tregaskis, Benjamin	West Indies, West Africa	
1859	Trotman, Thomas H	West Indies	
1860	Truman, Francis	India	1871
1832–33	Tucker, Charles	Friendly Islands	1842
1870	Tull, John R. F	West Indies	
1864	Tyas, Vetranio	West Africa	1869
1847	Tyson, William	Jamaica and South Africa	
1854	Vercoe, John	Friendly Islands	1862
1827	Vigis, Everard	West Indies	1837
1865	Waite, John	West Africa	d. 1872
1841	Walden, Charles	West Africa	d. 1841
1846	Wallace, James	Colombo	d. 1847
1820	Walker, William	Bangalore	d. 1873
1847	Walton, John	Ceylon	1860
1860	Walton, William	Ceylon	d. 1866
1859	Ward, Anthony G	Demerara	1864
1839	Waterhouse, John	Tasmania (Gen. Supt.)	d. 1842
1843	Watkins, Benjamin	West Africa	d. 1844
1861	Watson, William	Barbadoes	1864
1836	Waymouth, W. T	West Indies	d. 1856
1862	Waymouth, Wm. J	West Indies	1871
1846	Wayte, James H	West Africa	d. 1846
1871	Weavind, George	South Africa	
1853	Webb, Edward D	Honduras Bay	1868
	Webb, William	Nova Scotia	d.
1840	Webb, William	Tonga	d. 1852
1856	Webster, Joseph	West Indies, Gibraltar, etc.	1863
1874	Welch, Oswald	Honduras	
1846	West, Thomas	Friendly Islands	1856
1836	West, William	West Indies and W. Africa	1873
1875	Westlake, William	Jamaica	

Sent out.			Returned.
1847	Westley, James R.	Jamaica	*d.* 1847
1846	Wharton, Henry	West Africa	*d.* 1873
1837	Wheelock, Jesse	West Indies	*d.* 1841
1858	White, Abraham S.	India	1865
1850	White, Charles	South Africa	
1862	White, Joseph	Fiji	
1865	Whitehead, Silvester	China	
1824	Whitehouse, Isaac	West Indies.	*d.* 1874
1876	Whitney, Joseph	Lucknow	
1872	Whittleton, Robert	Bahamas	
1872	Wilkin, Samuel R.	Colombo	
1876	Wilkin, Thomas H.	Graham's Town.	
1862	Wilkinson, William J.	West Indies	
1871	Williams, Alfred S.	West Indies	1876
1846	Williams, John S.	India	
1846	Williams, William	West Indies	*d.* 1858
1836	Wilson, Francis	Vavau	*d.* 1846
1852	Wilson, Henry P.	West Indies	*d.* 1860
1846	Wilson, John	South Africa	
1854	Wilson, William	Fiji	1860
1873	Winston, W. Ripley	Point Pedro	
1871	Winter, John Edward	West Indies	
1876	Wood, Adam P.	West Africa	
1827	Wood, John	West Indies	1841
1850	Wood, John, B.A.	West Indies	1858
1876	Woolmer, Theophilus	West Africa	
1858	Wray, J. Jackson	West Africa	1860
1847	Wrench, Richard	West Africa and W. Indies.	1856
1863	Wright, David	West Indies	
1840	Wyatt, Henry	West Africa.	*d.* 1841
1871	Wynne, William	South Africa	
1844	Young, Martin	Jamaica	1854
1823	Young, Robert	West Indies	1830
1824	Young, Samuel	South Africa	1835

Missionaries of the United Methodist Free Churches.

	Brown, J. B. W.	East Africa	
	Frederick, Galpin	China	
	Leigh, W. J.	West Africa	
1863	New, Charles	East Africa	*d.* 1875
	Swallow, Robert	China	
1861	Wakefield, Thomas	East Africa	
	Walmsley, Silas	Sierra Leone	
	Wilson, Philip.	York, West Africa	

Missionaries of the Methodist New Connection.

Hall, W. N.	China
Hodge, W. B.	China
Innocent, John	China
Five native helpers	China

Primitive Methodists.

The foreign mission stations of the Primitive Methodists are one or two stations among the natives in Australia and the island of Fernando Po, West Africa. We have not the names of the missionaries.

Missionaries of the Methodist Episcopal Church.

When sent out.	Conference Relation.		Mission.	Returned.
1874	(Oneida)	Adams, Horace J.	India	
1872	Des Moines	Badley, B. H.	India	
1858	Newark	Baldwin, S. L.	China	
1858		Baldwin, Mrs. E. M.	China	*d.* 1861
		Baldwin, Mrs. E. G.	China	
1859	Rock River	Baume, James	India	1866
1861	Indiana.	Binckley, S. L.	China	1864
1861		Binckley, Mrs. S. L.	China	1864
1873	W. F. M. S.	Blackmer, Miss L. E.	India	
1875	N. W. Ind.	Blackstock, John	S. India	
		Bowen, George	S. India	
1861	East Balt.	Brown, J. D.	India	1876
1871	W. F. M. S.	Brown, Miss Maria (Mrs. G. R. Davis)	N. China	
1872	N. W. Ind.	Buchtel, H. A.	Bulgaria	1873
1872		Buchtel, Mrs.	Bulgaria	1873
1870	Kansas	Buck, P. M.	India	
1834		Burns, Francis (Bishop)	Liberia	*d.* 1863
1874	N. E.	Butler, J. W.	Mexico	
1856	N. E.	Butler, William, D.D.	India	1865
1873	N. E.	Butler, William, D.D.	Mexico	
1856		Butler, Mrs. W.	India	1865
1873		Butler, Mrs. W.	Mexico	
1875	W. F. M. S.	Campbell, Miss L. A.	N. China	
1853		Cardenas, Benigno	New Mexico.	
1869	Erie	Carlsson, B. A.	Sweden	
1854	Philadelphia.	Carrow, G. D.	S. America	1857
1863	New York	Carter, Thomas	S. America	1871
1872	New York	Carter, Thomas	Mexico	1874
1876	W. F. M. S.	Cary, Miss M. F.	India	
1858		Cawdell, James A.	India	1868
1858	W. Wis.	Cederholme, A.	Scandinavia	
1875	Detroit	Challis, D. C.	Bulgaria	
1874	Erie	Chandler, D. W.	Foo Chow	
1874		Chapin, Miss J. M.	S. America	
1875	N. Y. East	Cheney, N. G.	India	
1872	Upper Iowa	Cherrington, F. B.	India	1876
1874	(Oneida)	Christian, C. W.	India	
1852		Coker, Philip	Liberia	—
1852	Philadelphia.	Colder, J.	China	1854
1847	Mich	Collins, J. D.	China	1851
1847		Collins, Mrs. J. D.	China	
1873	W. F. M. S.	Combs, Miss L. L., M.D.	N. China	
1873	Cent. N. Y.	Cook, A. J.	Cent. China	
1873	Philadelphia.	Correll, J. H.	Japan	
1833	Virginia	Cox, Melville B.	Liberia	*d.* 1833
1870	Rock River	Craven, Thomas.	India	
1875	Iowa	Craver, S. P.	Mexico	
1871	N. Y. East.	Cunningham, Edward	India	
1874		Curties, W. F. G.	S. India	
1874	(Oneida)	Cutting, H. A.	India	
1864	(Oneida)	Daniel, Henry M.	India	*d.* 1867
1875	Rock River	Davis, F. G.	S. India	
1871	Detroit	Davis, G. R.	N. China	
1873	Newark	Davison, J. C.	Japan	
1874	W. F. M. S.	Deming, Miss L. B.	S. America	
1836	Black River	Dempster, John, D.D.	S. America	1842
1850	New York	Doering, C. H.	Germany	
1859		Downey, J. R.	India	*d.* 1859
1874	Providence	Dreese, C. W.	Mexico	
1876	Newark	Economoff, J. J.	Bulgaria	
1873	Pittsburgh.	Edgell, B. E.	Foo Chow	
1873		Edgell, Mrs. B. E.	Foo Chow	
1869		Elliott, M. C.	India	*d.* 1871
1874	(Oneida)	Fieldbrave, Isaac	India.	
1858	New York	Flocken, F. W.	Bulgaria	
1872	N. Ohio	Fox, D. O.	S. India	
1844	Black River	Gary, George	Oregon	1848
1855	Philadelphia.	Gibson, Otis	China	1865
1868		Gibson, Otis	Chinese in Cal.	
1855		Gibson, Mrs. E. C.	China	
1874	(Oneida)	Gilder, G. K.	S. India	
1871	Rock River	Gill, J. H.	India	
1871	St. Louis	Gladwin, W. J.	India	
1857	Rock River	Goodfellow, W.	S. America	1869
1874	Indiana	Goodwin, F. A.	S. India	
1861	Philadelphia.	Gracey, John T.	India	1868
1873	Delaware	Gray, R., M.D.	India	
1876	W. F. M. S.	Green, Miss L. H., M.D.	India	
1871	Michigan	Hall, H. H.	Cent. China	
	Wisconsin	Hansen, M.	Scandinavia	
1853		Hansen, Walter	New Mexico	1854
1870	(Oneida)	Haqq, Zahur-ul	India	
1874	Cent. N. Y.	Hard, Clark P.	S. India	
1873	Pittsburgh.	Harris, M. C.	Japan	
1873	Newark	Harris, S. D.	N. China	
1873		Harris, Mrs. S. D.	N. China	
1865	Black River	Hart, V. C.	Cent. China	

When sent out.	Conference Relation.		Mission.	Returned.
1865		Hart, Mrs. A. J	Cent. China	
1874	W. F. M. S	Hastings, Miss Mary	Mexico	
1860	Wisconsin	Hauser, Isaiah L	India	1867
1848	E. Genesee	Hickock, Henry	China	1849
1848		Hickock, Mrs. Henry	China	
1862	E. Baltimore	Hicks, W. W	India	1863
1873	W. F. M. S	Hoag, Miss L. H	Cent. China	
1853	N. Y. E	Horne, J. W	Liberia	1858
1862	Troy	Hoskins, Robert	India	
1877	W. F. M. S	Howard, Miss L, M.D	N. China	
1873	W. F. M. S	Howe, Miss Gertrude	Cent. China	
1867	Black River	Humphrey, J. L., M.D.	India	1874
1866	Newark	Hurst, J. F., D.D	Germany	
1873	Cent. Pa	Hykes, J. R	Cent. China	
1871	St. Louis	Ing, John	Cent. China	
1875	St. Louis	Ing, John	Japan	
1871		Ing, Mrs. L. E	Cent. China	
1875		Ing, Mrs. L. E	Japan	
1861	New York	Jackson, Henry	India	
1868	N. W. Ind	Jackson, H. G	S. America	
1849	Connecticut	Jacoby, L. S., D.D	Germany	1872
1876		Janney, L. R	India	
1857		Janvier, J. T	India	
1862	N. Indiana	Johnson, T. S., M.D	India	
1859	Wyoming	Judd, C. W	India	
		Kennedy, W. P	Liberia	
1837	Genesee	Kidder, D. P	S. America	1840
1858		Knowles, Samuel	India	
1870	(Oneida)	Lal, Sundar	India	
	Cent. Ill	Larsson, J. P	Sweden	
1834		Lee, Daniel	Oregon	1844
1875	Erie	Lee, David H	S. India	
1834	N. E	Lee, Jason	Oregon	1843
1873	W. F. M. S	Leming, Miss S. F		1874
1837	N. E	Leslie, David	Oregon	*d.* 1869
1857	Pittsburgh	Long, A. L	Bulgaria	
1847	Philadelphia	Lore, D. D., D.D	S. America	1853
1874	W. F. M. S	Lore, Miss Julia, M.D. (Mrs. P. H. McGrew)	India	
1875	N. Y. East	Lounsbury, E. F	Bulgaria	
1867	Ohio	Lowry, H. H	N. China	
1867		Lowry, Mrs. P. N	N. China	
1847	E. Baltimore	Maclay, R. S	China	1872
1872	Central Pa	Maclay, R. S	Japan	
		Maclay, Mrs. H. C	China	
1872		Maclay, Mrs. H. C	Japan	
1875	Rock River	McGrew, G. H	India	
1873	Troy	McHenry, A. D	India	
1870	East Genesee	McMahon, J. T	India	
1871	W. F. M. S	McMillan, Miss C. (Mrs. P. M. Buck)	India	
1862	Pittsburgh	Mansell, Henry	India	
1860	Vermont	Martin, C. R	China	*d.* 1864
1860		Martin, Mrs. M. E. A	China	1864
1874	W. F. M. S	Mason, Miss L., M.D	Central China	1876
1860	Michigan	Messmore, J. H	India	
1874	N. Carolina	Mills, J. C	Italy	
1873	W. F. M. S	Monell, Nancy, M.D	India	
1819	Ohio	Montgomery, James	Wyandotte Indians	
1873	N. E	Mudge, James	India	
1872	(Oneida)	Murkerjee, P. M	S. India	
1875	Michigan	Newlon, W. E	S. India	
1875	S. Illinois	Nichols, M. H.	S. India	
1853		Nicholson, E. G	New Mexico	1854
1854		Nielssen, Marcus	Scandinavia	
1850	Ohio	Nippert, L	Germany	
1842		Norris, W. H	S. America	1847
1872	Erie	Norton, Albert	S. India	
1851		Nuelson, H	Germany	
1876		Oakes, T. H	South India	
1876	W. F. M. S	Ogden, Miss N. C	Mexico	
1870	Cent. Ger	Ohlinger, F	Foo Chow	
		Osborne, Dennis	S. India	
1849	Indiana	Owen, Isaac	California	*d.* 1866
1859	Vermont	Parker, E. W	India	
1870	(Oneida)	Paul, Ambica Charn	India	
1836	Maine	Perkins, H. K. W	Oregon	1846
		Peters, B	S. India	
1853	Wisconsin	Petersen, O. P	Norway	
1857		Pierce, Ralph	India	1864
		Pierce, Mrs. Ralph	India	
1870	Detroit	Pilcher, L. W	N. China	
1853		Pitman, Charles	Liberia	
1835	Tennessee	Pitts, Fountain E	S. America	1836
1870	N. Ohio	Plumb, N. J	Foo Chow	
1870		Plumb, Mrs. J. W	Foo Chow	
1871	W. F. M. S	Porter, Miss Mary R	N. China	
1857	Ohio	Prettyman, W	Bulgaria	1864
1872	W. F. M. S	Pultz, Miss L. M	India	
1873	S. E. Indiana	Pyke, J. H	N. China	
1873		Pyke, Mrs. J. H	N. China	
1853		Raynolds, Sarah M	Liberia	
1851	Ohio	Riemenschneider, E	Germany	
		Robbins, W. E	S. India	
1838		Roberts, John W. (Bishop)	Liberia	*d.* 1875
1847	New Jersey	Roberts, William	Oregon	
1874	Indiana	Robinson, John E	S. India	
		Rogers, John	India	
1876		Row, I. F	S. India	
1869	Mississippi	Ryan, Hardy	Liberia	
1864	Rock River	Rye, P. K	Denmark	
1873	Nevada	Scott, J. E	India	
1875	W. F. M. S	Schoonmaker, Miss Dora	Japan	
1873	Wisconsin	Schou, Karl	Denmark	
1858	New York	Schwartz, William	Germany	*d.* 1875
1862	Pittsburgh	Scott, T. J	India	
1852		Seely, Miss (Mrs. M. C. White)	China	*d.* 1853
1875	Iowa	Seiberts, S. W	Mexico	
1834	Oneida	Seys, John	Liberia	1845
1856		Seys, John	Liberia	
1865	Cent. Illinois	Shank, J. W	S. America	1867
		Shaw, James	S. India	
1862	N. Ohio	Sites, Nathan	Foo Chow	
		Sites, Mrs. S. M	Foo Chow	
1873	Baltimore	Soper, Julius	Japan	
1870	W. F. M. S	Sparks, Miss F. J	India	
1836	Maine	Spaulding, Justin	S America	1842
1833	N. E	Spaulding, Rufus	Liberia	1834
1865	Ohio	Spencer, Frank A	India	1867
1867		Spencer, Frank A	Italy	1870
1872		Spencer, Frank A	Italy	
1858	Wisconsin	Steensen, S. A	Norway	
1815		Stewart, John	Wyandotte Indians	
1873	Ohio	Strittmater, Andrew	Germany	
1870	W. F. M. S	Swaine, Miss Clara, M.D	India	
1849	Baltimore	Taylor, William	California	1854
1870	California	Taylor, William	India	
1859	Pittsburgh	Thoburn, J. M	India	
1874	India	Thoburn, J. M	S. India	
1869	W. F. M. S	Thoburn, Miss Isabella	India	
1861	Black River	Thomas, D. W	India	
1866	Central Ohio	Thomson, J. F	S. America	
1871	W. F. M. S	Tinsley, Miss J. (Mrs. J. W. Waugh)	India	
1867	New York	Todd, E. S	China	1869
1854		Tonge, Hans J	Norway	
1874	W. F. M. S	Trask, Miss S., M.D	Foo Chow	
1871	St. Louis	Vernon, L. M	Italy	
1873	N. Indiana	Walker, W. F	N. China	
		Walker, Mrs. W. F	N. China	
1868	N. Y. East	Wanless, E. A	Bulgaria	1872
1868		Wanless, Mrs. E. A	Bulgaria	*d.* 1871
		Ward, C. A	S. India	
1874	W. F. M. S	Warner, Miss S. M	Mexico	
1860	N. E	Warren, W. F	Germany	1866

When sent out.	Conference Relation.		Mission.	Returned.
1865	S. Illinois	Waugh, J. W	India	
		Waugh, Mrs. J. W	India	d. 1872
1865	New Jersey	Weatherbee, S. S	India	1873
1854	New Jersey	Wentworth, E	China	1862
1868		Wheeler, Francis M	India	
1865	Wisconsin	Wheeler, L. N	N. China	1873
		Wheeler, Mrs. L. N	N. China	1873
1847	New York	White, Moses C., M.D	China	1853
1876	W. F. M. S	Whiting, Miss O	Japan	
1847	Black River	Wilbur, J. H	Oregon	
1862	Oregon	Wilbur, J. H	Yakima Indian Reser.	
1852	Philadelphia	Wiley, I. W	China	1855
1852		Wiley, Mrs. I. W	China	d. 1853
1837		Wilkins, Mrs. Ann	Liberia	1857
		Wilkinson, ——	Liberia	1864
1856	Wisconsin	Willerup, C	Scandinavia	
		Wilson, B. R	Liberia	1864
1838		Wilson, Hiram A	S. America	
1862	S. Illinois	Wilson, P. T., M.D	India	1873
1867	Cent. Illinois	Witting, Victor	Sweden	1876
1875	N. W. Ind	Wood, J. R	S. America	
1869	N. W. Ind	Wood, T. B	S. America	
1858	W. F. M. S	Woolston, Miss Beulah	China	
1858	W. F. M. S	Woolston, Miss S. H	China	
1833	N. E	Wright, Samuel D	Liberia	

Missionaries of the M. E. Church South.

When sent out.	Conference Relation.		Mission.	Returned.
	Georgia	Allen, Young J	China	
		Cunnyngham, W. G. E	China	1862
1873		Davis, J. T	Mexico	1875
1848	S. Carolina	Jenkins, Benjamin	China	——
1857	Mississippi	Lambuth, James W	China	
1866		Newman, J. E	Brazil	
1874		Parker, A. P	China	
1848	S. Carolina	Taylor, Charles, M.D	China	
1859	N. Carolina	Wood, Marquis L.	China	1867

Missionaries of the Methodist Church of Canada.

When sent out.	Conference Relation.		Mission.	Returned.
		Cochran George	Japan	
		Eby, Charles S	Japan	
1876		McDonald, Davidson, M.D	Japan	
1876		Meacham, ——	Japan	

Missionary of the African M. E. Church.

When sent out.	Conference Relation.		Mission.	Returned.
1877		Mossell, C. W	Hayti	

A BRIEF OUTLINE OF METHODIST BIBLIOGRAPHY.

The following list of Methodist authors and books is not intended to be full; the space at my disposal would not permit the insertion of a complete list. Dr. Osborn's "Outlines of Wesleyan Bibliography" (London, 1869), although it is confined to the works of ministers, occupies more than two hundred pages. An exhaustive Bibliography of American Methodist Literature would fill as large or a larger work. It would be almost a hopeless task to collect the names of all the Methodist laymen who have been authors; their works are inscribed in the lists of all the larger publishing-houses, and have been issued from numerous local houses, book-stores, and printing-offices, without any marks to distinguish them from other authors, and their identity can be ascertained only by personal acquaintance. The number of sermons, addresses, and pamphlets published by clergymen as well as laymen, most of which have only a local currency, can hardly be estimated. The attempt is made in the following article to group the more important works of Methodist publication, so as to form a nucleus around which a more copious Bibliography may hereafter be arranged. The list of English books is a selection from the extensive list given by Dr. Osborn, with a few additions of works by laymen and later writers. Sermons and pamphlets are generally omitted.

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Young, Samuel. A Missionary Narrative. 1842.

Besides the lists of books, of which the most important are given above, the names of the following Wesleyan preachers who have published less important works, pamphlets, and sermons, are given in Osborn's "Outlines." The dates given refer to the time of entry into the Conference.

Agar, Joseph, 1810; Akroyd, Thomas, 1849; Alder, Robert, D.D., 1816; Allen, James, 1826; Anderson, James, 1789; Anderson, John, 1812; Andrews, Benjamin, LL.D., 1834; Appelbe, Wm. P., LL.D., 1834; Appleyard, John, 1809; Atherton, William, 1797; Atkinson, Samuel, 1840; Atlay, John, 1763; Aver, Wm., 1790.

Bacon, William, 1812; Ball, Joseph L., 1847; Barker, Francis, 1833; Barry, John, 1824; Barton, William, 1826; Beal, William, 1808; Beaumont, John, 1786; Beckwith, James, 1814; Beckwith, William, 1826; Bedford, John, 1831; Beech, John Hugh, 1837; Bell, Alexander, 1819; Bennett, J. B., M.D., 1834; Bersey, Thomas, 1809; Bicknell, John, 1812; Bird, William, 1806; Bishop, Nicholas, 1860; Blackett, James, 1803; Blencoe, George, 1839; Bond, Robert, 1829; Bond, William, 1834; Booth, John, 1779; Box, William, 1829; Boyd, John, 1822; Brackenbury, R. C., 1784; Bradburn, Samuel, 1774; Bradford, Joseph, 1770; Brailsford, William, 1825; Braithwaite, John, 1790; Bramwell, W., 1786; Brandon, John, 1755; Brettell, Jeremiah, 1774; Bridgman, Thomas, 1811; Brocklehurst, William, 1808; Brookes, Thomas, 1838; Brown, John, 1807; Brown, Richard, 1835; Brumwell, Thos., 1838; Bryant, John, 1809; Bryan, J., 1801; Buckley, George, 1843; Buckley, James, 1791; Buddle, Thomas, 1835; Burdsall, John, 1796; Burgess, John, 1824; Burgess, Joseph, 1790; Burrows, Bamford, 1863; Burt, William, 1816; Burton, James D., 1805; Bush, Joseph, 1852; Bustard, John, 1807; Butler, Stephen, 1802; Byron, James M., 1785.

Callaway, J. H., 1815; Campbell, W. G., 1831; Carroll, John, 1828; Carver, Robert, 1815; Case, William, 1805; Casson, Hodgson, 1815; Catterick, Thos., 1816; Cattle, William, 1836; Catton, James, 1823; Cennick, John, 1740; Chalmers, James, 1851; Chambers, Thomas M., 1846; Chapman, Daniel, 1826; Cheeseman, Jarvis, 1830; Chettle, Henry H., 1832; Chettle, John, 1797; Churchill, Charles, 1837; Clegg, William, 1808; Cocking, Thomas, 1819; Cole, Joseph, 1780; Collins, Thomas, 1832; Cook, C., D.D., 1816 (French); Cook, Jean Paul, 1852 (French); Cooke, James, 1822; Cooke, Joseph, 1795; Copeland, William, 1806; Coughlan, Lawrence, 1755; Coultas, William, 1810; Cousin, Michael, 1804; Cox, James, 1823; Crabtree, Abraham, 1811; Cranswick, James M., 1846; Crawshaw, John, 1834; Creighton, James, 1783; Crook, William, D.D., 1848; Cross, William, 1827; Crowe, John, 1815; Crowther, Jonathan, 1784; Crowther, Jonathan, 1823; Crump, Simpson, 1857; Cullen, John, 1809; Curnock, George, 1843; Curnock, Nehemiah, 1834.

Dace, John, 1806; Darney, William, 1742; Davies, Owen, 1789; Davies, Samuel 1st, 1807; Davies, Samuel, 1843; Davies, William 1st, 1805; Davies William (C.), 1843; Day, Matthew, 1811; De Jersey, Henry, 1819 (French); De Jersey, H. T., 1859 (French); De Queteville, John, 1786 (French); Dickenson, Peard, 1787; Dillon, John, 1764; Dixon, Miles C., 1809; Doncaster, John, 1790; Douglas, Geo., 1793; Dowty, Thos., 1803; Drake, John, 1835; Dunn, James P., 1839; Dyson, John B., 1839.

Edwards, William, 1843; Eggleston, John, 1834; Entwisle, Joseph, Jr., 1823; Entwisle, William, 1820; Etchells, James, 1803.

Farjat, Francis, 1842; Farrar, Abraham E., 1807; Featherstone, Peter, 1847; Felvus, Richard, 1823; Fenwick, John, 1755; Fice, Edwin, 1845; Field, Benjamin, 1845; Fielden, Joshua, 1799; Fish, Henry, 1823; Fish, William, 1785; Fletcher, George, 1859; Foster, Henry B., 1835; Fowler, William, 1798; Fox, William, 1831; France, William, 1802; Frankland, Benjamin, 1845; Frazer, Donald, 1812; Freeman, Ambrose, 1814; Freeman, Thomas Birch, 1837; Furness, John, 1788; Fussell, James, 1806.

Galland, L. F., 1861 (French); Galland, Thomas, 1816; Galliene, Matthew, 1835 (French); Garrett, John, 1838 (books relating to India); Garrett, P., 1799; Gates, S., 1787; Gellard, Geo., 1798; George, J. C., 1824; Gill, J., 1795; Gillman, J. B., 1823; Gostick, J., 1807; Gostick, Jos., Jr., 1839; Gough, Chas. H., 1863; Greaves, Charles, 1742; Greeves, Frederick, 1855; Greeves, John, 1815; Gregory, Benjamin, 1799 (Poems); Griffiths, David, 1845; Grimshaw, William, 1747; Guiton, Philip, 1840.

Haime, John, 1745; Hammett, William, 1784; Hampson, John, 1752; Hanby, Thomas, 1754; Handcock, William J., 1838; Hardcastle, Philip, 1829; Harding, Thomas, 1844; Hargreaves, Jos., 1829; Harpur, S., 1807; Hartley, John, 1839; Haslam, P., 1796; Haswell, T., 1835; Hawtrey, J., 1815; Hay, D., 1835; Heaton, James, 1806; Heaton, Joseph, 1835; Helton, John, 1764; Henley, John, 1824; Henwood, Oliver, 1812; Hessel, William, 1845; Heys, Robert, 1812; Hickman, Henry, 1825; Hickling, John, 1788; Hill, Joseph, 1795; Hill, Thomas, 1808; Hocart, James, 1834 (French); Hocken, Joshua, 1824; Hocquard, P., 1853 (French); Hodgson, J., 1797; Hodgson, Thos. L., 1815; Hodsen, John, 1797; Holden, William C., 1836; Holder, George, 1782; Holgate, Israel, 1824; Hollingsworth, Joseph, 1808; Holroyd, James B., 1808; Hopkins, Robert, 1781; Hopper, Christopher, 1747; Horne, James, 1814; Horne, Melville, 1784; Horsford, John, D.D., 1837; Horton, Peter C., 1832; Horton, William, 1820; Hughes, John, 1796; Hughes, Rowland, 1832; Hurst, George, 1839; Hurt, William, 1825; Hutton, Joseph, 1811.

Illingworth, William, 1829; Ingham, Jabez, 1840; Ingham, Thomas, 1793; Isaac, Daniel, 1800.

Jackson, George, 1816; Jackson, Robert, 1823; Jackson, Samuel, 1806; Jackson, William, 1835; James, John H., D.D., 1836; Janes, Thomas, 1867; Jenkins, Isaac, 1835; Jenkins, John, 1824; Jenkins, William, 1788; Jessop, William, 1836; Jewett, Arthur G., 1816; Job, Zephaniah, 1836; Johnson, Michael, 1838; Jones, James, 1808; Jones, John (A.), 1843 (Welsh); Jones, Thomas, D.D., 1828; Jones, Thomas R., 1835; Jones, William, 1808.

Kane, Lawrence, 1783; Keeling, Isaac, 1811; Kelk, Thomas, 1788; Kelk, William, 1820; Kendall, James, 1825; Kerr, David, 1824; Kershaw, James, 1752; Kershaw, Lawrence, 1802; Keysell, Thomas O., 1838; Kilham, Alexander, 1785; Kittle, Samuel, 1799.

Lambert, John, 1832; Langley, Aaron, 1836; Langston, John, 1822; Lanktree, Matthew, 1794; Lavers, William, 1823; Leach, William, 1799; Le Gresley, Philip, 1853; Lelièvre, John Wesley, 1857 (French); Leppington, J. C., 1832; Lessey, Theophilus, 1808; Lindley, William, 1833; Lloyd, Edward B., 1813; Lomas, John, 1820; Loutit, James, 1825; Lucas, Peter, 1835 (French); Lupton, William, 1828; Lusher, Robert L., 1817.

McAllum, Daniel, M.D., 1817; McAllum, Duncan, 1775; McCord, Charles, 1802; MacDonald, George B., 1825; McKenny, John, 1813: Mackey, Alexander, 1818; McKown, James, 1795; Maclean, John, 1825; McLeod, Alexander W., D.D. 1830 (Nova Scotia); McMullen, Wallace, 1841; McNicoll, David, 1802; McQuigg, James, 1789; Manley, John G., 1834 (Canada); Manners, Nicholas, 1759; Marrat, Jacob, 1860; Marsden, George, 1793; Martin, Robert, 1804; Martin, Thomas, 1804; Martindale, Miles, 1789; Mather, Alexander, 1757; Maxfield, Thomas, 1740; Mayne, Chas., 1796; Melson, Robert, 1803; Methley, James, 1814; Miller, Robert, 1788; Miller, William E., 1799; Milner, Thomas, 1825; Mitchell, James, 1845; Mollard, Thomas, 1810; Moody, John F., 1844; Moon, John, 1774; Moore, Roger, 1815; Moorhouse, Michael, 1773; Morgan, Ebenezer, 1843; Morgan, James, 1750; Morgan, John, 1820; Murlin, John, 1754.

Naylor, William, 1802; Nelson, John, 1741; Newstead, Robert, 1815; Newton, Jno., 1830.

Oddie, James, 1746; Olivers, Thomas, 1753; Olver, George W., 1851; Olver, Henry V., 1812; Osborn, George, D.D., 1828; Osborn, George R., 1857; Osborn, Marmaduke C., 1849; Osborn, Thomas, 1843; Ouseley, Gideon, 1799.

Parker, Thomas L., 1852; Parsons, Humphrey, 1796; Pawson, John, 1762, Pearson, Theophilus, 1851; Peck, W. R., 1828; Pennington, Thomas, 1832; Perronet, Charles, 1747; Perronet, Edward, 1747; Perronet, Vincent, 1746; Pickworth, Felix H., 1843; Piers, Henry, 1741; Pipe, John S., 1790; Posnett, James L., 1850; Powis, Henry, 1813; Prescott, Peter, 1845; Preston, Thos., 1798; Prichard, Richard, 1832 (Welsh); Pritchard, J., 1771; Prunier, Fred., 1857 (French); Pugh, Theophilus, 1826; Pulsford, Luke, 1841 (French).

Rankin, Thomas, 1762; Rattenbury, John, 1828; Rawson, John, 1808; Ray, Richard, 1823; Reading, William, 1862; Reeves, Jonathan, 1742; Reilly, William, 1810; Reynolds, John, 1785; Rhodes, Benjamin, 1766; Richey, Matthew, D.D., 1821; Ridsdale, Benjamin, 1840; Rigg, C. W., 1851; Riles, John, 1788; Roberts, Edward, 1799; Roberts, Richard, 1845; Roberts, Thomas, 1786; Robson, W., 1821; Rodder, Richard, 1769; Rogers, James, 1772; Rogers, Thomas, 1799; Rosser, James, 1813; Rostan, J. Louis, 1834; Rought, Thomas, 1795; Rouse, Nathan, 1834; Rowland, Thomas, 1813; Rowlands, William, 1829; Russell, Edward, 1840; Russell, George, 1802; Rutherford, Thomas, 1772; Ryan, John, 1834; Ryerson, Egerton, D.D., LL.D., 1825 (Canada); Rylance, J. H., 1851.

Samuel, Peter, 1831; Sarjant, John, 1830; Savage, Thomas, 1813; Scott, Robinson, D.D., 1835; Scurrah, Ralph, 1811; Seckerson, Anthony B., 1793; Sergeant, Richard, 1836; Sharr, Francis J., 1850; Shaw, Thomas, 1780; Shaw, Thomas, 1840; Shipman, John, 1840; Shovelton, Wright, 1832; Skelton, Charles, 1749; Skidmore, John, 1846; Slack, Benjamin, 1829; Slack, John, 1799; Slater, William F., 1854; Sleigh, William, 1807; Slight, Benjamin, 1834; Smales, Gideon, 1839; Smedley, John, 1816; Smith, John T., 1839; Smith, William, 1789; Smyth, Edward, 1777; Sothern, George, 1827; Spencer, William, 1848; Spensley, Calvert, 1843; Stamp, John S., 1821; Stanley, Jacob, 1797; Steele, Samuel, 1790; Stephens, John, 1792; Stephenson, John, 1822; Stephenson, Thomas, 1824; Stevenson, Humphrey, 1807; Stewart, William, 1800; Stinson, Joseph, D.D., 1823; Stoner, David, 1814; Stones, William, 1809; Sutch, James, 1835; Sutcliffe, William, 1804; Suter, Alexander, 1779; Symons, John C., 1850.

Tabraham, Richard, 1815; Taft, Zechariah, 1801; Talbot, Ebenezer R., 1841; Tatham, Daniel S., 1821; Tattershall, Thomas, 1781; Taylor, George, 1814; Taylor, Samuel, 1790; Taylor, Thomas, 1761; Telfer, Edward A., 1848; Thom, William, 1774; Thomas, George G. S., 1860; Thompson, Samuel, 1823; Thoresby, Francis, 1791; Thornton, W. L., 1830; Tindall, Samuel, 1825; Toase, William, 1804; Told, Silas, 1745; Trueman, Samuel, 1817; Truscott, Francis, 1787; Turner, Jonathan, 1811; Turner, Philip C., 1820.

Unsworth, William, 1852; Usher, Edward, 1823.

Valton, John, 1775; Vevers, William, 1813; Vipond, William, 1798.

Waddy, Richard 1793; Walker, John, 1831; Walker, J. H., 1804; Wallace, Robert, 1836; Walsh, Thomas, 1750; Walters, John, 1834; Ward, Valentine, 1801; Warren, Samuel, LL.D., 1802; Waterhouse, John, 1809; Watmough, Abraham, 1811; Watson, Joseph, 1824; Wedlock, Wm., 1828; West, Francis, 1793; West, William, 1779; Wheatley, Jas., 1742; White, G. F., 1834; Whitehead, J., 1812; Wilkinson, Peter, 1821; Willan, Wm., 1839; Wilcox, Robt. M., 1836; Williams, John, 1809 (Welsh); Williams, Jos., 1850; Williams, Owen, 1856 (Welsh); Willis, Joseph, 1849; Wilson, Geo., 1808; Wilson, Jas., 1821; Wilson, Maximilian, 1801; Wilson, William, 1810; Wood, Benjamin, 1806; Wood, Enoch, D.D., 1826; Wood, Geo., 1859; Wood, Jos., 1826; Wood, Robert, 1811; Wood, Sam'l, 1789; Wood, Thos., 1787; Woolley, Frederick F., 1838; Woolmer, Samuel, 1797; Worth, Wm., 1805; Wrench, Richard, 1846.

Young, Henry, 1840; Young, Robert Newton, 1851.

Mr. Osborn's Catalogue contains, exclusive of those given in the Addenda, the names of more than 620 preachers of whose works something has been published. The list contains a total of 2554 entries, which are classified as follows: Sermons, 459; Funeral Sermons, 135; Biography, 320; Treatises, 539; Essays, 45; Addresses, 99; Charges, 7; Educational, 64; Missions, 69; Lectures, 95; Speeches, 9; Defensive and Controversial, 380; Historical, 87; Poetical, 99; Music, 8; Various (Letters, etc.), 139.

Works by Members of Other British Methodist Bodies.

* Methodist New Connection.
† United Methodist Free Churches.
‡ Primitive Methodist Church.

Allen, T.* Select Sermons.

Ashworth, John.† The Dark Hour.
Simple Records.
Strange Tales from Humble Life.
Walks in Canaan.
Back from Canaan,

Averill, A.‡ Memoirs.

Baxter, Matthew.† Memorials of Free Methodism.
Land of the Blessed.

Bayman, M., Miss.‡ Garlands for Christ and his People.

Chase, R.† Life of James Everett.

Chew, Richard.* Life of the Rev. James Everett.

Cooke, Dr. W.* Christian Theology.
The Deity.
The Unity, Harmony, and Growing Evidence of Sacred Truths.
Five Hundred and Fifty Texts of Scripture explained.
The Fallacies and Follies of the alleged Antiquity of Man.
The Three Intercessions.
The Earnest Christian.
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Reports of Judicial Decisions.

McClintock, John, D.D. McClintock and Crooks's Series of Latin and Greek Text-Books.
Analysis of Watson's Theological Institutes.
Temporal Power of the Pope.
Sketches of Eminent Methodist Ministers.
Translated Bungener's History of the Council of Trent.
Projector and co-editor till his death of McClintock and Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.
Posthumous Works: Living Words (Sermons); Lectures on Theological Encyclopedia and Methodology.

McConkey, Mrs. Rebecca. American Fathers.

McDonald, W. Annihilation of the Wicked.
Spiritualism.
History of Methodism in Providence R. I.

McTyeire, Bishop H. N.* Catechism of Bible History.
Manual of the Discipline (M. E. Church South).
Duties of Christian Masters.

Magruder, W. H. N. The Young Minister (A. B. Bangs).

Manship, Andrew. Thirteen Years' Experience in the Itinerancy.
Gems.

Marley, J. F. Life of Bishop Thomas A. Morris.

Marsh, William. Life of (the Man of one Book), by his Daughter.

Martin, Mrs. M.* Day-Spring.
Methodism; or, Christianity in Earnest.
Sabbath-School Offering.

Martin, Mrs. and Miss.* Heroines of Early Methodism.

Martin, Sam'l.* Truthful Christianity.

Marvin, Bishop E. M.* Transubstantiation.
Christ's Atonement.
Biography of the Rev. W. G. Capels.
To the East by the Way of the West.

Mather, Mrs. Sarah A. Young Life.

Matthews, J. McD. Letters to School-Girls.

Mattison, Hiram, D.D. Institutes.
The Doctrine of the Times. 1843.
Astronomy. 1846.
The Resurrection of the Body. 1859.
Spirit Rappings.
Edited Burritt's Geography of the Heavens. 1850.
Music.
The Bible Doctrine of Immortality.
Popular Amusements.
Romanism.

Mayall, J. M.† The Church-Members' Manual.
Hand-Book for Young Married People.

Meacham, Col. A. B. Wigwam and War-Path.
Wi-ne-ma.

Mercein, Imogen. The Garden of the Lord.

Mercein, T. F. R. Natural Goodness.

Merrill, Bishop S. M. Christian Baptism; its Subjects and Mode.

Merritt, Timothy. The Christian's Manual (a treatise on Christian perfection).
The Convert's Guide and Preacher's Assistant.
Letters.

Milburn, W. H., D.D. Rifle, Axe, and Saddle-Bags. 1857.
Ten Years of Preacher-Life. 1859.
Pioneers and People of the Mississippi Valley.

Miley, John, D.D. Class-Meetings.

Miller, Dr. Adam. Experience of German Methodist Preachers.

Miller, Emily H. The Royal Road to Fortune.
Several stories for youth.

Miller, W. G. Thirty Years in the Itinerancy. 1875.
The Temperance Cyclone.
The Giant Wrong.
Milwaukee Methodism.

Ministers.* Biographical Sketches of Eminent Itinerant.

Minutes of Conferences. The first collection of Minutes of Conferences of the Methodist Episcopal Church was published by John Dickins, in 1794. A second collection was published in 1813, by D. Hitt and T. Ware, book agents. Another edition was begun in 1840, and has been continued at intervals since, keeping in print a full account of the proceedings of all the Conferences to date. The Later Minutes form a convenient volume for each year, of about four hundred pages; or two of them bound together, as large a volume as it is convenient to use in the library.

The Minutes of the Conferences of the Methodist Episcopal Church South are likewise preserved in volumes of convenient size; and all of the Methodist Churches of the United States and Canada have provisions for publishing and preserving the proceedings of their Conferences, modeled upon the plan originally adopted by Mr. Wesley. These works are indispensable to the student of church history.

Missionary Reports. The earlier reports of the missions of the Methodist Episcopal Church are out of print. The later reports, forming pamphlets or bound volumes of from one hundred and fifty to two hundred pages, give current accounts of the condition and progress of the mission work of the church.

Mood, F. A.* Methodism in Charleston.

Moody, C. The New Testament Expounded and Illustrated.

Moody, Granville. Popery and its Aims.

Morris, Bishop T. A. Church Polity.

Sermons.

Morrison, A. B. Spiritualism and Necromancy.

Mudge, Z. A. Arctic Heroes.

The Christian Statesman; a portraiture of Sir Thomas Fowell Buxton.

The Forest Boy (a sketch of the life of Abraham Lincoln).

Lady Huntingdon Portrayed.

North Pole Voyages.

Plymouth Rock.

Witch Hill.

Foot-Prints of Roger Williams.

Munger, C. The Chronology of Bible History.

Munsell, O. S., D.D. Psychology; or, the Science of Mind.

Mutual Rights.† Principal writers for *Mutual Rights*, 1824–28: Dr. S. K. Jennings, Dr. Francis Waters, Alexander McCaine, Dr. John French, Nicholas Snethen, J. R. Williams, Asa Shinn, George Brown, Cornelius Springer, Gideon Davis, H. B. Bascom, James Smith (Baltimore), Dr. T. L. Armstrong, W. W. Hill, D. B. Dorsey.

Asa Shinn was the most voluminous writer for the *Mutual Rights*.

Nadal, B. H., D.D. New Life Dawning, and other Discourses.

Nash, Albert. Perseverance and Apostasy.

Nast, William, D.D. Commentaries, English and German.

Introduction to the Gospel Records.

Newhall, F. H. Commentaries.

Newman, J. P., D.D. From Dan to Beersheba.

The Thrones and Palaces of Babylon and Nineveh.

Newman, Mrs. J. P. Dewdrops and Sunshine.

Mother, Home, and Heaven.

Nordhoff, Charles. Stories of the Island World.

Cape Cod and all Along Shore.

California.

Northern California, Oregon, and the Sandwich Islands.

Politics for Young Americans.

The Communistic Societies of the United States.

Norris, Miss Mary H. Fräulein Minna.

Olin, Mrs. J. M. Life and Letters of Dr. Olin.

Hillside Flowers.

Several Sunday-school books.

Olin, Stephen, D.D. Religious Training of Children.

The Resources and Duties of Christian Young Men.

Travels in Egypt, Arabia Petræa, and the Holy Land.

Greece and the Golden Horn.

Sermons and Addresses.

Life and Letters. 1853.

Oliver, C. D.* St. Peter's Chain of Christian Virtues.

Otheman, E. The Christian Student.

Owen, Mrs. O. F. Heroes of History.

Paddock, Z., D.D. Memoir of the Rev. Benjamin Paddock.

Paine, Bishop Robert.* Life and Times of Bishop McKendree.

Palmer, Albert G. A Brief History of the M. E. Church in Wellfleet, Mass. Boston.

Palmer, Mrs. Phebe. The Way of Holiness.

Four Years in the Old World.

The Tongue of Fire.

Incidental Illustrations.

The Promise of the Father.

Faith and its Effects.

And smaller works.

Parker, Mrs. Annals of the Christian Church.

Parson, W. L., D.D. The Believer's Victory over Satan's Devices.

Parsons, C. B., D.D. The Stage and the Pulpit.

Payne, C. H., D.D. Daniel, the Uncompromising Young Man.

Peck, George, D.D. History of the Apostles and Evangelists.

The Scripture Doctrine of Christian Perfection.

Episcopacy and Slavery.

Lectures on the Formation of a Manly Character.

Why are You a Methodist?

Our Country; its Trial and Triumph.

Wyoming; its History, etc.

The Rule of Faith.

Life and Times of.

Early Methodism within the Bounds of the Old Genesee Conference. 1860.

Peck, Bishop J. T. The Central Idea of Christianity.

The Great Republic.

What must I do to be Saved?

The True Woman.

God in History.

Peirce, B. K., D.D. Trials of an Inventor.

The Word of God Opened.

The Young Shetlander and his Home.

One Talent Improved.

The Eminent Dead.

The Word of God Opened.

A Half-Century with Juvenile Delinquents.

Stories from Life, and Sequel.

Notes on the Acts.

Bible Scholar's Manual.

Perrine, W. H., D.D. Chromo of the Holy Land.

Perry, J. H. Defense of the Present Mode of Training Candidates for the Ministry of the M. E. Church. 1855.

Phillips, Philip. Songs and music; Early Blossoms; Musical Leaves; Hymn Songs; The Singing Pilgrim: New Hymn- and Tune-Book; Standard Singer; American Sacred Songster.

Song Sermons, etc.

Phillips, William. Campbellism Exposed.

Pierce, Bishop G. F.* Incidents of Western Travel.

Pierce, William. Principles and Polity of the Wesleyans.

Pilcher, E. H., D.D. History of Michigan Methodism.

Platt, S. H. The Gift of Power.

Playter, G. F. The History of Methodism in Canada. Toronto, 1862.

Pollard, M. M. The Brother's Legacy.

Stories.

Porter, James, D.D. Camp-Meetings; their History, etc.

The Chart of Life.

Compendium of Methodism.

The True Evangelist.

A Comprehensive History of Methodism.

Helps to Official Members of the M. E. Church.

The Winning Worker.

Porter, George P. From Atheism to Christianity.

Portuguese Books.* Translation of Bishop McTyeire's "Catechism," by Miss Annie Newman.

Post, Loretta J. Scenes in Europe.

Power, J. H., D.D. Domestic Piety and Family Government.

Letters on Slavery.

Ralston, T. N.* Elements of Divinity.

Rawson, James. Nature and Ministry of Angels.

Raybold, G. A. Methodism in West Jersey.

Raymond, Miner. Systematic Theology.

Reddy, W. Inside Views of Methodism.

First Fifty Years of Cazenovia Seminary; 1825–1875. 1877.

Redford, A. H., D.D.* Organization of the M. E. Church South.

History of Methodism in Kentucky.

Reese, Levi R. Thoughts of an Itinerant.

Remington, E. F. The City of Sin, and its Capture.

Rice, William. Questions for Facts.

Rice, Prof. William N. Editor of Wesleyan University Alumni Record.

Richmond, Mrs. E. J. Hope Raymond.

The Two Paths.

Richmond, J. H. Diamonds, Polished and Unpolished.

Ridgaway, H. B., D.D. Life of Alfred Cookman.

The Lord's Land.

Ten Days in Switzerland.

Ridpath, Prof. J. C. Histories of the United States.

Roberts, George C. M., M.D. The Centenary Pictorial Album.

Contributions to the Early History of Methodism in the State of Maryland.

Robinson, George C. Seed Thought (a hand-book of doctrine and devotion).

Robinson, John H. Infidelity answered by the Father.

God and His Family. 1875.

Rogers, Mary A. Domestic Life in Palestine.

Rose, A. C. The Widow's Souvenir.

Rosser L., D.D.* Baptism. Richmond, Va., 1853.

Experimental Religion.

Recognition in Heaven.

Class-Meetings.

Open Communion.

Reply to Howell's "Evils of Infant Baptism."

Rowe, Mrs. Devout Exercises.

Rush, Christopher.‡ A Short Account of the Rise and Progress of the A. M. E. Zion Church in America. New York.

Rusling, Gen. James F. Across America.

Articles in periodicals.

Rusling, Joseph. Sermons.

Hymns for Sunday-Schools.

Rust, R. S., D.D., LL.D. The American Pulpit.

Ruter, Martin. History of the Christian Church.

Hebrew Grammar.

History of Martyrs.

Ryder, William. The Superannuate.

Ryerson, Egerton,‖ D.D., LL.D.

Manual on Agricultural Chemistry.

The Clergy Reserve Question.

Compulsory Education.

Reports on the Public Schools of Upper Canada for Thirty Years.

Sandford, P. P., D.D. Wesley's Missionaries to America.

Sargent, George E.* Letters to Parents of Sunday-School Children.

Sasnett, W. J.* Progress, considered with Particular Reference to the M. E. Church South.

Discussions in Literature.

Scandinavian Books. Publications of the "Wesleyana" mission press, at Stockholm, Sweden.

Periodicals in Swedish and Danish, in the United States, Sweden, Norway, and Denmark.

Translations of the standard books of the church, and of Sunday-school books.

See article, SCANDINAVIAN LANGUAGES AND MISSIONARY LITERATURE.

Scarlett, John. The Converted Infidel.

Scott, John, D.D. Sermons.

Scudder, M. L. History of American Methodism.

Sells, Mrs. S. E. Amy's Temptation.

Shaffer, H. M. Obligation, Subjects, and Mode of Baptism.

Sheaffer, P. R. Map of Pennsylvania as it was in 1775.

Scientific papers and reports.

Sherman, David, D.D. History of the Revisions of the Discipline.

Sketches of New England Divines.

Shinn, Asa.† Essay on the Plan of Salvation. Baltimore, 1813.

A Finishing Stroke to the High Claims of Ecclesiastical Sovereignty. 1827.

Short, John T. The Last Gladiatorial Show.

Silber, W. B. Text-books in Latin and Greek.

Simpson, Bishop Matthew. A Hundred Years of Methodism.

Cyclopædia of Methodism.

Yale Lectures on Preaching.

Slaughter, W. B. Modern Genesis (an inquiry as to the Nebular System).

Slicer, Adeline E. The Brainards at the Rocky Mountains.

Slicer, H., D.D. Obligations, Subjects, and Mode of Baptism.

Smith, A. W., LL.D. Mathematical text-books.

Smith, Daniel. Anecdotes. Four vols.

Lectures to Young Men.

Guide to the Lord's Supper.

Book of Manners.

Wisdom in Miniature.

Smith, H. Recollections of an Old Itinerant.

Smith, I. Reasons for becoming a Methodist.

Smith, M. Elements of Mental Science.

Smith, Miss Mary Stuart.* Heirs of the Kingdom.

Smith, Mrs. R. Life of the Rev. Henry Moore.

Smith, W. A., D.D.* Lectures on the Philosophy and Practice of Slavery.

Smith, W. C. Pillars in the Temple.

Sacred Memories.

Sketch-Book.

Smith, Wesley. Love and Marriage.

Snethen, Nicholas.† Essays on Lay Representation and Church Government. Baltimore, 1835.

The Identifier of the Ministers and Members of the Methodist Protestant Church. Philadelphia, 1839.

Spanish Books. Publications of the mission press at Mexico.

Periodicals, theological text-books, Sunday-school books, Berean Lessons, etc.

Wesley's Sermons.*

See article, SPANISH LANGUAGE AND MISSIONARY LITERATURE.

Stanley, J. Dialogues on Popery.

Steele, A.* Christianity in Earnest.

Steele, Daniel, D.D. Commentary.

Love Enthroned.

Co-author of the Theological Compend.

Steele, J. Dorman. Fourteen Weeks' Courses in Chemistry, Descriptive Astronomy, Natural Philosophy, Geology, Physiology.

Stevens, Abel, LL.D. History of Methodism.

History of the Methodist Episcopal Church.

Compendious History of American Methodism.

Women of Methodism.

Essay on Church Polity.

Life and Times of the Rev. Dr. Nathan Bangs.

The Preaching required by the Times.

Sketches and Incidents.

Sketches from the Study of an Itinerant.

Stevenson, Daniel.* Bible Stories.

Biographical Sketch of the Rev. Valentine Cook.

Stockton, T. H., D.D.† Floating Flowers.

The Bible Alliance.

Stand up for Jesus.

Poems, with autobiographic and other works.

The Peerless Magnificence of the Word of God.

Influence of the United States on Christendom.

Life, by the Rev. J. G. Wilson.

Strickland, W. P., D.D. Life and Times of Asbury.

Edited Autobiography of Peter Cartwright.

Autobiography of Dan Young.

Life of Jacob Gruber.

History of the Missions of the M. E. Church.

Pioneers of the West.

(Dr. Strickland was a Methodist minister when he wrote these books, and the works themselves are a part of Methodist literature.)

Strong, James, S.T.D. Harmony and Exposition of the Gospels.

Compendium of the Gospels.

Greek Harmony of the Gospels.

Editor of McClintock and Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.

Sulzberger, A., Ph.D. "Christliche Glaubenslehre vom Methodistischen Standpunkt" (Christian Doctrines from a Methodist Standpoint). Bremen, 1876.

Summerfield, John. Sermons and Sketches of Sermons.

Summers, T. O., D.D.* Baptism.

Bible Readings for Every Day in the Year.

Why I am not a Campbellite.

Commentaries on the Gospels, Acts, and the Ritual.

Why I am not an Episcopalian.

A Treatise on Baptism.

A Treatise on Holiness.

Strictures on Dr. Howell's "Evils of Infant Baptism."

The Sunday-School Teacher.

Seasons, Months, and Days.

Refutation of the Theological Works of Paine (not answered in Bishop Watson's "Apology").

The Golden Censer, an Essay on Prayer

The Catholic Constitution and Relations of the Methodist Episcopal Church South.

Editor of numerous standard and miscellaneous works for the Book Concern of the M. E. Church South.

Swayze, William. Narrative. 1839.

Tanner, B. T.‡ An Apology for African Methodism.
Origin of the Negro.
Is the Negro Accursed?

Taylor, Wm. The Model Preacher.
Seven Years' Street Preaching.
Four Years' Campaign in India.
South Africa.
Infancy and Manhood.
Causes and Results of the Civil War in America.
Facts for the People of Great Britain.
Californian Life Illustrated.

Tefft, B. F., D.D. The Shoulder-Knot.
Hungary and Kossuth.
Webster and his Masterpieces.
Methodism Successful.
The Present Crisis.

Terry, M. S., D.D. Commentaries.

Tevis, Mrs. Julia A. Sixty Years in a School-Room. An Autobiography. 1878.

Thompson, R. W., LL.D. The Papacy and the Civil Power.

Thomson, Bishop E. Essays.
Letters from Europe.
Evidences of Revealed Religion.
Our Oriental Missions.

Thrall, Homer S.* Mission Work.
History of Methodism in Texas.

Tourjee, Eben. Music.
The Tribute of Praise.

Townsend, Luther T. Outlines of Theology.
True and Pretended Christianity.
Credo.
Sword and Trowel.
God-Man.
The Arena and the Throne.
Lost Forever.
The Chinese Problem.
Outline of Christian Theology.

Townsend, Virginia F. Histories and biographies for youth.

Trafton, Adeline. American Girls Abroad.

Trail, W. Literary Characteristics and Achievements of the Bible.

Travis, Joseph.* Reasons for not Joining the Baptist Church.
Autobiography.

Trimble, Joseph M. Memoir of Mrs. Jane Trimble. 1861.

True, C. K., D.D. John Winthrop and the Great Colony.
Elements of Logic.

Tweedie, W. K., D.D. The Early Choice.
Life and Work of Earnest Men.
Rivers and Lakes of Scripture.

Urmy, W. S. Lost and Found.

Vail, Stephen M. Ministerial Education in the M. E. Church.

Vansant, N. Rachel Weeping for her Children.

Vincent, H. History of Martha's Vineyard and Wesleyan Grove Camp-Meeting.

Vincent, J. H., D.D. Pictorial Bible Geography.
Sunday-School Institutes for Normal Classes.
The Berean Question Book.
Berean Sunday-School Series.

Wakefield, S. Theology.

Wakeley, J. B. Historical and Biographical Reminiscences of Henry Boehm.
The Bold Frontier Preacher.
Heroes of Methodism.
The Prince of Pulpit Orators.
Anecdotes of the Wesleys.

Wallace, Adam. The Modern Pentecost.
The Parson of the Island; a Biography of the Rev. Joshua Thomas.

Walshe, Mrs. E. H. The Manuscript Man.

Ware, Thomas. Sketch of the Life and Travels of the Rev. Thomas Ware. 1839.

Warren, Henry W. Sights and Insights.
Travels in Europe.

Warren, W. F. Anfangsgründe der Logik (Elements of Logic).
Allgemeine Einleitung in die Systematische Theologie (General Introduction to Systematic Theology).

Watson, J. V. Helps to the Promotion of Revivals.

Wayland, J. Matthias. The Man with the Book.

Webster, Thomas.‖ History of the Methodist Episcopal Church in Canada. 1870.

Wells, Prof. William. The Heroine of the White Nile.

Wesleyan Repository.† Principal writers for the *Wesleyan Repository*, 1821–24: Wm. S. Stockton, Nicholas Snethen, Jas. R. Williams, Jas. Smith (known as Baltimore James, to distinguish him from two other James Smiths, all three of whom were members of the Philadelphia Conference, M. E. Church), Ezekiel Cooper. Smith and Cooper, though in sympathy with Reform, lived and died in the M. E. Church. Hon. P. B. Hopper, Cornelius Springer, Gideon Davis, H. B. Bascom (subsequently bishop in the M. E. Church South), Alexander McCaine, Horatio E. Hull, Edward Worrell.
Nicholas Snethen was the most voluminous writer for the *Wesleyan Repository*, except its editor, William S. Stockton.

Whedon, D. D., D.D. Commentaries.
The Freedom of the Will.
Substitutional Atonement.
Addresses, Collegiate and Popular.

White, Henry. A Concordance to Clarke's Commentaries. 1869.

White, Moses Clark. Introduction to the Study of the Colloquial Language of Foo Chow (China).
Treatise on the Microscope.
Chapter on "Optics" in Silliman's "Physics."
Revised and edited second edition of Porter's "Chemistry."

Whitney, George H. Hand-Book of Bible Geography.
A Contributor to the Berean Sunday-School Series.

Wickers, Stephen B. Fulfillment of Prophecy.

Wightman, Bishop W. M.* Life of Bishop Capers.

Wiley, A., D.D. Life and Times of.

Wiley, Bishop I. W. Religion in the Family.
Fallen Heroes in Foo Chow.

Willard, Frances A. Nineteen Beautiful Years.

Williams, James R.† History of the Methodist Protestant Church. Baltimore, 1843.

Winans, William.* Discourses on fundamental religious subjects.

Winchell, Alexander, LL.D. Catalogue of Plants growing in the Vicinity of Amenia Seminary.
Reports of the Geological Survey of Michigan.
Geological Map of Michigan.
Geological Chart of New York.
Key to the same.
Sketches of Creation.
Geology of the Stars.
Topographical Data for Michigan.
The Doctrine of Evolution.
Lay Theology.
Reconciliation of Science and Religion.
Genealogy of the Family of Winchell in America.

Wise, Daniel, D.D. Bridal Greetings.
Christian Love.
Our King; the Story of our Lord's Life on Earth.
The Path of Life.
Pleasant Pathways.
The Squire of Walton Hall.
Summer Days on the Hudson.
Uncrowned Kings.
Vanquished Victors.
The Story of a Wonderful Life.
Young Lady's Counsellor.
Young Man's Counsellor.
Numerous stories and sketches for youth.

Withrow, W. H. The Catacombs of Rome, and their Testimony relative to Primitive Christianity.
History of Canada.

Wittenmeyer, Mrs. Annie. Women's Work for Jesus.
History of the Woman's Temperance Crusade.

Wood, E. M., Ph. D. Methodism and the Centennial of American Independence. 1876.

Wood, Prof. F. W., Ph.D. Six Years a Priest, and a Decade a Protestant. 1876.

Wood, H. C., Jr., M.D. Treatise on Therapeutics (used as a text-book in the University of London, University of Pavia, and various American colleges).
Monographs, articles and papers on various subjects of Botany, Entomology, Experimental Physiology and Therapeutics, Clinical Medicine, etc. Reports of medical cases, clinical lectures, contributions to medical and scientific journals.
One of the editors of the last (14th) edition of the United States Dispensatory.

Woolsey, E. The Supernumerary.

Wright, John F. Life and Labors of James Quinn.

Wright, Mrs. J. A. (Mrs. Deuel).
Bible Lessons.
Sunday-School Dialogues.
Doomed Cities of Antiquity.

Wythe, J. H., M.D. The Spirit World (poetry). 1849.

The Microscope. 1853.

Curiosities of the Microscope.

The Physician's Pocket Dose-Book.

The Pastoral Office in the M. E. Church.

The Agreement of Science and Revelation. 1872.

Young, Jacob. Autobiography of a Pioneer.

Young, J. B. Importance of Prayer-Meetings.

The Money Mania.

Young, Robert. Conversion of the World.

Inquirer after Salvation.

Inquirer and New Convert.

Young, Robt. A., D.D.* Personages.

India.

The following bibliography of works by the Methodist Episcopal missionaries in India is taken for the most part from the "Indian Missionary Directory and Memorial Volume" of the Rev. B. H. Badley:

Badley, B. H. Sunday-School Manual. 1874. "Tajaddud-i-Mardum Khoran." (Translation of "A Missionary among the Cannibals.") "Indian Missionary Directory and Memorial Volume."

Baume, James. Edited *Samachas Hindustani*. Wrote Urdu hymns and tracts. Published a temperance hymn-book.

Brown, J. D. "Talib ul Haqq." "Naqliyat-i-Dil Chasp." Sunday-school books, pictorial series. Translated into Urdu Dr. Mitchell's "Letters to Indian Youth," and "Girdab-i-Nashabazi." (Partly original.)

Fieldbrave, Isaac. Translated a Commentary on the Book of Revelation. Has written in Urdu a prize essay on "The Use of Tobacco."

Gracey, J. T. Prepared one or two books on the Mohammedan Controversy ("Testimony borne by the Koran and Mohammedan Commentators to the Christian Scriptures"). Translated "Trench on the Parables."

Hauser, I. L. Translated the "Discipline of the Methodist Episcopal Church" into Urdu.

Hoskins, Robert. Urdu "Concordance of the Bible." Published by the North India Tract Society. Urdu Commentary on the Gospel of St. John, American mission press, Lucknow.

Humphrey, J. L. Prepared a small work in Hindi on "Practice and Materia Medica."

Judd, C. W. Translated "Hayat-ul-Mattaqin."

Knowles, Saml. "Misbah-ul-Iman" (Lamp of Faith). "Tawallud-i-Jadid" (The New Birth). "Ilm-i-Mantiq" (Elements of Logic).

Mansell, Henry. "Miftah-ul-Majlis" (Rules for Deliberative Bodies). "Masihi Kamiliyat" (Wesley on Christian Perfection). "Ahwal i Padri Wasli Sahib" (Abridgment of Watson's Life of Wesley). "Kitab Muquaddas ke Qawanin i Tafsir" (Rules of Biblical Exegesis). "Bhugol Bidya ka Parshan Uttar" (Hindi Catechism of Geography). "Millat i Tashbihi" (Butler's Analogy, both parts, abridged). "Kutub farosh ki Sarguzasht" (Five Years in the Alleghanies). "Tazkira e Lizzi" (Mrs. Mansell's Biography). Several small works. The Histories of Josephus.

Mudge, Jas. Editor of the *Lucknow Witness*. "Hand-Book of Methodism."

Scott, T. J. "Waz Banane ki Tariqa" (On the Preparation of Sermons). "Kuwaif ul Mantiq" (A Work on Logic). Diglott (Urdu and English). "Bible Dictionary." "Taqdis ul Lugat" being an Urdu translation and compilation from Barr's "Index." Urdu Commentary on Matthew and Mark. Revision and retranslation in Hindi, on committee, of the Catholic Epistles and the Revelation. A small work in Urdu on Natural Theology.

Spencer, Frank A. Translated a small volume into Urdu.

Thomas, David W. Commentary on Genesis. A pamphlet on Miracles. Both in Roman Urdu.

Thomas, John. "Misbah-ul-Balagat" (Urdu Rhetoric). A translation into Urdu of Wayland's "Moral Science."

Waugh, James W. Edited the "Kaukab i Iswi" (*Christian Star*) for four years. Translated the three catechisms of the Methodist Episcopal Church, and some small books. "Intikhab i Sabaq" (Scripture Lessons), in Roman and lithograph Urdu. Hymns in Urdu. "Indian Temperance Singer," etc.

Wilson, P. T. Translated into Urdu Binney's "Theological Compend."

List of Methodist Periodicals throughout the World.

The following list of Methodist periodicals throughout the world is taken chiefly from the list published in the *Methodist Almanac* (New York) for 1878, which was prepared by the Rev. W. H. De Puy, D.D., for that work. It does not include the periodicals published by educational institutions.

Methodist Episcopal Church—General Conference Periodicals.—*Methodist Quarterly Review* (quarterly), New York. D. D. Whedon, Editor.

National Repository (monthly), Cincinnati, O. D. Curry, D.D., Editor; S. W. Williams, A.M., Assistant Editor.

The Christian Advocate (weekly), New York. C. H. Fowler, D.D., Editor; W. H. De Puy, D.D., Assistant Editor.

Western Christian Advocate (w.), Cincinnati, O. F. S. Hoyt, D.D., Editor; J. J. Hight, Assistant Editor.

Northern Christian Advocate (w.), Syracuse, N. Y. O. H. Warren, A.M., Editor.

Pittsburgh Christian Advocate (w.), Pittsburgh, Pa. A. Wheeler, D.D., Editor.

Northwestern Christian Advocate (w.), Chicago, Ill. Arthur Edwards, D.D., Editor.

Central Christian Advocate (w.), St. Louis, Mo. B. St. James Fry, D.D., Editor.

California Christian Advocate (w.), San Francisco, Cal. H. C. Benson, D.D., Editor.

Pacific Christian Advocate (w.), Portland, Oregon. J. H. Acton, D.D., Editor.

The Methodist Advocate (w.), Atlanta, Ga. E. Q. Fuller, D.D., Editor.

Southwestern Advocate (w.), New Orleans, La. J. C. Hartzell, B.D., Editor.

Christian Apologist (in German, w.), Cincinnati, O. W. Nast, D.D., Editor.

Haus und Herd (m.) and German Sunday-School and Tract Publications, Cincinnati, O. H. Liebhart, D.D., Editor.

Sunday-School Advocate, *Sunday-School Journal*, *Sunday-School Classmate*, *Picture Lesson Paper*, *Berean Quarterly*, *Every Sunday*, and *Berean Lesson Leaf*, New York. J. H. Vincent, D.D., Editor; J. M. Freeman, D.D., Assistant Editor.

The Sandebudet (Swedish), Chicago, Ill. W. Henschen, Ph.D., Editor.

Golden Hours (m.), Cincinnati, O. H. V. Kriebel, Editor.

Other Periodicals.—*Zion's Herald* (w.), Boston, Mass. B. K. Peirce, D.D., Editor.

Vermont Christian Messenger (w.), Montpelier, Vt. Rev. W. D. Malcom, Editor.

The Methodist (w.), New York. D. H. Wheeler, D.D., Editor.

Buffalo Christian Advocate (w.), Buffalo, N. Y. A. P. Ripley, D.D., Editor.

Michigan Christian Advocate (w.), Detroit, Mich. L. R. Fiske, D.D., Editor.

The Christian Statesman (w.), Milwaukee, Wis. Rev. I. L. Hauser, Editor.

Rocky Mountain Christian Advocate (w.), Salt Lake City, Utah. Rev. G. M. Pierce, Editor.

Christian Standard and Home Journal (w.), Philadelphia. Rev. J. S. Inskip, Editor.

Guide to Holiness (m.), New York. Dr. W. C. Palmer, Editor.

Advocate of Christian Holiness (m.), Philadelphia. Rev. W. McDonald, Editor.

The Philadelphia and Ocean Grove Record (w.). Rev. A. Wallace, Editor.

The Methodist Times (m.), Maysville, Ky. Revs. H. C. Northcott and J. D. Walsh, Editors.

Conference News (m.), Harrisburg, Pa. Rev. R. Hinkle, Editor.

Heathen Women's Friend (m.), Boston, Mass. Mrs. W. F. Warren, Editor.

The District Methodist (q.), Westfield, Mass. Rev. G. Whitaker, Editor.

Sunday-School Bell (German). H. Liebhart, D.D., Editor.

Mount Zion Lagniappe (m.), New Orleans, La. Rev. C. Hunt, Editor.

Den Christelige Talsmand (w.), Chicago, Ill. Rev. C. O. Treider, Editor.

Hyrdestemmen (m.), Chicago, Ill. Rev. C. O. Treider, Editor.

Morgonstjerman (s. m.), Chicago, Ill. Miss Emma Witting, Editor.

The Methodist Record (m.), Baltimore, Md. Rev. D. H. Carroll, Editor.

El Abogado Christiano Illustrado (w., Spanish), Mexico. Wm. Butler, D.D., Editor.

El Evangelista (w., Spanish), Montevideo, S. A. Rev. T. B. Wood, Editor.

Der Evangelist (w.), Bremen, Germany.

Der Kinderfreund (m.), Bremen, Germany.

La Fiaccola (m., Italian), Rome. L. M. Vernon, D.D., Editor.

Il Corriere Evangelico.

Lilla Sändebudet (s.-m.), Gottenburg, Sweden. Rev. J. M. Ericson, Editor.

Söndags Skol Klockan (m.), Gottenburg, Sweden. Rev. J. M. Ericson, Editor.

Evangelisk kirke Tidende (m.), Christiania, Norway. Rev. S. A. Steenson, Editor.

Börnewennen (s. m.), Christiania, Norway. Rev. S. A. Steenson, Editor.

Tidende for den Danske Biskoplige Methodist kirke (m.), Copenhagen, Denmark. Rev. Karl Schou, Editor.

Söndags Skolen (w.), Copenhagen, Denmark. Rev. Karl Schou, Editor.

Lucknow Witness (w.), Lucknow, India. Rev. J. Mudge, Editor.

Kauk-i-Hind (w.), Lucknow, India.

Khair Khwah-i-Aftal, Lucknow, India.

Bal Hit Karak, Lucknow, India.

Kaukab-i-Iswi.—Lucknow, India.

The Fokien Gazette, Foo Chow. Rev. S. L. Baldwin, Editor.

Our Church, Madison Avenue M. E. Church, Baltimore, Md. Rev. A. M. Courtenay, Editor.

The Cheerful Guest, Phillipsburg, Pa. H. C. Pardoe, Editor.

The Methodist Herald (m.), Trinity M. E. Church, Louisville, Ky. J. S. Chadwick, D.D., Editor.

Our Paper (w.), Boston, Mass. Rev. J. B. Hamilton, Editor.

Helping Hand, Cumberland M. E. Church, Pa.

M. E. Church South.—*Southern Quarterly Review* (q.), Baltimore, Md. A. T. Bledsoe, LL.D., Editor.

Christian Advocate (w.) and general books, Nashville, Tenn. T. O. Summers, D.D., Editor.

Western Methodist, Memphis, Tenn. W. C. Johnson, D.D., Editor.

Southern Christian Advocate, Macon, Ga. F. M. Kennedy, D.D., Editor; J. W. Burke, Assistant Editor.

St. Louis Christian Advocate. D. R. McAnally, D.D., Editor.

Texas Christian Advocate, Galveston. I. G. John, Editor.

Pacific Christian Advocate, San Francisco, Cal. W. B. Parsons, Editor.

New Orleans Christian Advocate. L. Parker, Editor.

Richmond Christian Advocate (w.), Richmond, Va. W. W. Bennett, D.D., and Rev. J. J. Lafferty, Editors.

Baltimore Episcopal Methodist (w.), Baltimore, Md. S. K. Cox, D.D., Editor.

Holston Methodist (w.), Knoxville, Tenn. R. N. Price and J. A. Lyons, Editors.

Central Methodist (w.), Catlettsburg, Ky. Rev. Z. Meek, Editor.

Christian Neighbor (w.), Columbia, S. C. Rev. S. H. Browne, Editor.

Raleigh Christian Advocate (w.), Raleigh, N. C. J. B. Bobbitt, D.D., Editor.

Quarterly Conference Journal, St. Louis, Mo. L. Dameron, Agent.

Sunday-School Magazine (m.), Nashville, Tenn. W. G. E. Cunnyngham, D.D., Editor.

Our Little People (w.), Nashville, Tenn. W. G. E. Cunnyngham, D.D., Editor.

Sunday-School Visitor (w.), Nashville, Tenn. W. G. E. Cunnyngham, D.D. Editor.

Der Familienfreund (w.), New Orleans, La. J. B. A. Ahrens, D.D., Editor.

Methodist Protestant.—*Methodist Protestant* (w.), Baltimore, Md. Rev. J. Drinkhouse, Editor.

Methodist Recorder (w.), Pittsburgh, Pa. A. Clark, D.D., Editor.

Our Morning Star (s. s. w.), Pittsburgh, Pa.

The Central Protestant (w.), Greensborough, N. C. J. L. Micoux, Editor.

Wesleyan Methodist.—*American Wesleyan* (w.), Syracuse, N. Y. Rev. L. N. Stratton, Editor.

Children's Banner (s. m.), Syracuse, N. Y.

The Bible Standard (m.), magazine.

Free Methodist.—*Earnest Christian* (m.), Rochester, N. Y. B. T. Roberts, Editor.

Free Methodist (w.), Sycamore, Ill. Rev. D. P. Baker, Editor.

The Pearl and *The Lily* (s. s. m.), Sycamore, Ill. Rev. T. B. Arnold, Editor.

The Christian Pilgrim, Sycamore, Ill. D. P. Baker, Editor.

African M. E. Church.—*The Christian Recorder* (w.), Philadelphia. B. T. Tanner, D.D., Editor.

African M. E. Zion Church.—*Star of Zion* (m.), Newbern, N. C. J. A. Tyler, Editor.

Methodist Church of Canada.—*The Christian Guardian* (w.), Toronto. Rev. E. H. Dewart, Editor.

The Wesleyan (w.), Halifax, N. S. Rev. A. W. Nicholson, Editor.

Canadian Methodist Magazine (m.), Toronto.

M. E. Church of Canada.—*Canada Christian Advocate* (w.), Hamilton, Ontario. Rev. S. G. Stone, Editor.

Canadian Primitive Methodist.—*Christian Journal* (w.), Toronto. T. Guttery, Editor.

Canadian Bible Christian.—*The Christian Observer* (w.).

Irish Wesleyan.—*Irish Evangelist* (m.), Belfast. William Crook, D.D., Editor.

British Wesleyan Methodist.—*The Wesleyan Methodist Magazine* (m.) commenced in Jan., 1777; *The City Road Magazine* (m.); *Christian Miscellany and Family Visitor; Wesleyan S. S. Magazine; Early Days; Magazine and Journal of Education* (m.); *Missionary Notices* (m.); *The Juvenile Offering; Quarterly Papers* (on mission work); *The Children's Advocate and Christian at Work; Methodist Temperance Magazine; The Methodist Family; The King's Highway; The Lay Preacher; London Quarterly Review; The Watchman* (w.); *The Methodist Recorder* (w.); *The Methodist* (w.); *Our Boys and Girls* (m.). All published in London.

French Methodist.—*L'Evangeliste* (w.), Paris. Mathieu Lelièvre, Editor.

British Primitive Methodist Church.—*Primitive Methodist* (w.), London. F. H. Hurd, Editor.

Primitive Methodist Large Magazine (m.), London.

Primitive Methodist Juvenile Magazine (m.).

The Teacher's Assistant (m.), London.

Primitive Wesleyan Magazine (m.), Dublin.

Methodist New Connection.—*Methodist New Connection Magazine* (m.), Liverpool. J. Hudston, Editor.

United Methodist Free Church Magazine (m.), London. Rev. Marmaduke Miller, Editor.

Bible Christian Magazine (m.), London. Rev. F. W. Bourne, Editor.

United Methodist Free Church.—Large *Magazine* (m.), Rev. J. S. Withington, Editor; *The Hive*, Rev. R. Gray, Editor; *Welcome Words*, Rev. R. Brewin, Editor. All published in London.

Australasian Methodist.—*Spectator and Methodist Chronicle* (w.), Melbourne, Australia.

The Methodist Journal (w.), Adelaide, South Australia. T. S. Carey, Publisher.

Christian Advocate (w.), Sydney, New South Wales.

New Zealand Wesleyan. Revs. W. Morley and J. W. Wallis, Editors.

Tonga Times (m.), Nukualofa, Tonga, Tahu.

ADDENDUM.

Daniels, W. H. History of Methodism.

Harman, H. M., D.D. Introduction to the Holy Scriptures.

Harris, W. L., D.D. Ecclesiastical Law, jointly with W. J. Henry, Esq.

Pierce, Henry Hubbard (U. S. Army), Rhythmic Translation of Virgil's Æneid.

Porter, James, D.D. Hints to Self-Educated Ministers.

Potts, J. H. Methodism and the Field.

Reid, John M., D.D. Missionaries and Missionary Society, 2 vols.

THE END.